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Peshawar Distt

1897-98

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GAZETTEER

OF THE

PESHAWAR DISTRICT.

1897-98.

Compiled and Published under the authority of the
PUNJAB GOVERNMENT.

Preface to the edition of 1883-84.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from District Officers, passing the draft through the Press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by District Officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Chapter V (General Administration), and the whole of Chapter VI (Towns), have been for the most part supplied by the Deputy Commissioner; Section A of Chapter III (Statistics of Population) has been taken from the Census Report; while here and there passages have been extracted from Mr. Cunningham's compilation already referred to. But, with these exceptions, the great mass of the text has been taken almost, if not quite, verbally from the Settlement Reports of the district by Major James and Captain Hastings.

The draft edition of this *Gazetteer* has been revised by Colonels Waterfield, Hastings and Ommanney and Mr. Beckett, and by the Irrigation Department so far as regards the canals of the district. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

THE EDITOR.

Preface to the second edition.

THIS revised edition has been prepared in accordance with the orders contained in paragraph 11 of Revenue Circular No. 62. No *Gazetteer* note-book had been prepared in the District Office, and so the whole work of compilation devolved upon the Settlement Collector assisted by the District Kánúngo Pandit Sarúp Naráin, who practically prepared all the Statistical Tables for the work.

As directed in the orders above quoted, the plan of the former *Gazetteer* has been strictly adhered to and the original matter of the work has been as far as possible retained. New information has been added based on the results of the revision of Settlement 1893—1896, and the Monographs on the Trades and Industries of the district have been collated and abstracted. The account of the management of the Border has been revised and brought up to date by Mr. W. R. H. Merk, C.S.I., and the Editor. As a consequence of the incorporation of this new matter, the work now includes 381 pages of letter-press as against 231 pages in the first edition.

As required by the orders of 1896, maps of the district and plans of the large towns and cantonments have been added. The plans are not very good as they had perforce to be compiled from old surveys corrected where practicable by the field maps of the recent Settlement; the maps will, however, probably be found useful.

It will be very desirable that Chapter III, Section A, Statistical, should be rewritten after the figures for the Census of 1901 are available.

LAHORE:
The 2nd November 1898.

THE EDITOR

Preface to the second edition.

This revised edition has been prepared in accordance with orders contained in paragraph 11 of Revenue Department Resolution No. [illegible], dated [illegible] 1908. [illegible] had been [illegible] and the whole work of compilation has devolved upon the Settlement Collector assisted by the [illegible] [illegible], who practically prepared all the Statistical Tables for the work.

As [illegible] in the orders above quoted, the plan of the first [illegible] has been [illegible] adhered to and the [illegible] of the work has been as far as possible retained. New [illegible] have been added based on the results of the [illegible] of Settlement [illegible] 1908, and the [illegible] of the [illegible] have been collated and [illegible]. The account of the management of the [illegible] has been revised and brought up to date by Mr. W. [illegible] and [illegible]. As a consequence of the [illegible] of the work the work now includes 381 pages [illegible] as against 281 pages in the first edition.

As required by the orders of 1908, maps of the district [illegible] of the [illegible] and [illegible] have been added. [illegible] as they had [illegible] compiled from old [illegible] which [illegible] of the recent Settlement; the maps will [illegible] be found useful.

It will be very [illegible] that Chapter III, Section [illegible] should be [illegible] when the [illegible] figures [illegible] available.

[illegible]

[illegible]

ERRATA IN THE REVISED EDITION OF THE PESHAWAR GAZETTEER.

Page 4, table, column 5, *for* "Mnir Kalán" *read* "Mir Kalán", and *for* "Thri Sir" *read* "Tri Sir".
6, line 44, *for* "mountain" *read* "mountains".
10, line 15, *for* "freely" *read* "fully".
11, line 3, *for* "gap" *read* "gaps".
11, line 5, *for* "to secure" *read* "so secure".
11, line 20, *for* "conditions" *read* "condition".
14, line 28, *for* "fiocks" *read* "flocks".
15, line 2, *for* "varyng" *read* "varying".
16, line 45, *for* "aninferior" *read* "an inferior".
23, line 3, *for* "divided" *read* "divides".
23, line 22, *for* "Tutki" *read* "Tutkai".
23, line 24, *for* "joius" *read* "joins".
28, line 60, *for* "Hendly" *read* "Hendley".
33, line 39, *for* "artifical" *read* "artificial".
36, table, column 3, *for* "Malhozai" *read* "Malkhozai"; *for* "Warharai" *read* "Warkharai"; *for* "Bushha" *read* "Bushkha"; and *for* "Shalhai" *read* "Shalkhai".
38, ditto, *for* "Dirar" *read* "Diar".
40, ditto, *for* "Kharuuai" *read* "Kharunai".
41, line 5, *for* "gral?atores" *read* "grallatores".
47, line 44, *for* "firtt wo chamb ers" *read* "first two chambers".
54, foot-note, line 2, *for* "Mera" *read* "Mora".
61, line 42, *for* "these" *read* "the".
83, line 44, *for* "diarmed" *read* "disarmed".
89, line 13, *for* "Bickett" *read* "Beckett".
96, line 6, *for* "are" *read* "is".
98, line 38, *for* "*locum tenns*" *read* "*locum tenens*".
105, line 36, *for* "ohservances" *read* "observances".
106, line 21, *for* "a tree or trees" *read* "a tree or two, etc."
108, line 50, *for* "of" *read* "or".
110, line 43, *for* "adoped" *read* "adopted".
114, table, column 4, paragraph 3, "On the third day," &c., is a continuation of the above paragraph, and opposite "*Idulzuha loe Akhtar.*" "This religious festival called the great festival," &c., should come. In line 7 of the remarks, opposite "Jhandah," *read* "temporary" *for* "temprorary".
126, table, column 5, *for* "Umar" *read* "Urmar".
129, line 17, *for* "cheifs" *read* "chiefs".
131, line 6, *for* "Badraqa Dheri" *read* "Badraga Dheri".
132, line 26, *for* "Akhun" *read* "Akbar".
133, line 35, *for* "Umrazai" *read* "Umarzai".

Page 134, line 24, *for* " Trangi " *read* " Tangi ".
143, line 24, insert bracket ") " after the word " *Sháhíkhel* ".
143, line 47, *for* " *Winzat* " *read* " *Winzah* ", and same in foot-note, page 144.
145, line 11, *for* " Swát " *read* " Swábi ".
145, line 22, *for* " Gumtar " *read* " Gumtai ".
151, line 19, *for* " Gulzela " *read* " Gulbela ".
155, line 35, *for* " the " *read* " this ".
170, line 53, *for* " 5 sers per well " *read* " 5 sers for wells ".
179, line 9, *for* " wrok " *read* " work ".
199, line 16, *for* " which " *read* " while ".
180, line 1, *for* " debouchement " *read* " debouchment ".
182, lines 2 and 11, *for* " Zindai " *read* " Jindai ".
182, line 3, *read* " and the lower branch, which was formerly the main stream, as the Abazai.
186, line 8, *for* " Garhi Haqdár " *read* " Ghair Haqdár ".
186, line 10, *for* " have " *read* " has ", and delete the word " from " in line 25.
189, line 30, *for* " qullmi " *read* " lullmi ".
199, line 8, *for* " page 198 " *read* " the following page " ; and *for* " To " *read* " The " in line 12.
216, line 5, after " shisham " *read* " tamarisk " and *for* " these " *read* " tún ".
224, line 4, *for* " pice " *read* " pies ".
225, line 9, *for* " *taras* " *read* " *tara* ".
225, line 25, *for* " flows " *read* " flaws ".
238, line 26, *for* " have " *read* " had ".
249, lines 4 and 5, *for* " Málakand, Cherát and Chársadda telephones " *read* " Málakand, Shabkadar, Cherát and Chársadda. Telephones ".
251, line 22, delete is.
252, line 10, *for* " Akora," *read* " Akora ; "
252, line 13, *for* " Shankergarh, Tangi-Khanmai " *read* " Shankargarh, Tangi, Khanmai ".
255, line 2, *for* " page 254 " *read* " pages 246, 248 and 254 ", and *for* " same " *read* " last mentioned ".
255, line 3, insert " and 252 " after the word " page ".
256, Nowshera Tahsíl names, *for* " Fatteh Muhammad Khán, Jágírdár of Jabbakhunera," *read* " Fatteh Muhammad Khán of Jabbakhwarra."
257, line 49, *for* " Bakha " *read* " Pakha ".
261, line 1, *for* " page 251 " *read* " pages 251 and 290 ".
262, foot-note, line 2, *for* " Masson " *read* " Mason ".
263, line 9, *for* " Chamal " *read* " Chamla ", and in line 47 *read* " valleys " *for* " valley ".
270, line 22, *for* " Bisah " *read* " Bisak ", and insert comma (,) after the word " villages ".
271, line 33, *for* " Sanghan " *read* " Sanghau ", and in line 38 *read* " clans " *for* " clan ".
272, line 2, *for* " Tursah " *read* " Tursak ", and *for* " Girazai " *read* " Girarai ".
275, line 46, *for* " on " *read* " in ".
277, lines 18 and 23, *for* " Sanghan " *read* " Sanghau ".
281, foot-note, line 5, *for* " Daudzai " *read* " Dawezai ".
282, line 16, *for* " Swangi " *read* " Luargi ".

Page 282, line 27, *for* " Kandan " *read* " Kandau ".

289, line 39, *for* " on " *read* " in ".

293, line 43, *for* " invasion " *read* " invasions ".

305, margin, *for* " cost survey " *read* " cost of survey ".

307, *after* " summarized below " *insert* " I Chársadda ".

311, line 5, *for* " Reports " *read* " Report ".

319, column 3 of class heading " Sailáb," opposite " Old enhanced by 15 per cent." *read* " 2-4-9 " instead of " 2-4-0 ", and opposite " Half net produce rates " *read* " 0-15-3 " instead of " 0-15-9 ".

328, table, column 1, *for* " Tahkal Patan " *read* " Tahkal Paian ".

337, line 13, *for* " in paragraph 53 " *read* " on page 150 ".

344, lines 10-11, *for* " enjoying of large acres " *read* " enjoyment of large areas ".

353, line 44, *for* " insistence " *read* " instance ".

354, line 18, *for* comma (,) *read* semi-colon (;).

357, line 30, *for* " capaciy " *read* " capacity ".

359, line 40, *read* " Rs. 6."

371, line 2, *for* " 220-229 " *read* " 229-230 ".

373, line 7, *for* " *mile* " *read* " *mille* ".

374, line 42, *before* " about " *insert* " of ".

383, opposite entry 13, *read* " Tangi Nasratzai," " Hissára Nahri," &c.

391, insert a bracket opposite villages 34 to 38.

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Table No. 1 showing LEADING STATISTICS.

1		2	3	4	5	6	7
			DETAIL OF TAHSILS.				
DETAILS.		DISTRICT.	Chársadda.	Mardán.	Swábi.	Pesháwar.	Nowshera.
Total area in square miles, 1895-96 ...		2,611	380	610	467	451	703
Cultivated area in square miles, 1895-96 ...		1,394	261	410	313	215	195
Culturable ditto ditto ...		523	58	53	37	144	231
Irrigated area in square miles ...	By Government Canals ...	204	91	71	...	18	24
	Zamíndári Canals ...	202	68	...	...	126	8
	By wells ...	66	1	17	32	2	14
	Other sources ...	9	...	1	1	6	1
Average square miles under crops 1893 to 1897 ...		951	188	272	241	150	100
Annual rainfall in inches ...		16·23	13·97	19·56	19·10	13·03	15·49
Number of inhabited towns and villages ...		806	170	129	87	265	155
Total population, 1891 ...		*711,795	131,100	113,877	130,687	227,930	108,201
Agricultural population, 1891 ...		395,907	73,008	79,646	98,611	85,446	59,196
Non-agricultural population, 1891 ...		315,888	58,092	34,231	32,076	142,484	49,005
Total population per square mile of cultivation ...		511	502	278	417	1,060	555
Do. agricultural population per square mile of cultivation ...		284	280	194	315	397	304
Hindús, 1891 ...		35,487	3,149	5,616	4,219	17,682	4,821
Sikhs, 1891 ...		9,125	773	1,045	102	5,871	1,334
Musalmáns, 1891 ...		662,400	127,178	107,186	126,366	200,711	100,959
Christians, 1891 ...		4,742	...	30	...	3,629	1,083
Parsís and Jews, 1891 ...		41	...	...	...	37	4
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Average annual land revenue, 1892-93 to 1896-97 ...		†7,82,579	...	...	...	...	...
Average annual gross revenue, 1892-93 to 1896-97 ...		‡11,14,693	...	...	...	...	...
Annual land revenue for first year after assessment (Khálsa), 1896-97		9,05,923	2,48,389	1,11,577	1,40,629	3,12,680	92,648
Annual land revenue including assigned land revenue 1896-97 ...		10,95,178	2,89,721	1,31,225	1,60,200	4,14,770	99,262

* Includes the population of Khwarra Niláb.
† Khálsa only. Fixed, fluctuating and miscellaneous.
‡ Khálsa only. Includes Local Rates, Excise and Stamps.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

The Peshâwar district is the central one of the three districts of the Peshâwar division, and lies between north latitude 33° 40′ and 34° 31′ and east longitude 71° 25′ and 72° 47′. It occupies the extreme north-western corner of the Indian Empire, and extends from the Indus to the Khaibar mountains. Map I shows the main natural features of the district. It is bounded on the north and north-east by hills which separate it from the valleys of Swât and Bunér; to the north-west are the rugged looking mountains occupied by the Utmânkhels and Mohmands; on the west stand the Khaibar mountains overlooked by the Târtarra peak; to the south the boundary is the continuation of a spur which branches from the Sufaid Koh, and runs to the Indus—the lower portion of this branch separates the districts of Peshâwar and Kohât—to the south-east, the only portion not bounded by hills, is the river Indus, which divides it from the Chach plain in the Râwalpindi and Hazâra districts. Excepting the Indus and Kohât borders, it is surrounded on all sides by independent territory occupied by Pathâns. It is, except on the south-east side, where flows the Indus, encircled by mountains. Its greatest length from Kiâra on the east, to Spersang on the west is 86 miles. The greatest breadth from its northernmost point at Karkai in Yusafzai to the Nilâb Gasha in the Khattak hills on its southern border is 54 miles. It is divided into five tahsíls, of which three lie to the north and two to the south of the line of the Kâbul river. Of the former, Swâbi lies to the east, Mardân in the centre, and Chârsadda to the west. Of the two latter, Peshâwar comprises all the western portion of the district, and the tract on the right bank of the united Swât and Kâbul rivers is included in the Nowshera tahsíl. The Mardân and Swâbi tahsíls constitute the Yusafzai sub-division of the district, which is in separate charge of an Assistant Commissioner stationed at Hoti Mardân.

Some leading statistics regarding the district and the several tahsíls into which it is divided are given in Table No. I on the opposite page. The district contains two towns of more than 10,000 souls—

Peshâwar	84,191
Chârsadda *cum* Prang	22,948

Chapter I, A.

Descriptive.

General description.

The administrative head-quarters are situated at Pesháwar, in the west centre of the district, on the North-Western Railway. Pesháwar stands 19th in order of area and 13th in order of population among the 31 districts of the Province, comprising 2·35 per cent. of the total area and 3·37 per cent. of the total population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are shown below:—

Town.	N. latitude.	E. longitude.	Feet above sea-level.
Pesháwar	34° 2′	71° 37′	1,108
Nowshera (cantonment)	34° 0′	72° 1′	1,120 (a)
Mardán	34° 12′	72° 6′	1,200 (a)
Tángi	34° 18′	71° 42′	...

(a) Approximate.

Mountains of the border.

Between the Indus opposite Torbela and the point where the Swát enters the district the frontier is irregular. The shape is determined by a curving line of hills, the last transverse spur of a great range, which, running southwards from the Pamir Steppe and the eastern extremity of the Hindu Kush, terminates in Swát a few miles beyond the border. From this line of hills irregular spurs run down at right angles to the British Frontier, separated by intricate lateral valleys, which, hemmed in by lofty precipices, conceal in secure nooks the villages of the occupying clans. The hills are for the most part bare, though the higher peaks are clothed here and there with pine, and the sides of others have a scanty covering of brushwood. They afford, however, good pasturage for the cattle and flocks. The drainage from the hills has in places perforated the sloping sides of the valleys into a network of ravines, a strong natural barrier against the approach of an invading force. High cultivated ridges occupy the intervening spaces, except in parts where immediately below the hills a layer of loose stones conceals the surface. Outlying hills belonging to the same system occur at intervals along this portion of the frontier, rising out of the plains of Yusafzai. South of the Swát the Utmánkhel and Mohmand hills, which still belong to the Hindu Kush system, and the latter of which form the boundary of the Doába parganah lying between the Swát and Kábul rivers, form parallel lines* running north and south, and connected by a transverse range, which has a direction nearly due west towards Jalálabad. The outermost range offers a nearly straight line to the British frontier. The ranges in this direction are low and wanting in the bold features which distinguish the mountains of Swát and Bunér. They are

* Between two of them the Swát runs southwards till it sweeps eastwards just before its debouchment into the plains.

Chapter I, A.

Descriptive.

Mountains of the border.

entirely devoid of timber. A few shrubs, principally of the *káo*, or wild olive, are sprinkled at their base; but with this exception they are scantily endowed with any kind of vegetation. Bare, stony, and irregular, they rise abruptly from the plain, their ridges running parallel to the border, and not forming valleys as in Yusafzai. Opposite the fort of Shabkadar at the old site of Panjpao, they fall back and form an amphitheatre, occupied by a table-land some three miles in breadth and two in depth, stony and intersected by ravines. On approaching the Kábul river, they retire again, and run nearly parallel to the stream for a few miles until they strike its bank at Michni.

From Michni to the Bára river the Mulagori and Afridi hills are loftier, but bare and irregular as those of the Mohmands. The Tártarra peak over the entrance to the Khaibar Pass rises to a height of 6,826 feet, and from its summit may be obtained a view of a large portion of the Ningrahár valley. The interior of these hills produces great quantities of firewood, but no large trees; their sides are rocky and precipitous. They present the appearance more of groups of mountains than of a connected chain, and form the western limit of the Khalíl parganah. They can, however, all be traced to a connection with the great range of the Sufaid Kóh, of which they are in fact lateral spurs, the Khattak hills which bound the district on the south being the true orographical continuation of the range. From the Bára river to the Kohát Pass, the hills of the Akakhel, and thence to the Jawaki Pass, those of the Adamkhel, form the western and southern boundaries of the Mohmand parganah; further in, they furnish large quantities of firewood, but are bare and rocky towards the plain. The hills upon the border are of no great height; but immediately beyond them and due west of fort Mackeson is the peak of Mullaghar, 7,060 feet high. The villages of this *parganah* are situated on the Bára, and a few large ones are located near the hills to the south; the remainder is chiefly waste, a *maira* running under the hills, and crossing the district to the vicinity of the Attock road; deep and stony ravines intersect it, the lurking places and highways of Afridi robbers from time immemorial. The Khattak range continues the boundary to the Indus, maintaining an average height of from 3,000 to 5,000 feet. The higher parts of these hills, though destitute of large forest trees, are clothed with smaller vegetation, consisting principally of the wild olive; the Khattak parganah is an irregular mass of low hills between this range and the Kábul river,* a narrow strip of plain only occurring close to the latter, along which the Grand Trunk Road is carried; the villages are situated in defiles and on ledges amongst these hills and cultivation is scanty. The highest point, known as Jalála Sir, is close to Cherát, and reaches a height of 5,110 feet. Chaját Sir, 13 miles west of Attock, is 3,410 feet.

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* Known below Nisatta as the Landai.

Chapter I, A.

Descriptive.

The ranges and main peaks surrounding the district.

The names of the main peaks which surround the district, following the same order as used in describing the configuration, are given below :—

Ranges.	Names of peaks.	Height.	Ranges.	Names of peaks.	Height.
		Feet.			Feet.
North-east range...	Mahaban ...	7,471	Western range ...	Tártarra ...	6,862
	Sarpatai ...	...		Saparai ...	...
	Garru ...	...		Chapri Sir ...	...
	Ali Sher ...	...		Mullaghar ...	7,060
	Sinawar ...	...		Sari Sir ...	4,840
North range ...	Illam ...	9,341	South range ...	Jelála Sir ...	5,033
	Mora ...	6,723		Cherat ...	4,497
	Cherát ...	...		Mnir Kalán ...	4,544
	Shahkot ...	...		Chajút Sir ...	3,410
	Málakand ...	...		Bahádur Khan	3,920
	Hazárnao ...	...		Thri Sir ...	3,317
	Khanora ...	...		Tora Sir ...	4,740

Two hills of Yusafzai situated in the plain.

In the sub-division of Yusafzai there are two small hills, Kara-már and Panjpír; they stand out in the plain and are worthy of mention. Kara-már, the highest, is situated to the north-east of Hoti Mardán; it is about 3,400 feet above the sea and 2,280 above the Yusafzai plain. On its northern slope there are a few fir trees, and the appearance of the hill on that side is green and pleasing; its southern aspect is a mere bluff ridge. There is a sloping plateau at the summit which would do for sites. If tanks for holding water were constructed, the place might be utilized by the Civil and Military Officers in Yusafzai during the summer months. There is a *ziárat* on its summit dedicated to Yakki Yusaf, who was buried there. Panjpír, the other, is a smaller and sharper ridge; it rises to the height of 2,130 feet above the sea, or 940 feet above the Yusafzai plain. It has no trees, but is covered in parts with low brushwood; at the top there are some heaps of stones (*dheris*) dedicated to the Panjpír, or five great saints of the Muhammadans. The Hindús affirm that the place was dedicated to the Panch Pándo or five Pándo brothers of the Mahabharat. A good view of the lower part of the district, Attock, and the Khattak range with its *ziárats* is obtained from the top of the hill.

The river system.

The Indus ultimately receives the whole drainage of the Pesháwar valley, all but an insignificant part of it having been previously collected in the Kábul. Of the Kábul the principal affluents are the Swát from the north-west, the Bára from the south-west, and the Kalpani from the north. The Kábul, Swát, and Bára unite with the Budni at Nisatta, 14 miles north of Pesháwar to form the Landai (short) or lowest section of the Kábul river, which after a course of only 36 miles falls into the Indus near Attock. The portion of the district which does not drain in the first instance into the Kábul is the country lying below the Sir-i-maira, or "crest of the desert," in other

Chapter I. A.

Descriptive.

The river system.

words, the old high bank of the Indus. Setting aside this small tract, the drainage system of the district may be mapped out into three divisions: Yusafzai and part of Hashtnagar drained by the Kalpani and its affluents; the whole western portion of the district, drained by the Swát, Kábul and Bára above their junction at Nisatta; and the southern portion of the district (including the Mohmand and Khattak *tappás*), draining directly into the Kábul below Nisatta. A more detailed account will now be given of each of the rivers mentioned.

The Indus.

On debouching from the hills the Indus at once divides into numerous channels, and thus continues until, opposite Attock, it is again contracted into a narrow gorge. For about eight miles to the north of its present bed, the country lies low, and is of fresh alluvial formation; beyond, rises a high and well defined bank marking the commencement of the *maira* or table-land of Yusafzai, and thence known as the *sir-i-maira* or (as it is usually translated) the "crest of the desert." The same high bank is continued for nearly twelve miles westwards, following the line of the Kábul river and at a mean distance of about four miles from it. Abrupt upon its southern front, it slopes gradually towards the north.* From one point of view it might be simply described as an arc bounding the plain of Yusafzai on the south-east and south; but its position and the presence of water-worn boulders at its base corresponding to those found in the present bed of the Indus, mark it clearly as the ancient bank of that river; or, with reference to the theory put forward elsewhere as to the lacustrine formation of the Peshávar valley, it may well be that, as the great lake which once occupied the whole valley gradually dwindled with the increasing size of its outlet at Attock, caused by the scour of the escaping stream, a last stand was made within the limits now marked by this *sir-i-maira* on the north and the extremity of the plain of Chach to the south. This supposition would account for the extension of the *sir-i-maira* along the direction of the Kábul, which may be supposed to have scoured out for itself a lower bed in the marshy soil that would be left by the lake as it finally subsided. The present bed of the river between Torbela and Attock has an extreme width of about three miles, and is seldom less than one and-a-half mile. The course of the main stream is intricate, and is never the same for two consecutive years; minor channels separate the bed into numerous islands, most of which are submerged in the season of flood. Some on the other hand stand out at all the times high and comparatively dry, and are covered in many instances with forests of *sissu* (*Dalbergia sisu*); others of the islands afford excellent pasturage for the cattle of the villages on either bank.

Besides the Kábul the only real affluents of the Indus in this district are two streams which bring down the drainage of

* The drainage of the country to the west of the *Sir-i-maira* flows westwards into the Kalpani.

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The Indus.

the Mahaban mountain and the hills lying to the south of Chamla, and enter the Indus, the one near Munára, the other near Hind. Other superficial *gullies* and ravines carry down the drainage of the long strip of country lying below the *sir-i-maira*, but none require special mention. The depth of water at Attock varies from 40 feet in the winter months to 75 feet at the time of flood. The volume of its stream varies greatly with the season of the year. In the winter it is reduced to narrow limits; in the summer it fills its whole bed. The bed consists of boulders and sand. There are three ferries, Pihúr to Dal Mahat—this is at the eastern corner of Yusafzai the Hind ferry, which is lower down the stream; this is used by persons going from Swát and Bajaur direct to Lahore, or by Yusafzais visiting Chach; the third is at Khairabad, exactly opposite to Attock and fifteen miles distant from Hind. There is also a drift gallery underneath the river bed, excavated at considerable cost, experimentally to test the strata and the approximate cost of a tunnel. But both the ferry and the tunnel, which is now closed, have been superseded by the Attock bridge on the North-Western Railway, which was opened on the 1st June 1883, and carries a cart-road and footway inside its girders. The river is not fordable during the cold season, but armies have crossed on emergencies with great loss. And the Sikh army forded it in 1823 at its widest point, opposite Hind. The villagers residing on its banks cross the river by swimming on *shinazes* or inflated ox skins, which means of conveyance is utilized still further by carrying another person on the swimmer's back without any inconvenience, provided the passenger is of medium size. Rafts (*jálás*) formed by planks or *chárpais* placed on a foundation of inflated skins fastened together, are also used. The country is somewhat inundated when the river is at its highest during May, June and July; the inundation does not benefit the Pesháwar district, nor does the river supply any irrigation water to the lands on either bank. There are fish in the river; they are usually netted, or caught with hook and line in the back-waters near Attock, and monsters weighing 100 lbs. have been caught. Otters (*Pashto ságlau*) are occasionally seen. Waterfowl do not abound; a few are to be shot near Hind, in the back-waters during the winter months.

The Kábul.

The river Kábul is supposed to rise in the Unai Pass, latitude 34° 17′, longitude 68° 14′, some 45 miles in a straight line from the city of the same name, at an elevation of about 8,400 feet, and receives the whole drainage of the mountain lying between Kábul and Pesháwar as well as that of Káfiristán, Chitrál, Panjkora, Swát and the neighbouring countries. After a course of about 250 miles it enters the Pesháwar valley and ultimately joins the Indus, immediately above Attock. It is said to be fordable till it reaches Kábul. After that it is swelled by affluents and becomes a rapid river, though still navigable by rafts (*jálás*).

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The Kábul.

The river enters the district at Warsak about two miles west of the Michni fort. About a mile below Warsak it divides into two branches. The northern branch, known as the Adezai or Hájízai, was, at settlement in 1873, a mere *nála*, but this now carries the main body of the stream and divides the Pesháwar tahsíl from Chársadda for ten miles; it then passes through part of the latter for eight miles up to Nisatta. The southern branch is called the Naguman and was formerly the main stream. Two miles to the east of Fort Michni it throws off a branch called the Budhni, which is now almost dry, but carries the supply for the Jui Shekh, and after receiving the drainage of the Khaibar hills runs north and joins the Shahalam branch at Kankola. This last branch takes out of the Naguman at Chagri Matti, and joins this again at Garhi Momin. The Naguman rejoins the Adezai, which has been increased by the Swát river at Nisatta after a separate course of twenty miles. The joint stream is from this point known as the Landai, or short river, and after a course of thirty-six miles flows into the Indus at Attock. For the first twelve miles the banks are low, and it resembles an ordinary Punjab river, but after Nowshera it has cut out a deep channel, and the banks are steep and, in places in the lower portion of its course, rocky. The Naguman and Shahalam branches are fordable for half the year, and the rivers run down nearly to Nisatta in boulder and shingle beds with a very rapid slope, so that there is very little true *sailáb* up to this or below Nowshera. Most of the canal-irrigation in the Pesháwar and Nowshera tahsíls is dependent upon this river. The soil is not so rich as that of the Swát or Bára, and the tract affected by it, except where the supply of water is abundant, shows a decided tendency to sourness, and more manure is required for high cultivation. The volume of water is larger than that of the Swát river, but regular discharges have not as yet been taken. The irrigation of the northern half of the Pesháwar tahsíl and of the western portion of Nowshera is dependent on this river as follows :—

	Acres.
Private canals	29,295
Shekh-ka-Katha	16,913
Michni Canal	21,122
Total ...	67,330

The supply in this river is more than ample to meet all possible demands on it, as the area commanded is practically limited to that already irrigated.

The river is navigable by boats up to Agra, but is not much used for traffic.

The Swát.

The Swát rises in the hills north-east of Bunér. Its course is at first south-westerly through the Swát valley; but after being joined by the Panjkora river from the north, it turns southwards till it enters the Pesháwar valley above

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The Swát.

Abazai, eleven miles to the north-north-west of Michni, thence it flows south-east till it joins the Kábul river at Nisatta, about half way between Michni and Attock. The river enters the district just above the head of the canal in the Abazai village, and almost at once divides into two main branches known as the Jhindi and Khiáli. These rejoin after a separate course of about sixteen miles near Parang and fall into the Kábul about one mile lower down. On this river the whole of the irrigation of the Doába or triangular tract between the Kábul and Swát rivers depends. The Swát Canal draws its supply from the same source, as do also the village canals irrigating the strip of country below the high bank on the east, which is known as the Sholgira or rice-growing tract. The area irrigated by this river, therefore, amounts to—

	Acres.
Sholgira ...	14,558
Doába ...	24,909
Swát Canal ...	109,250
Total ...	148,717

It flows in a stony bed, and there is no true *sailáb* or flooded land, as is the case of the Punjab streams. The silt brought down during the hot weather is valuable as a fertilizing agent. The average minimum discharge of the eight years ending 1894 was 2,205 cusecs in the month of December, when the river is at its lowest point.

The main stream is liable to shift between the two branches. At last settlement the greater volume of water passed down the Khiáli, but this is now almost dry in the cold weather, and the Jhindi carries most of the water. The Khiáli is the most important branch from the point of view of the irrigation depending on it, and if it were to dry up entirely the results to the Doába and most of the Sholgira would be disastrous. However, since the Doába has been added to Hashtnagar and the control of the channels is under the same agency, it is not likely this result will occur; and even if it does, it will be possible to supply the greater portion of the irrigated area affected from the new canal constructed during settlement on the right bank of the river just below the Swát Canal head, which was undertaken largely with a view to provide against this contingency. The shrinkage of the Khiáli is, of course, ascribed by the people to the Swát River Canal, but as this only takes up at the most 700 cusecs out of a minimum discharge of 2,025 cusecs, and in the hot weather (when the water is wanted for irrigation) the amount of surplus water available is practically unlimited, it would seem that there is no solid basis for the contention of the people, and that the cause of the shift of the main stream into the Jhindi is due rather to natural causes. The river is navigable by boats up to Utmánzai, and the bulk of the produce of Hashtnagar is transported by river to Nowshera, Attock, and points further down the Indus.

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The Bára.

The Bára proper has its rise in a valley of the same name, lying on the southern side of the Khaibar hills, but receives the greater part of its volume, as represented in Pesháwar, from another stream, the Tirah Toi, which rises further east than the Bára and collects the drainage of the Tirah valley. The two streams unite about eight miles beyond the British border, from which point the river runs towards the north-east, until, after passing within two miles of Pesháwar, it falls into the Shah Alam branch of the Kábul in Zakhi about a mile above the junction of the latter with the main stream within the limits of the village of Jangal. Where it first enters the district, the Bára is at most seasons of the year a diminutive stream, but it is shortly fed by some clear and copious springs in the neighbourhood of the fort to which it gives its name. These springs are celebrated for their salubrity, and many of the Sikh Sirdárs caused supplies of water from them to be brought daily to Pesháwar in sealed vessels. The greater portion of the water is diverted near the fort into the water-courses of Khalíl and Mohmand, while a supply is also conveyed through the cantonments and city of Pesháwar. In ordinary times, therefore, the lower course of the Bára is altogether, or nearly, dry. But after rain has fallen in the Tirah hills, a muddy volume rushes down, which renders the stream impassable for several days, and often sweeps before it the dams which form the canal heads below fort Bára. A rich alluvial deposit of red clay, very valuable as a fertilising agent, is brought down by these floods. When the dams stand, as they do except when the floods are unusually heavy, the waters charged with deposit so fertilise the irrigated lands as to make manure unnecessary. The villages on the lower part of the Bára have constructed cuts for the special purpose of utilising the flood-water. It is crossed by the roads from Pesháwar to Kohát and Attock. Good bridges exist on both these roads. This stream gives its name to the celebrated Bára rice, which is grown in some of the villages on its banks. The Sikhs required the whole crop to be brought to Pesháwar, where the best portion was reserved for seed, the next best was sent to Ranjít Singh at Lahore, and the remainder left to the *zamíndárs*. The Amir of Afghánistán, Abdul Rahmán, has recently purchased lands near the Bára fort largely with a view to secure a supply of this rice. Less care being now taken to preserve a good supply of seed, the quality of the rice, though still held in high estimation, is said to have deteriorated. The river Bára is in a measure an object of veneration, and Shekháu, the spot where its waters are first divided for purposes of irrigation, is held especially sacred. The Afridís who control its head waters are always able to stop its stream—a proceeding which they often practised in the times of the Sikhs. Such water as the Afridís allow to enter the plain is appropriated in the following manner: A certain quantity, reckoned by the number of mills it can turn, is taken for the use of the gardens, city and cantonments of Pesháwar, and the remainder is equally divided

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The Bára.

between the Khalíls and Mohmands. Major James thought this was perhaps the river alluded to by Baber in his memoirs as flowing in the vicinity of Pesháwar, which he called the Siáh Ab, a name which cannot be locally traced, but would apply if the Bára were in flood, and there were more water, as probably there used to be before it was used for irrigation to the extent it now is. The hard conglomerate banks of the Bára distinctly show by the channels that have perforated its sides that ages ago the bed was very much higher than it is now, and that it has been gradually worn down to its present level, and so in those times the river, of more constant volume owing to the trees and forest-clad mountains through which it ran, did flow past Pesháwar.

The ordinary discharge is about 160 cubic feet per second, and the whole of this is freely utilised for irrigation. The supply runs very short in May, June and July until the rains break, and there is often hardly enough for drinking purposes. Then serious disputes arise which culminated in 1887 in the Bára riot between the Khalíls with the lower Mohmands against the upper Mohmands. The former wished to move their out-take to a point higher up stream. This was resented, and both sides turned out armed and the fight raged furiously across the river for many hours and several persons were killed and wounded. The difficulty is increased by the demand of the cantonments, for irrigation, and of the city and cantonment water-works, which is of course imperative.

The cantonment is entitled to, at ordinary times, a depth of 6 inches on the sill of a regulator put up near Garhi Sikandar by Mr. Macnabb. The intention was that when the supply is below an ordinary supply the depth should be reduced, but this is not always done ; and owing to the grass farm and the extension of cultivation in cantonments a much larger supply is now taken than was formerly the case. The supply for the water-works is of course an entirely new demand and is taken off about half a mile above the weir.

The area dependent on this stream amounts to 38,732 acres, and includes some of the richest and most highly assessed land in the Province.

To meet the difficulty of economising and equitably dividing the scanty supply of water a project for constructing a weir has often been discussed, but a suitable site was not available. At last during the Revised Settlement a site was discovered by the Settlement Officer where the Shekhan and Sangu water-courses take out on the right and left banks by tunnels through the conglomerate cliffs which here close in upon the stream and rise to a height of 37 feet. The width of the stream here is only 118 feet. A project for a weir here was worked out by Shekh Sher Muhammad, Assistant Engineer, under the orders of Mr. Preston, Superintending Engineer, to cost in all Rs. 7,143 for the weir and Rs. 30,060 for widening the tunnels and constructing supply

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The Bára.

channels. At first it was proposed to have automatic falling shutters on the crest of the weir to meet the case of the sudden floods. The design as now adopted is for an ordinary solid weir with gap at each bank to be filled with needles, and it is considered that this will be sufficient to pond up the water and to secure an equal distribution. The idea is that the flood after filling the tunnels will pass down to the old heads at and below the fort. It is hoped that in this way we shall secure an equitable distribution of the ordinary supply without losing the invaluable silt brought down in the floods, and thereby put an end to the interminable disputes and quarrels in the tract affected. It is possible to take out a flood channel at a higher level than the existing water-courses on the Khalil bank, which will irrigate, at any rate occasionally, some 3,000 acres of waste and admit of a rabi crop at least being grown. If this can be done and water-rates charged similar to those sanctioned for the Michni District Canal, the income will cover all cost of repairs of the weir and to a great extent relieve the people of what is at present a very heavy burden. In the meantime the area affected in the Bára and Kasbah circles has been assessed on its existing conditions and power has been reserved to revise the assessment during the course of the Settlement if the condition of the tract is improved by the weir. The revision will probably take the form of raising the *nahri II* rate in this circle and assessing new cultivation. At any rate the necessity for suspensions and remissions, which have been heavy in the past, will probably be less pressing.

The Kalpani or Chalpani.

The drainage of Hashtnagar and Yusafzai to the west of the *sir-i-maira* together with that of the northern hills, is ultimately all collected into the Kalpani, and by this one channel makes its way into the Kábul. The Kalpani has its rise in Baizai or Lund-Khwar, and flowing southwards joins the Kábul between Nowshera and the village of Pír Sabak. Its principal tributary from the west is the Bagiári, which has its rise near the Málakand Pass, and joins the Kalpani at Gujargarhi. Through this stream and its affluents, together with numerous minor tributaries, the Kalpani collects the drainage of the southern face of the Swát hills. From the east the main tributary of the Kalpáni is the Mokam, a stream which has many subordinate feeders and rises in the hills of Buner. It joins the main river near the village of Toru. Others of the streams by which these hills are drained do not survive to reach the Kalpani. Of these the most important is the Wuch Khwar, which drains the hills to the west of Chamla. It is lost in a series of pools to the north-east of Toru. Of all these streams the Kalpani alone conveys from the hills a perennial supply of water. The others fail during the dry season of the year, bringing perhaps a small driblet from the hills, but not a sufficient volume to penetrate many miles into the plain. At such seasons the supply is sensibly increased by springs occurring in the sides of the ravines through which they flow. After rain in the hills, on the other hand, the water rises rapidly, and raging torrents often bar

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The Kalpani or Chalpani.

communication for many hours at a time in courses which an hour before might be crossed with water barely ankle deep. The crossing of the Kalpani is rendered dangerous on account of the special suddenness of its floods, and its numerous ever-shifting quicksands.* In addition to the drainage of the hills the Kalpani receives the drainage of the Yusafzai plain, which enters it by means of the numerous and intricate ravines described in another paragraph. Its valley occupies the lowest ground between the commencement of the uplands of Hashtnagar on the west and the *sir-i-maira* on the east.

The Budni.

The Budni stream, as now existing, is a continuation of the Chora Khwar, a ravine which drains the Khaibar hills. This ravine joins the bed of the Budni from the point where it is crossed by the canal, locally known as the Sheikh-ka-Katha. This canal is carried across the bed of the ravine by a dam called the Dág-band. When rain falls heavily in the hills, the Chora Khwar floods, and not unfrequently carries away this dam; in which case the water of the Sheikh-ka-Katha flows down the bed of the Budni. At all times there is an escape from the dam into the Budni; the water that thus escapes is supplemented by springs in the bed of the Budni and by waste water from the Daudzai irrigation. About two miles from the city, where the Daudzai road crosses it by a bridge, the Budni stream turns abruptly to the east and finally falls into the Shah Alam branch of the Kábul river in the boundaries of Dáman Hindki. It is a dangerous river to cross in the summer, during which season it carries a great deal of water, and hence, possibly, the derivation of the name Budni from Dubni, signifying drowned. It now only irrigates some 600 acres and turns twenty or thirty mills. It is customary to give the name Budni, not only to the stream above described, but also to that portion of the Sheikh-ka-Katha Canal which lies between its head on the Kábul river and the Dág-band.

The Landai.

The Kábul, Swát and Bára rivers and the Budni stream with all the drainage of the north-west, west and south-west, unite at Nisatta; and from that point to where the combined waters join the Indus, the stream is known as the Landai or short river, in length only thirty-six miles.

The combined streams form a large river which is navigable by country boats. Below Nowshera the river runs between rather high banks, and is of no use for irrigation; in the summer a great deal of land on both sides of its course is inundated, enabling some spring crops to be raised. There are five ferries as well as a bridge of boats, which last is kept up throughout the year at Nowshera—and keeps open the communication with the Yusafzai Sub-division. A second permanent bridge of boats has lately been established at Kund, where the route between Swábi and Khairabad

* Hence, according to Dr. Bellew, its name (Chalpani corrupted to Kalpani, or "deceitful water")

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The Landai.

crosses the river. Three permanent bridges are also kept up on the road from Nahakki to Charsadda and two, with a third in the cold weather, on the Pesháwar-Shabkadar road. Near Nowshera there are some floating flour mills in boats worked by paddle wheels turned by the current. The drainage from the north and east also falls into the river at different points above Jehangirá. There has been no disastrous flood caused by the stoppage of the Indus since 1858, when the waters of the Landai, according to Major James, continued to flow up stream for twelve hours at a rate of from four to five miles—and this retrograde flow was observed as far as Nisatta. In that flood eight villages were destroyed and twenty or more damaged. There was a flood before this in 1841, and then 5,000 or 6,000 lives were lost. In 1874, 1877 and 1892 the floods were exceptional.

Marshes and springs.

There are no lakes in the district; but with a heavily irrigated tract, such as the western half of the district is, there are naturally several swamps. Of these the most important are those lying in the centre of the Doába, the Wad-pagga and Mathra jhíls in Peshawar, the Amankot swamp in Nowshera, and the Ruria saline tract in Mardán. Fortunately, owing to the rapid slope of most of the district, and the great number of ravines and torrents intersecting it, the swamped area cannot increase to any great extent, and drainage projects have been constructed and are in contemplation, which will probably reduce the evil largely. On some old maps it is noted that at a place near Marghuz below the *sir-i-maira* and not far from the present bed of the Indus a lake of several miles in extent is formed after every eight or ten years, and such a tradition is held by the inhabitants. The part where the lake is said to be formed is low and verdant, and almost marshy, water being abundant in pits at six and eight feet from the surface. A small sluggish stream runs through the tract, and the so-called lake is merely a marsh formed on this low ground in seasons of excessive rain.

There is a certain amount of irrigation from springs below the Afridi hills in Peshawar, and in Baizai and to the east of the Swábi tahsíl. The total area so watered amounts to 4,813 acres. The water of three springs at Topi in the last tahsíl is warm with a temperature of from 73° to 79° Fahr. Chemical analysis shows that it is pure and contains no iron or sulphur, so that the heat is probably due to pressure rather than chemical causes. The flow and cessation of flow of these springs appear to be intimately connected with seismic disturbances, and generally coincide closely with an earthquake.

Natural divisions of the valley.

Thus the Pesháwar valley—taking that expression in its widest sense to include the whole of the amphitheatre enclosed by the encircling hills already described—comprises four main natural divisions: (1) a shingly table-land fringing the plain immediately below the hills upon the north-west and west; (2) the open plain (*maira*) of Yusafzai and Hashtnagar; (3) the Doába, enclosed between the Swát and Kábul rivers; (4) a region

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Natural divisions of the valley.

of low hills and intricate ravines to the south of the Kábul river, gradually rising to the heights of the Khattak hills. To these may be added a fifth division, comprising a fertile strip to the south of the Kábul river, and the rich lowlands generally which follow the courses of rivers or lie in the bottoms of ravines. This division has been incidentally noticed in the description of the river system of the district; of the other divisions a short description will now be given.

The plains of Hashtnagar and Yusafzai in the early days of British rule are thus described by Dr. Bellew :—

The great Yusafzai plain.

"The tract presents a gently undulating surface plain throughout in its central, western, and southern tracts; but, to the northward and eastward, it is more or less overrun by low rocky ridges, jutting out from the main mountain ranges in those directions. In the former tracts, the country is a vast open expanse; and, except in the immediate vicinity of the rivers, along whose banks are many villages and much cultivation, presents at the first glance a singularly uninviting aspect, owing to the paucity or entire absence of trees on large tracts, and the uninteresting level of the surface. On closer inspection, however, it is found to possess more variation of scene than is discovered at first view. The country is traversed by some great ravines or vicarious river channels, along the courses of which are planted a number of villages with their trees, gardens, and cultivated lands, though still the greatest portion by far is an extensive stretch of waste land, termed in the colloquial *maira*. The *maira* is more or less covered with a stunted brushwood, composed mostly of *bair* bushes. Between the detached patches of these, are strips of cultivation along the borders of the waste, and the general surface supports a growth of grasses and herbs that suffice to pasture the cattle and flocks of the district. The *maira* is not one unbroken spread of waste land, but is divided by the great central *nallah* or ravine of Yusafzai, and the cultivation of the population settled along its course into two main tracts named according to their relative local positions. That on the west is the Hashtnagar Maira, and that on the south-east is the Khattak Maira. In former times, these desert tracts were constantly traversed by armed and mounted bands of robbers, who lived by the plunder of unwary travellers, or of cattle straying too far from their village grazing grounds; but since the establishment of the British rule, all this has been put a stop to, and now travellers and cattle cross and wander over its wide and lonely wastes without let or hindrance. The best proof of the present security of these formerly dangerous tracts, is in the fact of the progressive extension of cultivation on its surface, far away from protection for the crop under other circumstances. Year by year, by steady degrees, the waste is being reclaimed and brought under cultivation. One other object deserves note in this place, as being connected with the aspect of the country. I allude to the numerous mounds of bare earth that dot the country all over, and which from their singular appearance, magnitude, and numbers at once attract the attention and excite curiosity as to their origin, history and meaning. They are artificial heaps, abounding in fragments of red pottery and the remains of old walls, &c., and are evidently the sites of the habitations of men of by-gone ages.

"In its lateral tracts, the Yusafzai plain presents a more diversified aspect than that of the central tract just described; and though of opposite kinds on the different sides, much more interesting and grateful to the eye.

"The tract on the western side is occupied by the separate district of Hashtnagar. Here the land lies low in a strip along the left bank of the Swát and Kábul rivers, contains many villages, is highly cultivated, freely irrigated, and well stocked with large trees, such as the mulberry, *sissu*, tamarisk, jujube, &c., and willows along the water-courses. Away from the river, the land rises into the *maira*, which is used as a common grazing ground for the cattle of the district. The tract along the eastern side of the plain as well as along the whole extent of its northern boundary presents a picturesque mountain scenery. Here hill and dale succeed each other in every variety of arrangement. At distant intervals, great spurs project

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The great Yusafzai plain.

on to the plain and gulf off the mountain skirts into a series of close valleys which, by varyng combinations of glen and gorge, rock and precipice, meadow and water-course, scattered groves and compact villages, present a variety of scenery seldom met with in one district; and which to be duly appreciated, must be seen. The general surface along this tract, although very stony, and much cut up by the drainage of the hills, is nevertheless well cultivated. Not unfrequently the cultivation is carried high up the hill slopes, on which for the most part the cattle are dependent for pasture. On the lower spurs this is at best but scanty; for such ridges are mostly bare ledges of rock in their lower heights, though more or less well covered with a stunted brushwood and varied herbage at their higher elevations. The very general absence of large trees, and of pines especially, on these spurs is a notable feature; for on the highest ranges the splendid and extensive pine forests form an essential element in the beauty of the scenery, as well as in the virtues of the climate.

"There is no perennial stream flowing all through the Yusafzai plain; but the drainage from the hills, as well as that from the plain itself, is carried off by a number of ravines, the extent, magnitude, and ramifications of which constitute a remarkable feature of the country, whilst they are objects of importance on account of the sudden floodings they are at certain seasons subject to, rendering them for a while obstacles to free communication between the different portions of the district they traverse. Most of the ravines have one or more springs, in some part or other of their course, though mostly near their origin in the hills. The water from these springs, to a limited extent, is more or less constant throughout the year; and, as a general rule, in seasons of unusual drought, when the springs disappear from the surface, water is generally to be obtained by digging down a few feet in the beds of their former streams. According to native accounts the water in all these ravines has greatly diminished during the past half century, and several permanent springs, it is reported, have entirely disappeared. At the present day, there is certainly a scarcity of water in the district generally, and several circumstances combine to lead to the belief that this was not the case in former ages. The majority of the ruins and other remains of the former habitations of man are now desert wastes from this very cause; for those of them that still retain facilities for water-supply are at this day inhabited, new buildings having risen on the ruins of the old. History also describes this tract of country as far more populous, better wooded, and more plentifully supplied with water, than it is at the present day. At the present day the *nallah*, ravine, or natural water-course is the only reliable source of water-supply in all that portion of the district not directly on the river's bank. To this there are but few exceptions, and it will be found as a consequence that the bulk of the population are settled along their courses, or else in their vicinity, for in such positions wells are remunerative, and supply water as well for agricultural as domestic purposes. On the flanks of the main channel of drainage, between it and the river boundaries on the other hand, as well as between its more distant branches, the land is more or less elevated and dry, as in the central tracts, the Hashtnagar and Khattak *mairás*, &c. In such tracts there are but few, if any, villages; whilst the cultivation is entirely dependent on the heavens for its supplies of moisture."

It is also a question whether the former populous condition of the northern half of the district was not also due to the existence of canals. Such a work can still be traced in Tangi above the line of the present Swát Canal, and canals were undoubtedly taken out of the Swát River opposite the present canal head and from the Kábul River two or three miles above Warsak. As the Attock gorge deepened, the water level in the rivers must have sunk and the torrent beds cut down until it became difficult to take out the water or carry this across the torrents. The general disruption of all settled government between tenth and sixteenth centuries is quite sufficient to explain the final collapse of the irrigation arrangements. The fact that the water level in the old

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Budhist wells which still exist is much the same as at present lends some support to this theory, which is also borne out by the special arrangements necessary for the water supply to some of the old Budhist buildings at the foot of the Bunér hills. In historical times therefore it seems probable that the climatic and physical conditions of the Pesháwar valley were much the same as at present, except perhaps near Pesháwar itself, where the action of the Bára is apt to be sudden and where a very slight fall of the water level of the rivers is sufficient to dry up and drain much of the swampy land there still existing, which was probably far more extensive in the time of Baber.

Three principal streams (ravines) carry off the drainage of the hills across the plain. The Kalpani (Chalpani—deceitful water), receives the water of the Swát mountains : one branch springs from the foot of the Málakand range and runs through the Ranezai valley, meeting the other which comes down the neighbouring valley of Baezai or Lund Khwar at Gujar Garhi, whence the united waters passing through the *tappás* of Hoti and Toru, fall into the Kábul river near Nowshera. The Mokam collects the waters of the Bunér hills at the head of the Sadhum valley, and passing by Garhi Kapur, joins the Kalpani near Toru. The Badri rises in the Panjtar hills, and falls into the Indus between Hind and Harian ; while the Shahkot ravine, which drains Mahaban, discharges itself into the Indus not far from Zarobi. These streams have but little water in them during the hot season, flowing from springs which are met with towards their source, and at lower points in their beds ; but they fill after rain has fallen in the hills, and acquire the force of torrents, becoming impassable for many hours. The springs were formerly much more copious than at present : they were injuriously affected by the great earthquake of 1842 ; but the earthquakes of 1878 and 1893 have done something to restore the supply.

The tracts of plain country lying between these great ravines are more or less well cultivated everywhere along their banks, where there are facilities for irrigation by means of wells ; but at a distance from the ravines—though even on these there are extensive stretches of cultivation unirrigated artificially,—the tracts are for the most part left waste as grazing grounds for the cattle. For this purpose, however, they are only available during the spring and autumn months, as during both the summer heats and winter frosts the surface is more or less barren. As a consequence, the cattle of the country are during these seasons frequently hard pushed for the means of subsistence ; and the result is, that the breed—though perhaps, not solely from this cause—is aninferior one, being of low height, small limbed, and more or less generally ill-favoured.

Description of Yusafzai at present.

Dr. Bellew's description of the Yusafzai and Hashtnagar Maira has now merely an historical interest. Except close to the *sar-i-maira* wells have been sunk freely and most of the central plain has been irrigated by the Swát River Canal which was opened in

1885. The whole irrigable tract is now cultivated and villages and hamlets are rapidly spreading over the face of the plain.

It will then be understood that the tract now consists of three main valleys and minor glens almost surrounded by rugged hills, a central plain between these and the Sar-i-Maira which slopes towards the centre and drains into the Kalpani, and the valley of the Indus to the east of this ridge.

The western valley is known as the Lund Khwar or Baizai tappa and contains most of the catchment area of the Kalpani, though this rises a little further to the north in Bunér on the slopes of the Mora hill. The *nala* and its affluents have cut for themselves deep channels through the continuation of the Pajja range, which divides the valley from the Yusafzai plain and terminates in the well known Takht-i-Bahi hill. Some of these channels are still in process of excavation. At no very distant period this valley, at any rate according to the local tradition, was a lake, and much of it could with comparative ease be again almost covered with water by damming those deep cut channels. A scheme for treating the main stream of the Kalpani in this way and thereby holding up a large body of water some three miles long and about 30 feet deep, is now under consideration, in the hope that this, by raising the spring level, will improve the agricultural conditions of the tract, and that a portion of the flood water of the *nala* may be utilized for occasional *sailáb* irrigation, as is at present done in the case of the Gaddár

The central valley is known as Sadúm and contains the catchment area of the Makam nala, which is one of the main affluents of the Kalpani. The ridge dividing this from the Yusafzai Maira is not so marked as in Baizai and the soil is moister and more fertile.

A smaller valley lies to the east of Sadúm, which contains the head water of the Narinji Khwar, and in most respects resembles closely the former tract from which it is divided by the ridge terminating in the conspicuous detached granite hill of Káramar. The hills bordering Sadúm to the north and east and enclosing the Narinji Khwar are of granitic formation, so the soil of these valleys consists in their upper portions of decomposed granite and is not very fertile. The Pajja mountain which separates Sadúm from Baizai is composed of a yellowish limestone and contains several caves, of which the best known is the celebrated Kashmir *smatz* or cave. This is situated just within the border at the point where the Bunér, Baizai and Sadúm borders meet. There are three caves, all connected, with a total length of about 500 feet and an average height of 80 feet. These are well ventilated and contain Buddhist temples, most of which are now covered by dust and guano to a depth of several feet. The caves have never been properly explored, and there is no doubt that this would well repay the trouble involved. The other border hills are mainly composed of

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schists and all are very barren and rugged, with scarcely any soil to cover the rocks, except on the summits where a certain amount of coarse grass, *sarghare* and *sarmal* grows and affords pasturage in places to herds of buffaloes kept by the hill Gujars.

The chief summits along the border are Pajja, about 6,000 feet, and Bhagoch, 4,810 feet, at the head of the Narinji valley, and the detached hill of Káramar, which forms such a prominent feature in the landscape of the district, attains a height of 3,394 feet. Where trees are protected by the sanctity of some shrine a fair growth of *chíl* pine (*Pinus longifolia*) is found at an elevation of 3,000 feet and upwards, but for the most part arborescent vegetation is absent with the exception of a few stunted bushes, as the hill-sides are regularly burnt for the grazing, and the roots of such trees as exist are stubbed up for fuel and for lime-burning.

The soil of the Baizai valley is an indurated white clay very hard and not fertile, which has apparently been formed by gradual deposits of fine detritus from the granite rocks of Mora, a trans-border hill, in which the Kalpani rises.

The central plain or Yusafzai Maira has also a clay soil, but as this contains a mixture of the detritus of metamorphic schists, the colour is here darker, and it is richer in quality. At the centre of the basin near Garhi Daulatzai and at the foot of the slope up to the Sar-i-Maira in the south-west, where the gradient is very small and the drainage water lies about in stagnant pools, the soil is tinged with *kallar* and is swampy, and on the extreme south below Toru there is a good deal of poor sandy *maira* on the north slope of the ridge. As a rule, however, the soil of the central plain is of excellent quality, and with a favourable season the outturn of wheat and barley is wonderful. It is intersected by numerous *khwars* or torrents coming from the hills or the highlands just below them. Most of these are dry except after rain, but the Kalpani, Gaddár and Makam carry a small perennial supply and the Ballar always has water in the lower portion of its course. The Kalpani bed is very deep and the water cannot be used for irrigation, but the water of the Gaddár, Makam and Ballar is all utilized by *bunds* and *jhallárs*, and a good deal might be done towards increasing irrigation of this kind by properly designed works. At present only earth *bunds* are put up, and these are of course carried away by every flood and have to be reconstructed at considerable labour and expense. A masonry weir on the Makam at Shahbázgarha would irrigate about 4,000 acres on the left bank of this stream and reclaim the whole of the *kallar* wastes above referred to. A similar dam on the Kalpani at Amarkund, where the stream cuts through a rocky ridge and the channel is only about 40 feet wide and 60 feet deep, would divert a portion of the floods of this *nala* into the Gaddár, and increase the irrigation from this stream by about 5,000 acres. As the Kalpani often floods when there has been no rain in the plains, it can easily be understood how valuable such a work would be.

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Except on the hills, where there is a fair amount of coarse grass and some stunted bushes, there is very little natural vegetation, except the *beri* or *karkana* as it is called in Pashtu. This grows luxuriantly all over the western part of the tract, which, until the canal came, was only cultivated at intervals. Up to the present it has not been properly eradicated and comes up so freely as to choke the corn. It is not an unmixed evil, as the leaves are used for fodder and the bushes are cut down and serve as hedges and fuel for kindling the sugar boilers. To the west of the Sar-i-Maira a sort of trefoil *shpeshtara* grows freely all over the fields and is cut for fodder. *Táramíra* grows wild in Baizai and over most of the canal area, but it is not used except as fodder for buffaloes and camels or grown as a crop at all.

With these exceptions the whole subdivision is ordinarily very devoid of vegetation, and in a dry season presents the appearance of a dry and arid plain. After rain in the spring, however, it is covered with a perfect carpet of wild flowers, dwarf marigolds (*áshkán*), dwarf poppies (*surgul*), purple parori, which in the distance resembles heather, yellow spotted prophet flowers and wild red and white tulips (*ghaintol*). These unfortunately live for a few short weeks only and then the plain except for the crop is as bare as before. This very absence of extraneous vegetation, however, has its advantages, as the land under crop is clean and requires but little weeding. Owing to the avenues on the roads laid out everywhere throughout the Swát Canal tract when this was partitioned in 1889 and those on the *rájbahás*, this part of the district presents now a well wooded appearance.

The Charsadda Tahsíl.

This Tahsil comprises the Doába and Hashtnagar tappas. In the former a *maira* runs along the foot of the border hills for their whole length, varying in depth from one to five miles. Most of this has recently been irrigated by the Michni-Dilazak District Board Canal and the Doába Feeder Channel. The remainder of the Doába is fertile and highly cultivated, the villages numerous, and the country better wooded than in other parts. Lying low between the Kábul and Swát, it is plentifully intersected by ravines and artificial streams, by which the water of the latter rivers is made available for irrigation. The soil is of mixed sand and clay. The lowlands of the Swát and Kábul have already been described, and the Hashtnagar Maira resembles closely the adjoining tract in Yusafzai.

The Pesháwar and Nowshera Tahsíls.

South of the Kábul river the country falls into three main divisions—

(1) A low-lying tract following the line of the Kábul from a short distance below the hills eastwards to the neighbourhood of Nowshera. This is rich and well cultivated, commanding plentiful irrigation from the Kábul. It comprises tappás Daudzai and Khálsa.

(2) Tappás Khalíl and Mohmand, lying (roughly) to the south of the Kábul River Canal and extending thence to the Afridi hills, up to the border of tahsíl Nowshera.

(3) The Khattak parganah.

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As will appear from the accompanying map, the surface configuration of the tract is very uneven and dissimilar. To the north-west it comprises the low-lying riverain tract situated between the branches of the Kábul river down to its junction with the Swát. This is often swampy, and tinged with *kallar* and saline efflorescence in places, and it is intersected by a complicated system of interlacing cuts from the different branches of the river. To the south and west of the Budhni, as the most southerly branch of the Kábul river is called, the country rises rapidly to the Afridi hills and is cut up by numerous hill torrents. To the north the soil is *kalráthi* and sour, but to the south of the Mulazai torrent, which brings down the Khaibar drainage, it has been enriched and sweetened by the heavy clay silt deposits from the Bára and other streams. Further east, again, the slope up to the Khattak and Afridi hills is more rapid, the soil is lighter and more friable, so the fields have to be embanked and terraced, and the torrents become more numerous. The hills also begin to extend down closer to the river and the tract includes a true hilly region in the Khattak hill circle to the south of Nowshera. Irrigation by canals becomes impossible owing to the slope of the country, and has to be replaced by wells, where these are possible close to the river, or short cuts from springs oozing up in the generally dry torrent beds.

To the north of the Kábul river there is a small riverain tract to the west after the junction of the Swát and Kábul rivers, which extends for a short distance also along the southern bank, but the rest of the block consists of high unirrigated land running along the crest of the Maira or Sar-i-Maira, which ends at the marble rocks in Nowshera Kalán.

The hill torrents are very numerous, but owing to the scanty rainfall in the hills to the south and west and the consequent aridity of the climate and absence of vegetation they carry no water except after rain. Then the floods are very sudden and violent, as the bed slope is rapid and the course of the streams is short. In most cases the torrents which are locally known as *khwars* or *kandas* have dug out for themselves deep beds through the alluvial soil, and they consequently form serious obstacles to the extension of canal irrigation. Wherever possible, however, small catch-water dams of sand and shingle are put up in the beds and the water is thereby diverted on to the adjacent cultivated lands, which benefit greatly by the silt deposited as well as by the irrigation received, even though the streams flood only three or four times in the year. The principal *khwars* in the Peshávar tahsíl are the Sper Sang, Shâhi, Mulazai and Lakrai nalás, which flow from the Khaibar hills into the Budhni, and the Zindai which carries the Kohát pass drainage and joins the Bára near Tarnáb. In Nowshera the streams are not so large but are much more numerous, and it is hardly possible to travel for half a mile on the south bank of the Kabul river without

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crossing the broad shale and shingle bed of one of these torrents. The chief stream is the Chipla Khwar, which with its numerous affluents carries the drainage of the Cherát hills, and is on the whole very beneficial to the low-lying land round Pabbi into which it debouches, but there are many others of which the names differ according to the various villages through which they pass. Though these torrents often cause serious damage when in flood, they furnish the only supply of drinking water to most of the hill villages, and in addition to the precarious flood irrigation above referred to, some of them, especially those in the extreme east of the tahsíl, such as the Chuna bund in Khairabad and Malla Tor at Naudeh, and those in Dag Ismailkhel, Jabba and Jalozai, carry a more or less constant supply for irrigation; so that on the whole they are beneficial in their action. To the north of the Kábul river the Sir-i-maira ridge comes down so close to the stream that these torrents are unimportant with the exception of the Gurga, which joins the Kalpáni in Pír Sábak. The Kalpáni is a perennial stream which carries the drainage of the Yusafzai Maira and enters this tract at Kotarpan, and after a course of about six miles flows into the Kábul river just to the east of the Nowshera cantonment.

Swamps are unfortunately only too numerous in the western half of the tract. The whole of the old Daudzai tappa in Pesháwar is very low-lying and swampy, and in the Nowshera tahsíl there is a considerable area lying to the north of Pabbi, which is swampy and sour, as it is too far off to benefit by the river floods, and the water from the hills lies about on it and has turned it sour. The country immediately to the north of Pesháwar is as bad as any in the district, which probably accounts in part for the notorious unhealthiness of the city and cantonment. Something has been done in the way of drainage with very satisfactory results, but there is room for a great deal of improvement in this direction, and the attention of the District Board might well be directed to the necessity, not only of constructing new drains where these are required, but also of keeping those already in existence in efficient repair, as on these works thousands of rupees of revenue depend, even if the more important considerations of the fertility of the soil and the health of the people be subordinated to the meaner question of the direct pecuniary return. Such drains are the Mathra jhíl drain, the Jabba jhíl and Jabba Nau cuts, and the drains recently cleared out from Paháripura to Muhammadzai and from Babi to Dheri Ishak. It is a curious feature that the people, though willing to spend money and labour freely on the construction of water-courses, as these bring in an immediate return, have practically to be compelled to dig the most necessary drains, and without such compulsion it is impossible to induce them to combine for such works, though without them the land soon gets into such a water-logged condition that it cannot produce anything. As the much required professional Canal Assistant has been given to the Deputy Commissioner, he will now be able to confer

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great benefits on the people by improving and extending the existing drainage systems and by digging new drains where these are required.

Except the outlying Garhi Chandan ridge, there are no hills in the Pesháwar tahsíl, as the border runs just along the foot of the Afrídi ranges. In Nowshera, however, quite the half of the tahsíl is hilly and very broken country. The Cherát range divides the Khattak country from the Hassankhel Afrídís, and at the Jellála Sir Peak rises to a height of 5,036 feet, while the Ghaibana Sir, still further west, is about 100 feet higher. Cherát itself is 4,542 feet high, and from this the range trends to the eastward, gradually sinking until it falls to a height of 2,380 feet at the Hodi Sir over the Indus at Khairabad, where are the remains of an old fort said to have belonged to Rája Hodi. From Jellála Sir the Hassankhel border runs south across a valley to the Tora Sir, 4,740 feet, and the ridge from this to the Niláb Gasha on the Indus forms the present boundary between the Kohát and Pesháwar districts. The hilly region is very arid and barren. The Cherát range consists of soft shales and reddish clays, in places tilted almost vertically, with a centre backbone of hard indurated limestone. In places, as near Mánki, the shales run into slate, which is very suitable for flooring and terrace roofing purposes, but is not fine enough in the grain for ordinary roofing slates. The shales and clays are very easily denuded by the rain and water action, and the harder limestone is left exposed in abrupt cliffs, so that the slope of the hillsides is very steep, and cultivation, except on the small flat plateaux left here and there between torrents, or in patches in the torrent beds, is impossible. The Khattaks who hold the whole of the hilly country are great traders, and their camels, donkeys and bullocks give the vegetation very little chance of making good the ground which it has lost. In the Khwárra valley and along some of the higher slopes of the Cherát range there is a tolerably thick growth of brushwood in the shape of *sanátha (Dodonœa burmanniana)* and higher up *gurgurra (Reptonia buxifolia)* and dwarf olive or *kau (Olea ferruginea)*, while here and there, where the sanctity of a shrine has kept back the hand of the wood-cutter, there is some growth of the *Acacia modesta* or *palosa*. Along the banks of the torrents the shrub *mirwandai* grows freely and with its knotted roots acts as a fairly efficient protection to the lands along the banks. On the whole, however, the hills are singularly bare of trees or grass, and curiously enough there is hardly a fir tree to be seen anywhere, though these grow when planted and are fairly frequent on the hills to the north of the valley.

The Sir-i-maira enters the Nowshera tahsíl from Swábi at Mián Isa, and thence turns west along the Kábul river until it sinks down to the level of the plain at Kheshgi, where the last out-crop of the under-lying crystalline limestone occurs in two curious

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detached rocky hillocks in the centre of the Kábul river at Zaghai. It nowhere attains a greater altitude than 1,800 feet, but with its northern slopes divided the Trans-Kábul river portion of the Nowshera Tahsíl from Mardán.

The Khwárra Niláb valley.

The Khwárra Niláb valley, which has just been re-attached to this district, by *Punjab Gazette* Notification No. 45, dated 19th January 1896, is thus described by Mr. Tucker in the Final Settlement Report of the Kohát district :—

"The Khwárra Niláb valley lies between the Cherát range that divides Kohát and Pesháwar and the Niláb range, which commencing in the Jawáki country, is continued across the Indus into the Ráwalpindi district. This valley is twenty miles long and five or six broad. Looking at it from a height it appears a long trough shut in by high hills on all sides except to the east, where the country across the Indus is comparatively open. The Indus which flows south from Attock on reaching the Niláb range, turns due west, running close under these hills, till finding a gap in them it again turns south.

"37. The Khwárra tappa comprises more than two-thirds of the valley, the remainder forming the Niláb tappa, which lies to the east. The Khwárra is so named from the Pathán word *khwarr* or ravine. The principal torrent, which I shall call the Musadarra nala, by which it is intersected, rises in the Jawáki hills near Jammu, and passing by the Jawáki village of Pastawani and the Hassan Khel village of Musadarra, enters the district at Tutki. The Khwárra valley is here very narrow, being shut in on both sides by hills about 5,000 feet high. From this point the valley gradually widens. The Musadarra nala joins the Indus just where it breaks through the Niláb range.

"Numerous torrents run south from the Cherát range. Most of these flow into the Musadarra nala; the more easterly find their way direct to the Indus. The whole of the Khwárra is seamed by these ravines. It is a rough stony tract covered over with a thick jungle of *palosi* (camel thorn), generally about 15 feet high, something between a tree and a bush. As the valley rises towards the west, the *palosi* gives place to *gurgurra*. The wild olive also begins to appear. The hill sides are thickly covered with these latter shrubs. Towards Niláb the jungles get thinner, and the *palosi* gives place to *jal* and *karita*. The Khwárra valley is free of hills, but is broken and raviny. There is hardly any cultivation.

"The villages are few and the population sparse. The people make their livelihood principally by grazing cattle and by cutting and selling wood. The railways to Pesháwar and Khushálgarh have given a great impetus to the latter trade. These jungles are the joint property of the villagers and of the Government. The villagers own in full proprietorship only their cultivated lands, but enjoy free right of grazing and of cutting wood for their private requirements. A royalty is charged on all wood exported. There is a small perennial stream in the Musadarra nala used chiefly for drinking purposes. It dries up in places. There are a few springs in the Cherát range. One of these is near the bungalow on the Mír Kalán road to Nowshera. Another is near the village of Amir, where a Khattak chief, Biland Khan, jágírdar of Khushálgarh, has his home, and where there are two or three pleasant little gardens. Here and there wells have been sunk for cultivating purposes. Water is generally near the surface.

"The principal places in the tract are Nizámpur on the Kohát-Khairabad road, a village of about four houses, where there is a police station, and Garu, the head-quarters of forest conservancy establishment, which is somewhat larger. Cultivation increases in the eastern part of the Khwárra. Most of the people have two homes, one in the upper villages, where they go for grazing, and another in the eastern villages where their arable lands are situated. To the east the Khwárra gets less raviny, and gradually sinks into the Nilab Maira.

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"38. The Niláb tappa is held in *jágír* by Jáfir Khan, a Khattak chief, who lives at Manduri on the Indus. It is a slightly undulating plain, generally bare of trees with a light soil. The ground is often very stony, but this does not interfere with the cultivation, the stones being supposed to keep the soil cool. The dense jungles of the Khwárra probably extended at one time over Niláb, but appear to have been cleared away generations ago. The present supply of wood in the Niláb tappa is not more than is required to meet local wants. Niláb contains large stretches of undulating cultivation broken by stony wastes. There are very few ravines. The central highlying unirrigated portion of the tract is called the *maira*. Along the Indus there is a strip of lowlying alluvial land, which near Manduri and Jabbi is thickly studded with wells. Below these villages wells are scarce and the cultivation is mostly *sailába*. The villages in the Niláb are mostly on the banks of the Indus or along the skirts of the hills."

Summary of physical features.

Major James concludes his description of the physical configuration of the Pesháwar valley with the following expression:—

"It will thus be seen that, with the exception of the Yusafzai border, where cultivated valleys run up into the hills of the Khattak *parganah*, which is itself a mass of low hills, and of the tract directly in front of Azakhel, Yusafkhel, Pasanni, Adezai and Matanní, where cultivation is carried on close to the hills, a waste tract intervenes between the cultivated parts of the district and the mountain border, of an average depth of from three to four miles, for the most part stony and intersected by ravines; that the western and central portions of the district, within the influence of the rivers and their branches, are highly cultivated; and that the remainder is an unirrigated plain with a fertile soil, and yielding extensive crops when rain falls opportunely. Dr. Lord was of opinion, from certain geological facts, such as the structure of igneous rocks poured out under strong pressure, the presence of fossil shells, &c., that the valleys of Pesháwar, Jalálabád, and Kábul were, at some former period, the receptacles of inland lakes; and that the drainage of these basins, now carried on by the Kábul river, was in those times effected by the bursting of the mountain barriers. He considered that the shattered fragments and rolled blocks that strew the Khaibar Pass, bear testimony to its once having afforded exit to a mighty rush of waters, while the Gídar Galli, a defile east of the plain, points out the course of the torrent towards the bed of the Indus. In support of this view, Dr. Lord mentions the fact that a well, sunk by the Sikhs in the Fort of Jamrúd, situated at the mouth of the Khaibar, passed through rolled pebbles of slate and limestone (the constituents of the Khaibar range) to a depth of 200 feet; whilst the wells of Pesháwar, 14 miles distant, are generally 20 or 30 feet deep, and never passed through anything but mud and clay strata. If the plain had once been the basin of a lake, into which a stream had poured through the Khaibar, the heavier matter with which the stream was charged would have been deposited at its very entrance into the lake, while the lighter mud and clay would have floated on to a considerable distance."

From another point of view Colonel McGregor writes:—

"The plain of the Pesháwar valley is characterised by an uniform yet easy slope inwards from the hills to the Kábul river, and also by the very marked manner in which it is, especially in the neighbourhood of the hills, intersected by ravines of great depth and impracticability. There is, I believe, no such thing as a wide unbroken plain for any great distance, and however smooth it may be to the eye from a distance, a nearer approach discloses some deep ravine or hidden water-course which bars communication."

Scenery.

The beauty of the Pesháwar valley at certain seasons of the year has often been spoken of in glowing terms. Major James, who is among its more moderate admirers, writes as follows:—

"Although, as seen by a traveller on its high road, the general bare nature of the surrounding hills, the broad tracts of partial waste and the numerous ravines which cross his path, tend to impart an air of wild sterility to the valley, especially in the winter months, when the deciduous character of the foliage makes it bleaker still: yet by those who have had further means of observation I think it must be conceded that the more extended appearance of the valley is

Scenery.

pleasing and picturesque. The view from any of the rising grounds about Pesháwar of the cultivated plain around, rich with fields of corn, and studded with villages and groves, with the clear bold outline of the mountains, surmounted by the snowy peaks of the Hindu Kush and Sufaid Kóh, cannot fail to charm, whilst the glens of Yusafzai, the slopes of the Khattak range and the banks of the Swát or Bára rivers abound with spots of rich and varied beauty. Those who have travelled much amongst the Afgháns, and visited them in their sequestered valleys, retain a pleasing impression of the general characteristics of their homes. Emerging from wild and craggy defiles, with a solitary tower here and there perched up on the overhanging rocks, the stranger comes suddenly upon the village site ; springs of refreshing clearness pass from rocky cisterns to the brook which had repeatedly crossed his path in the defile, and which is here fringed with rows of weeping-willow, and edged with brightest sward. The village is half hid from view with overshadowing mulberry and poplar trees, the surrounding fields enamelled with a profusion of wild flowers, and fragrant with aromatic herbs. At some distance is seen a wood of thorn and tamarisk, in which are the graves of the village forefathers ; an enclosing wall of stone, and the votive shreds which are suspended from the overhanging tree, point out the *ziárat* of some saintly ancient, which children pass with awe, and old men with reverence. The dream of peace and comfort which the contemplation of such scenes suggests is, however, rudely dispelled by the armed ploughman, who follows his cattle with a matchlock slung at his back, by the watch-tower occupied by a party of men to guard the growing crops, and by the heaps of stones visible in all directions, each of which marks the scene of some deed of blood. We cease, indeed, to be surprised at the love of home, which is so marked a feature of the Afghán character ; for reared in a little world of his own, the associations of his childhood must make a more than ordinary impression on his mind ; but we might expect that such spots would engender other feelings than those which lurk in the breast of the robber and assassin."

Colonel McGregor is more enthusiastic. He writes—

"The general appearance of the west portion of the district, which may, *par excellence*, be considered the Pesháwar valley, is one of great beauty ; at the right season it is a mass of verdant and luxuriant vegetation, relieved by the meanderings of the numerous canals and the lines of mulberry trees, and set off by its bare stony surroundings, and the far distant and snowy peaks beyond. Writing in the days of the Duráni empire, Irwin says : 'There is no space of equal extent in the whole of Afghánistán that is equally cultivated or peopled.' And since then, relieved from the rapaciousness of its former rulers, the population has increased and the cultivation extended. In truth the Pesháwar valley is, in spring, with its numerous thriving villages and its wide-spread green fields, an exhilarating sight. This description applies to Hashtnagar, Doába, Daudzai, and to portions of the Khalíl and Mohmand and Khálsa divisions ; but the Yusafzai and Khattak divisions, as well as a great part of the last-named divisions, are very bare and bleak, intersected with difficult ravines and real wastes of stone or low scrub jungle."

Rainfall, temperature and climate.

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year from 1874 to 1896. The average annual fall varies from 12·2 inches at Nahakki to 22·6 inches at Mardán. The distribution of the rainfall throughout the year is shown in Tables Nos. III A and III B, while Table No. IV gives details of temperature for each of the last 12 years as registered at head-quarters. Some details of the temperature at Cherát and Mardán are given in Chapter VI. Four seasons are recognised in the Pesháwar valley : *Spring (sparlai)* in February, March and April. During this season there are occasional hail-storms, and rain falls in the first two months to the extent of three or four inches in the aggregate. The air is cold and bracing, and the temperature is given overleaf.

Chapter I, A.

Descriptive.

Rainfall, temperature and climate.

	Sun's rays. Max.	Sun's rays. Min.	Open air. Max.	Open air. Min.	Daily range. Max.	Daily range. Min.
February ...	116	75	68	17	44	22
March	130	92	82	29	38	21
April	145	127	98	31	92	40

Summer (orai) in May, June and July. During this season the air is densely hazy; dust-storms are of almost daily occurrence during the last half of the period. During the first half of this season strong northerly and north-westerly winds blow. Thunder-storms are of common occurrence upon the bordering hills, and often the dust-storms are followed by considerable electric disturbance, but rain rarely falls on the plain. This is the hottest season of the year and usually the most healthy in the valley. The temperature is as follows :—

	Sun's rays. Max.	Sun's rays. Min.	Open air. Max.	Open air. Min.	Daily range. Max.	Daily range. Min.
May	165	121	130	35	88	56
June	165	153	130	38	77	59
July	165	152	137	58	72	49

Autumn (manai) in August, September and October. This season is ushered in by the hot weather rains *(barshakal)*. They break over the valley in four or five violent storms at intervals of a few days, and two or three inches of rainfall on each occasion. During the first half of this season the sky is more or less uniformly overcast with clouds, and the air is heavy and stagnant, except for a brief interval immediately succeeding a fall of rain, after which it becomes steamy and oppressive. This is usually a very unhealthy season, particularly during its last half, in which marsh fevers are rife. The temperature is as follows :—

	Sun's rays. Max.	Sun's rays. Min.	Open air. Max.	Open air. Min.	Daily range. Max.	Daily range. Min.
August	161	140	129	50	72	56
September ...	152	140	123	40	78	56
October	140	129	102	30	70	57

Winter (zhima) in November, December and January. During this season the weather is variable. The sky is at first hazy, then cloudy with sometimes slight rain, and finally clear. There is a remarkable absence of wind generally, and at Pesháwar especially the air is still and stagnant. The days are sometimes hot and the nights always cold. In all this season marsh fevers and inflammatory affections of the lungs and bowels are very prevalent. The temperature is as follows :—

	Sun's rays. Max.	Sun's rays. Min.	Open air. Max.	Open air. Min.	Daily range. Max.	Daily range. Min.
November... ...	132	112	96	25	64	20
December	112	69	85	24	33	19
January	119	88	65	22	43	19

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Rainfall, temperature and climate.

Earthquakes are not uncommon, especially during the autumn and spring. The severest of recent years were that of 1878, in which a bastion of the Fort fell, and another which occurred in November 1893. Although snow seldom, if ever, falls in the valley, yet slight falls of snow on the plain are authenticated on at least two different occasions within the last few years, when, however, it remained unmelted for only a very short time. In each winter there are generally repeated falls of snow on those hills surrounding the valley, which reach to more than 3,000 feet above the sea; and on the higher hills towards the north and north-west snow is frequently seen for many days together ; while on the still loftier ranges, it lies for many weeks at various times from the middle of November till the middle of May. Generally northerly and easterly winds are to southerly and westerly nearly as 9 to 5½; but from October to March southerly and westerly winds prevail; and the night breeze is found to be generally from the south and west directions. There is, however, really no such thing as a prevailing wind at Peshâwar ; the direction from which the wind generally blows is from the west, but a general stagnant atmosphere is the characteristic of Peshâwar, and it is well known that at Peshawar *tatties* will not work at all. The main difference between the climate of Peshâwar and that of the Punjab proper consists in the length and severity of the Peshâwar winter. Its bracing character partly compensates for the extreme heat of summer and the absence of regular summer rains.

Tables Nos. XI, XIA, XIB and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years ; while the birth and death-rates since 1868, so far as available, will be found in Chapter III, Section A, for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the census of 1891; while Table No. XXXVIII shows the working of the dispensaries since 1891. During the latter part of October the range of temperature during the twenty-four hours is probably greater than in any other part of India, and causes great sickness. Cholera, when it does make its appearance, usually comes in autumn, though it has been known in the spring also. The following memorandum on the health of the district was prepared by Dr. Bellew, C.S.I., who resided in the district for many years :—

"The cause of the unhealthiness of the climate of Peshâwar is, I believe, to be found in the natural configuration of the country ; and as this is irremediable, it precludes the hope of any material improvement in the salubrity of its climate being effected by means at our disposal, as I will now endeavour to explain. By the disposition of the rivers the area of the valley is divided into three distinct and well-defined tracts, *viz.*, (1) that between the Swát river and the Indus ; (2) that between the Swát and Bára rivers ; and (3) that between the Bára river and the hills forming the southern limits of the valley. The first of these tracts is high and dry,* except along the western shore of the Indus and the border of the Swát

* Since the opening of the Swát Canal in 1885 this description is not quite applicable, but still this tract is perhaps the healthiest.—*Ed.*

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Descriptive.

Rainfall, temperature and climate.

river, and is generally open and well-ventilated. It comprises the district of Yusafzai and Hashtnagar. The second, which forms the basin of the Kábul river, is low and marshy, and imperfectly ventilated owing to the obstacle presented by the Khaibar and Mohmand hills. It comprises the districts of Doába, Daudzai, and Khalíl. The third tract is high and dry, but very defectively ventilated, owing to the course of the hills which terminate in a *cul-de-sac* at the Kohát Pass. It comprises the Mohmand district, and contains the city and cantonments of Peshawar, which occupy the strip of high ground on the north of the Bára river, and overlooking the hollow formed by the basin of the Kábul river. It will thus be seen that the central of these three tracts is merely the basin for the reception and transmission of the whole of the drainage coming from the western highlands, that it lies at a much lower level than the tracts on either side, and that it is more or less marshy in much of its extent. These conditions are of themselves sufficient to render the locality unhealthy, but there are other circumstances which operate to increase the insalubrity of the valley. During the hot season, say from June to September, the rivers are in full flood owing to the melting of the snow on the hills they drain, and the periodical rains. The Indus, consequently, comes down in a mighty stream which, at the narrow inexpansible rocky passage at Attock, becomes retarded and thrown back over the lowlands of Chach, and the Kábul river which flows into it at right angles opposite Attock and a little above the narrow passage, itself greatly increased in volume from the same causes; is in turn thrown back upon itself, and would annually inundate the country on either side, but for the highness of its banks near the junction with the Indus. The arrest in the free onward flow of its waters, however, is not without effect further back in the course of the stream where the land lies lower, as in Doába and Daudzai. For here the detained waters are held as in reservoirs by loop channels formed by the Swát and Kábul rivers after debouching from the hills. Were it not for this natural provision the country in this part of the valley would be annually inundated during three or four months of the year, whilst, as it is, it is cut up into numerous islands and thoroughly saturated with moisture, so much so, that water in the wells rises to within a few feet of the surface, and in some localities spontaneously comes to the surface, producing marshy tracts of greater or less extent. Such is the normal condition of the central tract of the Peshawar valley during the hot months. But when this season is over, and the rivers begin to subside about the end of September, then the whole surface of the saturated soil under the rays of a yet powerful sun exhales a dense, steamy vapour perceptible to the unaided senses and known from its effects to be full of marsh poison or malaria; for at this time begins the endemic of the Peshawar valley, an essentially marsh fever. If the autumn months be fine and dry, the season is always observed to be a healthy one, but, on the contrary, if it be a cloudy or rainy season, the reverse obtains. The explanation appears to be that when the weather is fair and the sky clear, the malaria rises and becomes dissipated, but under a cloudy sky and moisture-laden atmosphere it becomes more and more condensed and proportionally virulent; this is why the inhabitants of Doába and Daudzai are notoriously afflicted with spleen disease, and I have by weighing and measuring ascertained that they are physically inferior to the Khattaks and Yusfzais. Peshawar city and cantonments are situated on the edge of the elevated tract bordering the low marsh lands of Daudzai, and are consequently fully exposed to the effects of the malaria rising from it. The only remedy is a short stay in the locality and frequent change."

The principal disease from which the valley, and especially the western half of it, suffers is malarial fever, which in years of heavy rainfall assumes a very deadly type. The symptoms resemble those of cholera, with the exception that the temperature of the patient rises to an abnormally high degree, and death often supervenes in a few hours. The peculiar greenish pallor of persons suffering from Peshawar fever is well marked.

The following note, prepared by Surgeon-Major Hendly, late Civil Surgeon of Peshawar, gives further particulars of the principal diseases, and it may be noted that during the fever epidemic of 1892 no less than 80 European soldiers died from August to November of a weak garrison not exceeding one full regiment in strength.

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Geology, Fauna and Flora.

Disease.

"There was a time when it was believed that the introduction of the filtered water-supply into Pesháwar would effectually dispose, at any rate as far as Cantonments were concerned, of that pernicious type of malarial fever for which the valley has become notorious. It is true that in the years immediately following the introduction of the Bára water, Pesháwar fever abated both as to prevalence and severity; but in 1892, after an unusually heavy rainfall—8·05 inches fell on the 3rd August and 19·5 inches between the 27th July and 9th August as against an average annual fall of 12 inches, so that from Cherát the valley looked as much like a lake as anything—there was no doubt but that the valley had lost none of its old evil reputation. The Kábul river before it joins the Indus almost at right angles flows through constricted rocky banks; so that a flooded Indus, coupled with the huge area drained by the Kábul river above the valley, effectually prevents the escape of the result of an abnormal rainfall and leads to the water-logging of all the low-lying country in the neighbourhood of Pesháwar. The soil in the vicinity of Pesháwar for many feet in depth consists of a clayey alluvium in which much organic matter is entangled, and once the subsoil water rises in this to a great height, as it did in 1892, it appears to take a series of years of normal rainfall to reach a level low enough to ensure healthy climatic conditions. In bad years escape from the worst forms of Pesháwar fever can only be secured by leaving the valley, and in the case of large bodies of men when malarial fever is rife amongst them delay in this direction is exceedingly dangerous.

"During the fifteen years ending in 1893, there is a history of Typhus fever having visited the valley on nine separate occasions. This disease appears to be endemic in the hills between Pesháwar and the Sufaid Kóh, and usually at the end of each cold weather it invades the valley, being generally most marked in its effects upon the mortality returns during the months of March and April. The disease invariably dies out in May—no case having been reported in the Pesháwar Jail accounts of the nine epidemics noted after the 20th May. Cases of this disease amongst Europeans in the valley have rarely occurred, as would be expected, seeing that it is almost invariably associated with overcrowding in badly ventilated houses.

"Cholera when once introduced from without clings very persistently to the valley, areas after becoming free being constantly re-infected; the numerous irrigation channels coupled with the great traffic there is through the valley sufficiently account for this. This disease is of course as a rule introduced from the Punjab, but the epidemic of 1892 was an exception to this. The first cases occurred in a band of Hájis who had come down the Kunar Valley and who contracted the disease at Jalálabad, at least two days before it was possible for people to have arrived from the great fair at Hardwár, the focus of the disease that year. There is no doubt but that cholera had prevailed in Afghánistán all through the mild winter of 1891-92, and on the advent of spring had spread rapidly through Russia into Europe and back into India.

"The want of knowledge of the manner in which the 1892 epidemic spread gave rise in Europe to a mistaken idea of the rapidity of the spread of the disease, for it was quite out of the question, as suggested in one of the best known journals—The 19th Century—that it could have travelled from Hardwár to Russia in so many days. The knowledge that Pesháwar may suffer from a return wave of an epidemic is worth bearing in mind as an event to be reckoned with."

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the Province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the provincial volume of the Gazetteer series, and also as a separate pamphlet. Such scanty local details as are available are given overleaf.

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Geology of the border hills.

Dr. Bellew thus describes the geology of the border hills—

The geological formation of the hills bounding the Yusafzai plain is not well-known owing to their inaccessibility. Some idea, however, of their structure and composition is derivable from an examination of the pebbles and boulders brought down in the ravines that drain their slopes, and the results of such lead to the conclusion that the hills bounding Yusafzai are all of primitive or metamorphic rocks; for the boulders washed down from their sides consist mostly of syenite and porphyry in a variety of forms, together with pebbles and fragments of quartz, primitive limestone, mica and clay slates, trap-rock in great variety, horneblende, feldspar and gneiss. These are only to be found in the beds of the ravines near their origin in the hills. The distant parts of the beds of these drains, as is naturally to be expected, contain only sand and gravel. Of the hill spurs projecting into the plain, the majority consist of non-fossiliferous limestone, overlaid apparently by a friable grey or brown mica-slate. The strata in these spurs mostly lie from north-west to south-east, and dip to the north at varying angles in different localities, but everywhere very high, that is, between sixty and eighty-five degrees. Amongst the Panjpír ridges, some of the strata have quite a perpendicular direction.

"In the hills at Maneri, which are of limestone, there are veins of marble, mottled black, green and yellow, or pure green and pure yellow. Similar veins exist in the Pajah hills. In both localities the rock is quarried by the natives and manufactured into marbles, rosary beads, amulets, charms, &c. At Naugram the Ranigatt hill consists of compact granite. On its summit are the ruins of an extensive ancient Buddhist or Hindu city. The buildings are of massive structure, and constructed of great blocks of the rock accurately chiselled. Their excellent preservation, though they are probably not less than 1,500 years old, would lead to the belief that they had only lately left the masons' hands. At Shewah the hill consists of amygdaloid trap, the layers of which rise in regular steps from beneath the Káramar hill, the base of which is slate and the summit limestone.

"The Malandarah hill is composed of gneiss. The rock is extensively quarried for the manufacture of millstones, which are distributed all over the district; the article being a household necessary. At Sháhbáz-garha, Garru and Sarpattai, the hills are of trap rock of very varying composition and structure; in some parts being firm and compact, in others loose and friable. As a sample of the former kind may be quoted the celebrated *lat* at Shábáz-garha, on which is an inscription, supposed to be one of those pillar edicts of Asoka, establishing Buddhism as the State religion of his kingdom, 250 B. C., and of which there are other examples in different parts of the peninsula. On the Sháhbáz-garha rocks, the inscriptions, though coated with lichens, are still in excellent preservation, and quite easily transcribable. Examples of the latter, or crumbling forms of trap, are abundant on the Garu and Sarpattai ranges. Their detritus forms the surface soil at the foot of these hills. The Pajah hill is limestone, and contains a splendid cave temple of the ancient Buddhists. Though now in a state of ruin, its interior abounds in the remains of former temples and other buildings. Lime is burnt on this hill. The Takht-Bahi hill is composed of grey micaceous schist or slate. On its summit are the ruins of an extensive Buddhist or Hindu city and idol temple, all built of the material of the hill. Of the hills on the northern or Swát border I have not been able to obtain reliable information beyond that in the Totai hil of Ránizai there are quarries of a fine, soft, blue slate. Slabs of it are used as tablets over the graves of Muhammadans. These quarries are probably the sources whence the ancient Buddhists and Hindús derived the material for the manufacture of the multitude of idols and temple decorations, &c., that at this day are found in such quantities in the many ruins of their former habitations in all parts of the district; for the stones compared together are of the same material exactly. From the above particulars it would appear that the hills around the Yusafzai plain are altogether formed of primitive or transition rocks. I have not met with a fossil derived from any one of them, nor can I hear of a fossil having ever been found in them. Though from their structure one would be led to expect the existence of the richer metallic ores, yet such are not known to have been met with. There is, nevertheless, a very popula belief hat these hills contain

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untold treasures of gold, only they are hidden from mortal ken. The toils and labours of wandering devotees in search of these treasures have hitherto been in vain.

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"On the Baghoch hill, near Bágh, in Chinglai vale, and on the hill Lohach, above Pihur, are remains of some very extensive iron foundries. On both hills the surface, for many hundred yards, is covered with the ruins of old furnaces for the smelting of iron ore, and the ground in their neighbourhood is strewed with any quantity of slag and dross. Many of these masses appear still to contain some of the metal. Nothing is known locally as to the history of these furnaces; but, being in the immediate neighbourhood of the Buddhist and Hindu ruins of Ránigatt and Mount Banj, they are probably relics of the industry of those departed races. On a detached hill near Lundkhwar, the surface is covered with small cubes of iron pyrites in the limonite form; and on a hill some miles further north, near Shahkot, is a quarry for soapstone. It is indestructible in the fire, and is used as a blow hole for furnaces, and also as slabs for cooking bread upon. In the ravines about Lundkhwar are also found handsome pebbles of conglomerate and boulders of pudding stone, which, in the hands of the stonecutter, might be converted into a variety of articles of ornament and utility."

The formation of the Khattak hills is of various limestones, often much contorted, and described as "ranging from a dark coloured, very much indurated, silicious variety, to a calcareous flagstone, containing concretionary ferruginous nodules, which has been used for flooring and roofing purposes." The dip is generally westerly at a high angle.

Geology of the plain country.

There are many points of remarkable interest in the geological formation of the valley of Peshâwar. Even to cursory observation it presents the appearance of having been remote centuries ago the bed of a vast lake, whose banks were formed by the surrounding Himalayas, and whose waters were fed by rivers that are now channelling through its former sub-aqueous bed. From whatever point of view you consider the valley, you are led to the conclusion that you are dwelling upon ridges and inequalities which in some remote era bottomed a large inland fresh-water sea. Its whole surface exhibits marked evidences of the mechanical efforts of currents, waves, rains, springs, streams, and rivers, which at one time were pent up, but which in process of time have created outlets through the weakest range of hills. Hills encircle it on every side except one, where the Kábul flows out to join the Indus; these, being metamorphic, are abrupt, irregular, and barren, and consist of metamorphic clay slate and mica schist, while those beyond, rising to the plateaux of Jalálabad and Kábul, present every variety of geological formation, becoming, as they recede, magnificent pine-covered mountains enclosing fertile and temperate valleys. The bed of the valley belongs to the post-tertiary or recent system, and presents the following evidences of having been the bed of a lake. The accumulations or alluvial deposit consist entirely of clay, silts, sand, gravel, and boulders. Here and there these silts are heaped up into small hills or ridges, the evidence of former sub-aqueous currents,* giving the southern part of the valley an irregular configuration. Clay cliffs, or bluffs, worn away by the numerous water-courses, exhibit in every

* Probably rather subsequent denudation.—*Ed.*

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instance a stratified arrangement, consisting of a base of large water-worn boulders or rock, with shingle, gravel, sand, clay, and alluvial soil superimposed. Throughout the whole valley the surface is studded with water-worn shingle or boulder. Numerous fresh-water shells are everywhere found belonging to the genus *Planorbis* and *Helix*.

The whole drainage appears to have taken place at Attock, where the Indus, after receiving the Kábul, has eroded for itself a passage through the Khattak hills—a narrow rocky channel, through which an enormous body of water is continually flowing with a velocity of 5 to 13 miles an hour. It is easy to imagine that the waters have a height commensurate with the depth and breadth of the outlet at Attock, and that the drainage proceeded by slow and gradual steps as the water eroded the hard rock. Even within late years this channel has been insufficient to carry off rapidly enough the enormous body of water, and the Kábul and Indus have risen, inundating large approximate tracts of land, and even the station of Nowshera upon its banks. Volcanic agency has also been at work in producing changes. During the present century the Indus is said to have been diverted from its course, and a considerable hill elevated above the plains, causing the inundation of a large district. Beyond this there does not appear to be any evidence or history of volcanic disturbance, although yearly shocks of earthquakes are of frequent occurrence. For some years prior to 1883 these were remarkably frequent and more violent than usual, seeming to be the waves transmitted from subterranean activity at some distance. No less than five or six shocks passed simultaneously, or following closely the date of reported disturbance in other countries. The valley has thus in all probability passed through slow and successive changes—at first a large lake; then, as the level decreased, a vast tropical marsh, the resort of numerous wild animals, such as the rhinoceros and tiger, and rank with reeds, rushes and conifera. Still later as the Kábul deepened its channel, its present formation gradually arrived, a silted bed of *debris* filling up the bed of a valley basin; and one may reason that in process of time, as the mouth of the basin gets worn down, its present marshy surface water will altogether recede, leaving a dry bed traversed only by deeply cut water-courses and large rivers. As may be expected, an immense amount of drainage is collected below the level of the soil from the melting snow and surrounding water-shed. The level of this water varies considerably as it is influenced by storms, amount of snowfall, and height of the rivers. In the hot weather, when the water is pouring down in all directions, tearing up the dry beds of water-courses, the level is high and the marshy land is covered, and springs of cold water spring up. A similar opinion has been expressed by many well-known authorities. Dr. Lord's remarks have already been quoted at page 24.

The following is taken from the **Assessment** Report on **Yusafzai :—**

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Geology of the plain country.

"A long ridge of crystalline limestones and marbles runs in a south-westerly direction from above Swábi to the marble rocks at Nowshera. This, for the most of the distance, is covered by super-imposed alluvial or lacustrine deposits, but the rock crops out at intervals in detached mounds and hillocks. The slope is abrupt on the east and south, but is very gentle to the north and west. This ridge, or Sar-i-Maira crest of the plain as it is locally known, is a very prominent feature of the physical geography of the tract. The soil to the east is all, as a rule, much lighter and friable than that to the west, where it is stiffer and clayey. All along it occur huge perched blocks of granite or granitoid gneiss and ordinary limestone, which must apparently have been carried there by ice action from the Karamar and Pajja ranges to the north and left stranded on the crest of the ridge as the ice melted. This very interesting fact goes far to corroborate the generally entertained idea that at some remote period in the past the whole of the Yusafzai and Chach plain was a lake, which was drained by the deepening of the Attock gorge either by a sudden cataclysm or by gradual detrition. The Sar-i-Maira being higher than the rest of the basin would have thus stopped the glaciers as they floated onwards, and so caused the deposit of these foreign blocks when the ice melted. The steep slope on the east of the ridge was probably due to the direct action of the Indus, which at no very distant date has evidently washed the base of the line of hills, and the easier slope on the west and the clayey soil is explainable by the fact that the denudation of the basin here was less rapid, as the drainage is to the Kábul river, which had gradually to cut its way through these hard limestone rocks from Nowshera to Jehángira."

Geology of the Yusafzai plain.

A more detailed account of the geological formation of the Yusafzai plain is here extracted from pages 29—31 of Dr. Bellew's *Yusafzai* :—

"The plain itself consists of a fine alluvial deposit, the composition and depth of which varies in different localities and at different distances from the surface. In most parts of the plain the soil is light and porous, and contains more or less sand to a depth of from four to twenty feet. Below this the sandy admixture is much less, or even entirely absent; its place being taken by clay, either soft or indurated, and often combined with beds of nodular limestone or *kankar*. This formation may extend to a depth of from four to sixteen feet or more, and is succeeded by beds of gravel and sand of unknown thickness. This last stratum contains the sub-soil drainage, and is the source of water-supply in wells. Into it sink and disappear all the springs that flow down from the hills into the ravines at their skirts. The above particulars are the results of an examination of artifical wells and the cuttings of natural water-courses. It is unnecessary here to describe the surface soil in the different portions of the district; but it may be noted that the cultivated tracts consist of a rich, light and porous soil, composed of a pretty even mixture of clay and sand. Where the former prevails in excess, the surface is either low and marshy and abounding in reeds and rank grasses, or else it is elevated, dry, hard, and fissured, and for the most part barren, but supporting a mean growth of hardy, stunted, and thorny bushes. In some parts, the borders of such tracts are covered with a saline efflorescence. When the latter constituent of the general surface soil or sand prevails in excess, the surface is either entirely barren, with a loose, unsteady soil, or else supports a scanty vegetation in small detached and scattered tufts. Examples of the former class of soils are to be found in the marshy tracts in the east of the Chalpani ravine, and in the wild desert tracts of the Hashtnagar and Khattak *mairás*. The latter class of soils is mainly confined to the tracts on the river's banks. The country skirting the base of the hills, and in some parts extending some distance on to the plain, is more or less covered with coarse gravel, broken stones, or boulders of various mineral character in the different localities. Thus, for example, in the Lundkhwar district, the surface near the hills is a strong bed of limestone pebbles, mixed with boulders of conglomerate. In the Sadhúm district, feldspar grit predominates. At Maneri and the adjacent hill-skirts coarse fragments of quartz and limestone cover the surface, and contain also a sprinkling of micaceous schist. Onwards from this to the Indus, along the skirts of the Mahában range, the surface is characterized by a variety of forms of trap and conglomerate, mixed with limestone, marble, and various combinations of mica and feldspar. The existence of these boulders far across from the present course

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of the river, with the fact of their identical character with those in the bed of the river, lead to the conclusion, no obstacles intervening, that they were brought down and deposited in their present sites in ages past by the Indus river itself, which, in this part of its course, must have assumed a lake formation."

Mineral products.

Besides gold, *kankar* is the only mineral product of any importance found in the district itself, though the surrounding hills are productive certainly of iron and antimony, and it may be of other metals. The iron of Bajaur, brought for sale in the Peshâwar market, is of fine quality, and is used in the manufacture of gun-barrels. Very good antimony ore is also brought from Bajaur, and sells in Peshâwar for about Rs. 12 per maund. A yellow marble (called *sang-i-shah-maksúd*) is found near Maneri in Yusafzai, and is used for the manufacture of beads, charms and ornaments. Crude chalk is found in Lundkhwar. Millstones are brought from Pallodheri in Yusafzai, and fetch Re. 1 per pair. The resources of the hills of Swát and Bunér are dealt with in a passage already quoted from Dr. Bellew.

Slate quarries are situated in the western end of the detached range of hills near Mánki, about five miles due south of Nowshera. The quarry is called Darang, and the slates are reddish brown to black in colour, and work out about 1 inch in thickness and 4 to 5 feet square. At present about 10 quarries are being worked. The whole hill is treated as *shámilát*, but the existing quarries are worked by four or five of the proprietors only. The supply of slate is practically unlimited, and the slabs are now used freely for flooring and terrace-roofing. The quarry was first opened by Muhammad Sultán, the well-known Lahore contractor, in about 1853, when the Nowshera cantonment was rebuilt after a disastrous flood, and its discovery is, therefore, not due to the action of the villagers themselves. The average outturn has increased considerably of late years since the Railway was opened, and now amounts to about 20,000 square feet a year. About 50 men are employed at the quarry at 4 annas a day. The slates sell for Rs. 10 and Rs. 12 per hundred square feet at the quarry, according to the thickness, and at Nowshera and Pesháwar fetch Rs. 13 and Rs. 16 per hundred square feet, respectively. The cost of extraction per hundred feet is stated to be Rs. 2-8-0 for digging and Rs. 3-8-0 for cutting, or Rs. 6 in all, so that the profit per hundred feet at the quarry is about Rs. 4 or Rs. 800 a year. The Mánki men have numbers of hardy donkeys, and do the carrying themselves, so the net profit from this source cannot be less than Rs. 1,000.

The marble quarry in the low hills close to Nowshera Kalán is well known. It was opened by Government during the construction of the Chief Court, and the stone, a veined red marble, has been largely used for the enrichment of this and other public buildings, and also as road metal. The Nowshera owners have derived no income from the quarry, and it has been recorded as Government property in the village administration paper. A similar quarry exists in Misri Banda, further to the east, and the stone is used for the construction of villagers' houses and road metal.

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This also has not brought in any profit to the village, and, though the stone is not likely to be of any value, save as road metal, the quarry is shown as Government property.

Gold.

In both the Indus (above Attock) and the Kábul rivers auriferous deposits are found, though not extensively. A certain amount of gold-washing is carried on in the Swábi tahsíl on the Indus, which is known in Pashtu as *kiri*, and the washers, who are often boatmen, are called *kírs*. Washing is done more or less in every village, but the deposits in Galla are at present about the richest. The gold is found mainly in a black sand lying amongst the boulders in a channel left dry in the cold weather, but in which there has been a considerable rush of water in the summer. It is not found in the sand banks. The washing is done by gangs of four to eight men, and the apparatus employed consists of a wooden tray or *nawa* about 5¼ feet long by 2¼ feet wide, with sides 6 inches high, except at the outlet. The tray is set up on a slope near the site where the washing is done. The sand is scraped up from amongst the boulders, and brought to the tray in round wooden basins called *patoli*. It is then roughly sifted through a coarse sieve made of sticks, *chapra* or *pallai*, and thrown into the tray; water is then poured on to it from a wooden baler with a handle, *kuhai*. The lighter sand is washed down the tray and the gold remains. After three or four washings the sand containing the gold is removed, and the gold after separation with mercury is made into a pill or *goli*. The washing is done by the headman, or *mashar kir*, who generally owns the tray, &c., and receives an extra share on this account. The remainder is divided amongst the gang in equal shares on each Friday. Very often a bannia supplies the utensils and food, and the gold has to be made over to him at Rs. 20 a *tola*. The Indus gold is of inferior quality, and fetches at present from Rs. 23 to Rs. 28 a *tola*. The Kábul river gold, which is much rarer, sells for Rs. 2 or Rs. 3 a *tola* more.

Flora of the district.

The distribution of trees is singularly uneven in different parts of the valley. In Yusafzai and Hashtnagar the mulberry (*tút*), *sissu* (*shiwa*) and *melia sempervirens*, with occasionally the tamarisk (*gaz*), are found in clumps round the village wells; and here and there groves of the *acacia modesta* (*palosa*) are found covering village grave-yards, whilst the waste-lands support a bare and stunted jungle of the *butea frondosa*, different species of zizyphus, *capparis aphylla* and other thorny bushes; but otherwise the tract is bare of trees. In Daudzái and Doába, on the other hand, where the land lies low, and the cultivation is entirely irrigated, trees are abundant, particularly the tamarisk and in some parts the *siras*. In these districts, too, are numerous fruit gardens and orchards, especially in the western suburbs of Pesháwar city, where the vine, fig, plum, apricot, peach, and quince, with cucumbers, melons and other vegetables, are produced in great plenty. Pesháwar was by its early European visitors (from Elphinstone up to our conquest of the Punjab) much lauded for its fruits,

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but perhaps unduly, as almost the only kinds now cared for by Europeans are grapes and peaches, both of which are in their season (June, July) plentiful and excellent. Quinces, pomegranates, plums, figs and various members of the orange family also thrive well, and in gardens the ordinary vegetables of the North-Western Provinces succeed, together with most of those of Europe that have been introduced into other parts of the plains of India. Dr. Bellew's description of the flora of Yusafzai is here extracted :—

"The varieties of climate noted in the preceding pages have their due influence on the flora and fauna of the several tracts to which they are more definitely confined. Thus, on the Yusafzai plain, the vegetation, scanty and poor as it is, is characterised by plants common to the tropical rather than to the temperate climate ; for, in the mixture of both kinds, the former appear to be the most numerous. Of the common plants met with on the uncultivated wastes, where they are exposed to excessive heats and droughts, and are dependent for subsistence on a hard, arid soil, often of a saline nature, the following are the most noteworthy :—

Vegetation of the Yusafzai plain.

English Name.	Botanical Name.	Pashtu Name.
Wild rue	Peganum harmala	Spailanai.
Muddar	Asclepias Gigantea	Spalmai.
Jujube tree	Zizyphus sp.	Bairra.
Camels' thorn	Hedysarum alhagi	Zôz.
Tamarisk	Tamarix orientalis	Ghaz.
Glasswort	Salsola kali	Khorakhai.
Glasswort	Salsolaceæ	Zmai.
Glasswort	Salsolaceæ	Lânâ.
Sensitive mimosa	Mimosa sensitiva	Zhand.
Gum acacia	Acacia modesta	Palosa.
Absinth sp.	Artemisia sp.	Mastiara.
Wormwood	Artemisia sp.	Tarkha.
Fleawort	Plantago sp. (3)	Spighol.
Prophet flower	Arnebia echioides ...	Sulaimani gul. Paighambari gul.
Leafless caper	Caparis aphylla	Kirara.
Lac gum tree	Butea frondosa	Palai.
Pigwort sp.	Scrophularia sp.	Parharbut.
Sage sp.	Labiata sp.	Khardag.
Clustered fig	Ficus racemosa	Gular.
Wild Colocynth	Citrullus sp. (2)	Maraghuni.
Caltrops, common	Tribulis terristris...	Mâlkundai.
Malcomia sp.	Malcomia sp. (3)	Kharor.
Wild chamomile	Anthemis sp. (2)	Krichi.
Common spurge	Euphorbia sp.	Zaghâgha.
Mallow sp.	Malvia sp.	Panirak.
Mallow sp.	Althea sp.	Sonchal.
Fumitory, common	Fumaria officin	Pâpra.
Fenugreek	Trigonella sp.	Malhozai.
Trefoil sp.	Trifolium sp.	Pashtarai.
Purslane	Portulaca sp.	Warhârai.
Calendula, common	Kalendula officin	Ziarguli.
Wild safflower	Karthamas sp.	Káriza
Common vervain	Verbena officin	Shamuki.
Thorn apple	Datura fastuosa	Toradana.
Common cleavers	Chenopodium sp.	Bushha.
Trefoil sp.	Trifolium sp.	Spaishtai.
Indian hemp	Cannabis indica	Bang.
Common dock	Rumex sp.	Shalhai.
Variegated tulip	Tulipa sp.	Ghântol.
Wild rape	Sinapis sp.	Joáwân.
Wild mustard	Sinapis sp.	Aorai.

"The trees commonly met with on the plain about the villages near water-courses, and around irrigation wells, are the following, *viz.*, the date palm (*khajúr*), the mulberry (*tút*), the *sissu* (*shiwa*), the *melia sempervirens* (*bakiára*), the willow (*wula*). Of these the first and last are much less common than the others.

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" On the low hills bounding the plain, and on the spurs projecting on to it from them, the more common trees are the following :—

Trees of the lower hills.

English Name.	Botanical Name.	Pashtu Name.
Malabar nut	Adhadota vasica	Bahaikar.
Straight randia	Randia stricta	Gandaichar.
Oleander	Nerium odorum	Gandairai.
Persian Salvadore...	Salvadora Persica	Plaiwan
Bog Myrtle	Dodonæa Burman	Ghoráskai.
Bignonia sp....	Tecoma undulata...	Raibdun or Raidawân.
Reptonia sp....	R. buxifola	Gurgura.
Olive, common	Olea sp. (2)	Khowan.
Leafless periploca...	P. aphylla	Barrarra.
Travellers' joy	Clematis orient	Praiwatai.
Wild indigo	Indigofera sp.	Ghwaraiza.
Edible celastrus	C. edulis	Karko.
Carounda	Carissa sp. (2)	Grúnda.
Spiny carrisa	C. spinarum	Surazghai.
Thorny astragalus...	Astragalus sp.	Spinazghai or Paishkand.
Purging cassia	Cassia fistula	Låndais.
Asparagus sp.	Asparagus officinalis	Mârchob.
Asparagus sp.	Asparagus sp.	Raizakai.
Withiana sp.	Withiana coagulans	Shâprânga.
Withiana sp.	W. Somniferum	Kutilâl.
Castor oil tree	Ricinus sp.	Arhand.
Chaste tree	Vitex negundo	Marwandai.
Staff tree (?)	Catha sp.	Mumânri.
Peppermint	Mentha sp.	Wailanai.
Myrabolan sp.	Emblica sp.	Khadang.
Dyers' rottlera	R. tinctoria	Kâmbaila.
Thorny shrub	Red berry	Ilanai.
Poplar sp.	Populus sp.	Tâgha.
Silk cotton tree	Bombax sp.	Badarkand.
Jasmine sp.	Jasmium sp.	Ráchámbail.
Asiatic grewia	G. Asiatica	Pastaoni or Shikarimaiwah.
Sebesten tree	Cordia sp....	Lashora.
Dyer's wood	Granatum sp.	Dâtki.
Mountain ebony	Bauhinia sp.	Kohliar,
Banyan tree...	Ficus Indica	Bargat.
Large-leaved fig	F. glomerata	Ormul.
Moonseed sp.	Cocculus sp.	Chinjanwali.
Bael fruit tree	Œgle marmelos	Balâghund.
Acacia sp.	A. Arabica	Kikar.
Climbing mimosa	M. scandens	Kulmawali.
Cowitch	Mucuna pruriens	Surpalai.
Box-leaved ehretia	E. buxifolia...	Shamshâd.
Embelia sp.	E. ribes	Bâbrang.
Pomegranate	Granatum sp.	Anâr.
Myrobalan sp.	M. sp.	Bahairar.
Myrobalan sp.	Emblica officin	Awlâ.
Myrobalan sp.	Teminalia sp.	Haraira.
Grislea downy (?)	G. tomentosa (?)	Dâtki.

" Most of the plants above-mentioned are more or less generally distributed on the lower hills throughout the Yusafzai country. Some others are confined to special tracts, as the cypress (*sarwai*) to Dir; the dwarf palm, a species of *chamærops* (*maizarri*), to the Ránizai country; the horse chestnut (*banj*) to the hill tract east of Buner, &c., &c. In Swát and the valleys to its north and west are found the plane (*chinar*), the white poplar (*spaidar*), the *sirris* (*sríkh*), the mulberry (*tút*), &c., &c.; also the ash (*sháwai*) and alder (*girra*), &c. The two last named also grow in Buner and the country to its eastward. In the Malizai country, and that of the Turkilánis, besides the above-named, are found, both wild and cultivated, the grape vine (*kwar*), the plum (*alúcha* and *kishtai*), the peach (*shaftálu*), the apricot (*khubáni*), the quince (*bíhi*), the apple, (*mánra*), the pear (*náspáti*), the wild plum (*mánru*), the lime (*nimbu*), &c.

" The following trees also are mentioned as growing on the higher hills' more or less generally, throughout the country :—

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Trees of the higher hills.

English Name.	Botanical Name.	Pashtu Name.
Long-leaved pine ...	P. longifolia ...	Nakhtar.
Edible pine ...	P. Webbiana ...	Zalghozai.
Pine sp. ...	P. sp. or Abies sp. ...	Pihuch.
Larch sp. (?) ...	Larix sp. ...	Surûp.
Deodar ...	Cedrus deodara ...	Dirár.
Wild grape vine ...	Vitis vinifera ...	Kwar.
Horse chestnut ...	Castanea Indica ...	Banj.
Mountain ash ...	Fraxinus sp. ...	Shwâai.
Alder sp. ...	Alnus sp. ...	Girra.
Date plum ...	Diospyros sp. ...	Amluk.
Walnut ...	Juglans sp. ...	Ghoz or Akôr.
Wild almond ...	Amygdalus sp. ...	Bâdâm.
Common aloe ...	Prunus spinosa ...	Mánrú.
Lotus tree ...	Zizyphus sp. ...	Makhranai.
Barberry ...	Berberis sp. (2) ...	Korai and Karoski.
Blackberry ...	Rubas vulgaris ...	Karwara.
Raspberry ...	R. sp. ...	Achu.
Bramble ...	R. sp. ...	Gorach.
Bilberry ...	R. sp. ...	Baganna.
Pœony ...	Pœonia sp. (?) ...	Nâmaikh.
Arum ...	Arum sp. ...	Nuralam.
Common fig ...	Ficus sp. ...	Inzar.
Yew ...	Taxus baccata ...	Kharoa.

"The above list comprises the more common of the plants growing on the higher hills, whose names I have been able to ascertain. There are many others whose names even are unknown to the people of the country, though some of them are used as pot-herbs or domestic medicines by the mountaineers in whose vicinity they grow."

Wild animals and game found in the district.

Pesháwar is, perhaps, one of the worst districts in India as regards sport, owing to the hawking, the use of firearms by all classes, and the absence of forest and scrub. There are a few ravine deer in the Yusafzai and Hashtnagar plains. On the Pajja hill, which separates the Sadhúm valley from *tappa* Baezai, there are *márkhor* (wild goat), but they are getting more and more scarce every year, and the ground is such that only good cragsmen can successfully follow them. *Uriyál* or wild sheep are found in the neighbourhood of Cherát, where also *márkhor* are occasionally seen. The small game consists chiefly of hares and partridges. *Chakor* and *sísi* are plentiful in, and close under, the hills. In autumn (September) and spring (April) large flights of *quail* settle down and remain for a short time on their way down country, and when returning to the steppes of Central Asia. Many thousands are netted by men who make a trade of it ; they are collected in one place by means of tame quail used as call-birds (*bulåras*). Waterfowl are plentiful on the rivers during the winter months, and snipe also for two or three weeks in March. Wild swans are occasionally shot. In Yusafzai, Nowshera, and under the hills all round the district during the winter months flocks of sandgrouse are to be seen, but they are shy, and the only way of shooting them is by driving them, or by waiting for them at their drinking and feeding places. The *obara*, or bastard bustard is also found during the winter months on the *maira* lands ; they are usually hawked and often noosed by the natives. The wolves and hyænas are less numerous than they used to be, and they rarely attack

children or other human beings. The leopard has not entirely disappeared from the district. During the past five years rewards to the amount of Rs. 534 were paid for 120 animals destroyed :—

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Wild animals and game found in the district.

Memorandum showing the number of wild animals destroyed in the Peshāwar district from 1892 to 1896, and the amount of rewards paid.

Years.	Leopards.		Leopard cubs.		Wolves.		Wolf cubs.		Tigers.		Total.		Remarks.
	Number of animals destroyed.	Amount of rewards paid.	Number of animals destroyed.	Amount of rewards paid.	Number of animals destroyed.	Amount of rewards paid.	Number of animals destroyed.	Amount of rewards paid.	Number of animals destroyed.	Amount of rewards paid.	Number of animals destroyed.	Amount of rewards paid.	
		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.	
1892	8	43	2	6	18	90	18	18	...	...	36	157	One tiger is shown in 1896, but as a reward of Rs. 5 only was paid the animal was probably a hyæna, and has been shown under the head of "wolves."
1893	7	40	1	3	17	80	2	2	...	...	27	125	
1894	1	6	2	6	11	55	3	3	...	...	17	70	
1895	...	...	...	...	10	50	2	2	...	...	12	52	
1896	6	36	...	...	18	90	4	4	...	...	28	130	

Note.—No reward paid for destruction of snakes from Provincial Funds.

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Very large fish (*mahsir* and *rohu*) are caught by the natives with night lines, but, except at Abazai and sometimes near Nisatta, little can be done in the way of line fishing for *mahsír*, though the fish are plentiful in May and June. There is fair spring and autumn *mahsír* fishing on the Indus at the mouth of the Haro at Jabbi Manduri and winter fishing at Torbela, though this has been rather spoiled by the use of dynamite. Otters have been seen on the islands of the Indus, and in the Nagoman.

Dr. Bellew has given a detailed description of the fauna of Yusafzai, which is extracted as follows :—

"The fauna of the Yusafzai country has also, like the flora, a special distribution in the different tracts of country. Thus in the plain and valleys the more common species met with are the following :—

Fauna of Yusafzai.

English Name.	Latin Name.	Pashtu Name.
Wolf ...	Canis lupus ...	Sharmukh.
Jackal ...	C. Jacalus ...	Gidarr.
Fox ...	C. vulpes ...	Lúmbar.
Hyæna ...	Hyæna vulgaris ...	Kog. sartíta.
Wild cat ...	Felis lynx ...	Parápush.
Mungoose ...	Mangusta sp. ...	Naolai.
Rat and mouse ...	Mus sp. (5 or 6) ...	Magakh.
Grave-digger ...	Viverra sp. ...	Gorkhakh.
Otter ...	Lutra potamophil ...	Sanglào.
Porcupine ...	Hystrix cristata ...	Shkunr.
Hedgehog ...	Echinus sp. ...	Shishkai.
Pangolin ...	Manis pentadact ...	Kishor.
Ravine deer ...	Antelope gazella ...	Osai.
Hare ...	Lepus sp. ...	Soya.
Vulture, dusky ...	V. cinereus ...	Gargass.
V., Egyptian...	V. sp. ...	Ganjai.
Common kite ...	Milvus sp. ...	Tapus.
Common harrier ...	Circus sp. ...	Bâd-khor.
Harrier ...	Circus sp. ...	Shaindai.
Owl, desert ...	Strix otus ...	Gungai.
Owl, barn ...	Strix sp. ...	Goâtki.
King-fisher ...	Alcedo sp. ...	Mahikhorak.
Common tern ...	Sterna sp. (2) ...	Bâbozai.
Mina, common ...	Eulabes Indicus ...	Khârûuai.
Water wagtails ...	Motacilla sp. (2) ...	Spinak ; ziarak.
Sparrows ...	Fringilla sp. (2) ...	Chanchanra.
Hoopoe ...	Eupapa epops ...	Mula Chargak.
Starlings ...	Sturnus vulgaris ...	
Raven or crow ...	Corvus corax ...	Kâgha.
Jay ...	Garrulus cyanoco rax ...	Sarkhakha.
Larks ...	Alauda sp. ...	Kharára.
Rooks ...	Corvus frugilegus ...	Kargha.
Sandgrouse ...	Tetrao sp. (3) ...	Khrakauntara.
Quail ...	Coturnix sp. ...	Mraz.
Partridge ...	Perdix sp. (2) ...	Tanzirey.
Francolin ...	Francolins sp. ...	Zarka.
Sisi ...	F. sp. ...	Sisai.
Pigeons ...	Columba sp. (3) ...	Kauntara.
Bustard, obara ...	Otis houbara ...	Kharmor.
Bustard, little ...	Otis tetrax ...	Sárey.
Common peewit ...	Venellas sp. ...	Tittári.
Koulan ...	Ardea Koulan ...	Kulang.
Black crane ...	Ardea sp. ...	Ding.
Snipe ...	Scolopax sp. (2) ...	Chaghatey.
Sandpipers ...	Calidris sp. (4) ...	Tamtil and Kablai.
Common coot ...	Gallinula sp. ...	
Wild duck ...	Anas sp. (10 or 12)...	Ilai.
Tortoise ...	Testudo Indica ...	Shamshatai.
Iguanas ...	Iguana sp. ...	Gharandúni.
Thick-tailed lizard...	Ecphimotes sp. ...	Samsarai.
Snakes, various ...	Anguis sp. (8 or 10) ...	Mar.
Frogs and toads ...	Batrachus sp. ...	Chindakha.

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Wild animals and game found in the district.

Fauna of the hills.

English Name.	Latin Name.	Pashtu Name.
Ibex ...	Capra ibex ...	Wug.
Wild sheep ...	Ovis sp. ...	Psa.
Leopard ...	Felix leopardus ...	Boârgai.
Tiger ...	Felis tigris ...	Zmarai.
Bears ...	Ursus sp. (2) ...	Melu.
Monkeys ...	Cercopithicus ...	Bizo.
Barking deer ...	Moschus sp. ...	Ghawara.
Tree marten ...	Mustela sp. ...	
Wild pigs ...	Sus scropha ...	Sarkuzai.
Peregrine falcon ...	Falco comm. ...	Baz.
Merlin ...	F. asalon ...	Charagh.
Golden eagle ...	Acquila sp. ...	Bâtur.
Pheasants ...	Phasianus sp. ...	Munal, Mor.
Parrots ...	Psittacus sp. ...	Toti.
Magpies ...	Pica sp. ...	Shâm.

"Besides the above, there are a number of other species, especially of the feathered tribes, such as of *accipitres*, falcons, hawks, harriers, &c., of *passerinæ*, flycatchers, orioles, thrushes, *minas*, chats, swallows, larks, tits, finches, &c.; of *scansores* there are no common species; of the *gallinæ* there are the sand-grouse, partridge, francoline, quail and pigeon families; of the *grallatores* there are bustards, plovers, cranes, herons, snipes, sandpipers and coots; of the *palmipedæ* there are terns of two kinds; the swan is sometimes seen on the Swât and Panjkora rivers; geese are plentiful, and ducks in great variety, during the cold weather. Reptiles, such as lizards in great variety, and iguanas, as also eight or ten kinds of snakes, are common all over the country. The black-hooded cobra is common on the plain; I have obtained specimens of six other kinds. Two of these possess poison fangs: one is barred with black and white rings in alternate succession: the other is brindled with yellow, green, and brown patches. Both are small varieties, have capacious square jaws, and are undoubtedly poisonous."

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The ancient Hindu name for the Pesháwar valley appears to have been Gandhára. This name is said to be derived from that of one of the patriarchs of Aryan colonization in India, an early occupant of this district. He was a descendant of Druhya, fourth son of Yáyati, the founder of the *Chandravans*, or Lunar race.* This name of Gandhára figures in Sanscrit literature from the earliest times; and is employed by the Chinese pilgrims of the fifth, sixth, and seventh centuries of our era. Strabo, too, describes a tract which he calls Gandaritis, as lying along the river Kophes (Kábul) between the Choaspes and the Indus, a position which exactly corresponds with that of the Pesháwar valley. In the same position Ptolemy places the Gandaræ, whose country he describes as including both banks of the Kophes immediately above its junction with the Indus.† Arrian, on the other hand, speaks of the people who held the valley against Alexander under the name of Asaceni. The ancient capital of the district was Pushkalavati, a city said to have been founded by Pushkara, the son of Bhárata‡ from which is evidently derived the Greek Peukelas, Peukelaotis, or Peucolaitis. According to Arrian, the historian of Alexander's expedition, Peukelas was a large and populous city,§ the capital of a chief named Astes,‖ who was killed in the defence of one of his strongholds after a prolonged siege by Hephaistion. Upon the death of Astes the city of Peukelaotis was surrendered. The position of the city is vaguely described by Arrian and Strabo as "near the Indus"; but the geographer Ptolemy fixes it upon the eastern bank of the Suastene or Swát. With this position agrees the itinerary of the pilgrim Hwen Thsang, who on quitting Parashawar (see below) travelled towards the north-east for 100 *li* or 16⅔ miles, and after crossing a great river reached the town of *Pu-se-kia-lo-fa-ti* which, transliterated into Sanscrit, is precisely Pushkalavati. The river mentioned is evidently the Kábul; and the bearing and distance from Peshá-war point to the twin towns of Chársada and Práng. These villages situated on the left bank of the Swát, a short distance above its junction with the Kábul, are two of the settlements forming the well-known Hashtnagar, or "eight cities." The

* General Cunningham, *Arch. Rep.*, vol ii, p. 15.
† Cunningham, *Anc. Geog., Ind.*, i., p. 47.
‡ Vishnu Purana. See Cunningham's *Ancient Geography*, i, p. 49.
§ 'Indica,' i.
‖ **Anabasis, iv, 22.**

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other villages are: Tangi, Sherpao, Umarzai, Tarangzai, Utmánzai, and Rajar. Chársada and Práng, the most eastern of the eight settlements, are seated close together in a bend of the river, and might originally have been portions of one large town. Rajar lies about two miles to the north-east, and on a mound above it are the ruins of a fort (Hisár). "All the suburbs," says General Court, "are scattered over with vast ruins." On these facts General Cunningham thinks it not improbable that the modern name of Hashtnagar may be only a slight alteration of the old name of *Hastinagara* or "city of Hasti," which might have been applied to the capital of Astes, the prince of Peukelaotis.

He writes:

"It was a common practice of the Greeks to call the Indian rulers by the names of their cities, as Taxiles, Assacanus, and others. It was also a prevailing custom amongst Indian princes to designate any additions or alterations made to their capitals by their own names. Of this last custom we have a notable instance in the famous city of Delhi, which, besides its ancient appellations of *Indraprastha* and *Dilli*, was also known by the names of its successive aggrandizers as Kot-Pithora, Kila Alai, Tughlakabád, Ferozabad and Shahjahanabad. It is true that the people refer the name of Hashtnagar to the "eight towns" now seated close together on the lower course of the Swát, but it seems probable that the wish was father to the thought, and that the original name of Hastinagar, or whatever it may have been, was slightly twisted to Hashtnagar, to give it a plausible meaning among a Persianized Muhammadan population, to whom the Sanscrit Hastinagara was unintelligible."*

In later times Pushkalavati was famous for a large *stupa* erected on the spot where Buddha was said to have made an alms-offering of his eyes; and on this account was duly visited by the Chinese pilgrims of the fifth, sixth and seventh centuries of our era. It had at this time, however, been superseded as political capital of Gandhára by Parashawara or Pesháwar. This name first occurs in the writings of Fa Hian who visited Gandhára in A. D. 400, under the form of *Fo-lu-sha* transliterated by General Cunningham *Parasha*. Sung-Yun who following the footsteps of Fa Hian in A. D. 520 visited the district of Gandhára, does not give the name of the principal city. By Hwen Thsang (A. D. 640) the name is spelt *Pu-lu-sha-pu-lo*, transliterated by General Cunningham *Parashawara*. Masudi and Abu Rihan, in the tenth and eleventh centuries, and Babar in the sixteenth, all have the form Parsháwar. A local historian and renowned saint of Buner, Akhund Darwaiza, who also flourished in the sixteenth century, writes the name Purshor, the spelling being the same as that of Parsháwar, with the omission only of the *long a*. In this, therefore, we have the ancient form of the name, which is probably to be traced to the Hindu *Páras*, the termination *áwar* being the same as that which occurs in another form in the names of Lahore (Lohawar), Kasúr (Kasháwar), and many other towns of northern India. The present form of *Pesháwar*, is referred to the Emperor Akbar,

* An analogous fate, as will be hereafter shown, has overtaken Parashawara, the ancient form of the modern Pesháwar.

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whose fondness for innovation is said to have led him to change the ancient *Parasháwara*, of which he did not know the meaning, to *Pesháwar* or the "Frontier-town." Abul Fazl (in the "Ayin Akbari") gives both names. But Abu Rihan, the Arab geographer of the tenth century, and Babar, all call it Parashawar. The Akhund interprets the name as full of turbulence; certainly characteristic of the country for some ages past. But, unfortunately, the name is of too old a date to render his interpretation, or the Pathán pronunciation, of any value in the enquiry, further than establishing the fact of the letter *r* being found in the first syllable. Another tradition, giving it a Hindu origin, is far more probable, by which it is supposed to have been called after a king named Purrus or Purrush; and the late Sir Henry Elliot in his Index observes that the Chinese divide the first syllable into Poo-loo-sha, the capital of the kingdom of Purrusha. It seems, therefore, most reasonable to conclude that the name is simply the seat of Purrus or Porus, the name of a king or family of kings: and that similarly Laháwar was the seat of Leh or Lah.

Early inhabitants.

There are no authentic records of the tribes seated about Pesháwar before the time of Mahmúd, beyond the established fact of their being of Indian origin: it is not an improbable conjecture that they were descended from the race of Yadu, who were either expelled or voluntarily emigrated from Gujrát, 1,100 years before Christ, and who are afterwards found at Kandahar and the hills of Kábul, from whom, indeed, some would derive the Jadúns now residing in the hills north of Yusafzai, and occupying a considerable portion of the Hazára district. What little is heard of them before the period of authentic history leads to the belief that they were a bold and independent race; they are found opposing the advance of a Persian army sent to demand the tribute formerly conceded by the princes of Hindustán, but withheld by Sinkol, then Emperor of the country six centuries before our era. On this occasion the Persians are said to have been repulsed, but to have returned in greater force, and finally to have caused all the provinces upon the Indus to be ceded to them. The hill tribes, however, continued their independence, and we find them descending in the 5th century B. C. to prevent a Rájpút sovereign of Hindustán from establishing himself on the Indus, whose name was Keda Rája, contemporary with Hystaspes, father of Darius. We next hear of them opposing the renowned Macedonian conqueror on his advance against Porus, the fourth successor of the above Keda Rája.

Alexander's invasion.

One of his armies, according to Arrian, went by the direct route through Pesháwar; the other one was commanded by Alexander in person, and marched through Kunar, Bajaur, Swát and Bunér.

About twenty years after the death of Alexander, Seleucus finding himself master of all the countries between the Euphrates

Alexander's invasion.

and the Indus, endeavoured to recover those beyond the latter river, from which the Greeks had been expelled B. C. 316 by Chandra Gupta (better known by us as Sandrocotta) who had established himself in them. Seleucus passed the Indus with this object B. C. 303, but made a treaty with his opponent, to whom he yielded the allegiance of all the provinces east of the Indus, together with the Pesháwar and Kábul valleys, Chandra Gupta furnishing him in return with 500 elephants.

Buddhism in Pesháwar.

Chandra Gupta and his Indian subjects were Buddhists, and the reign of his grandson, Asoka, who succeeded to the empire, B. C. 263, is celebrated for his extension of that faith to Kábul and Kashmír. In this reign were published those rock edicts in favour of Buddhism, which are to be met with in many parts of the country. One of them is still standing in the vicinity of Shahbázgarha in Yusafzai; though its characters are now to be traced with difficulty after a lapse of more than 2,000 years. It was published by Asoka in the tenth or twelfth year of his reign, and the inscription names as his contemporaries Antiochus II, who flourished from 262 to 247 B. C.; Ptolemy II, from 285 to 246; Antigonus, from 276 to 243; and Magus. And now the Englishman and the Afghán gaze together on this strange vestige of bygone times, upon which, in mystic characters, the names of Alexander's successors were inscribed as his contemporaries by an Indian king! As in similar edicts, found elsewhere, great tenderness is expressed for animal life in accordance with the tenets of Buddhism. Shortly afterwards, in 241 B. C., a great propagandizer of that faith, Majjhantiko was deputed to Pesháwar, where he ordained many priests. The last named dynasty was overthrown by Pushpamitra, who was instigated by Brahmin priests to persecute the Buddhists massacring the monks.

B. C. 165. Revival of Brahminism.

B. C. 148. Re-appearance of the Greeks.

At this time, however, B. C. 165, Greeks re-appeared on the Indus under Menander, king of Bactria, whose successor, Eucratides, B. C 148, annexed to his kingdom the valleys of Kábul and Pesháwar, with a part of the Punjab and Sindh. Half a century later (B. C. 80) Khorásán, Afghánistán, Sindh and the Punjab were united under a king of the Sakos or Sacæ Scythian. Other tribes of this nation followed, but Indian princes of Lahore and Delhi reconquered their trans-Indus possessions of Kábul, Pesháwar, &c., which they retained till about the end of the 7th century of our era.

B. C. 80. Scythian dynasty.

Indian princes retake Kábul and Pesháwar.

Fa Hian, Hwen Thsang, and Sung Yun, Chinese pilgrims, A. D. 500 and 700.

Fa Hian, a Chinese pilgrim, visited the country in the fifth century, and was followed, a couple of centuries later, by Hwen Thsang. During the visit of the former Buddhism was the dominant religion, but was falling into decay during the visit of the latter. From the diary of Sung Yun who visited Pesháwar in A. D. 520, we learn that at that date the King of Gandhára was at war with the King of Kipin or Kophene, that is of Kábul, Ghazni, and the surrounding districts. A century later, at the period of Hwen Thsang's visit (A. D. 630), the

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royal family had become extinct, and Gandhára was a dependency of Kapisa or Kábul. Peshâwar (Parashawara) itself, however, was still a great city of 40 *li*, or 6⅔ miles in extent, and the district of Gandhára, of which it was the political centre, is described as extending 1,000 *li*, or 166 miles, from east to west and 800 *li*, or 133 miles, from north to south. Its boundaries, as deduced from these measurements, must have included in addition to the valley of Pesháwar proper, the Khaibar hills as far as Jalalabád and Laghman on the west, and the modern districts of Kohát and Bannu as far as Kálabágh upon the south.*

Antiquities.

It may be imagined from the early history of the district which has thus been sketched, that the antiquities of this stronghold of Punjab Buddhism are of peculiar interest and importance. They have been fully described and discussed by General Cunningham in his *Ancient Geography of India* (pp. 47 to 81) and in his *Archæological Survey Reports* (II, pp. 87-110; V, pp. 1-66). A short notice of the principal objects of antiquarian interest in the city of Peshâwar itself will be found in Chapter VI, and it will be sufficient here to mention briefly the principal places in the district, or on its border, where valuable antiquarian remains exist. The majority are situate in the Yusafzai sub-division.

(1) The Ranigatt or Naogram ruins occupy a hill about 1,200 feet high, situated to the north-east of the sub-division in independent territory, about eleven or twelve miles to the north of Swábi. General Cunningham is of opinion that the position of this place tallies much better with the vague descriptions of Aornos that have come down to us, than any other position with which he is acquainted. (*Aron. Sur.* II, 97-111 ; V, 55-57. *Anc. Geog.* 58-78).

(2) The Jamál-garhi ruins. These ruins are on the ridge of a continuation of the Pajja range, and to the north-west of Hoti Mardán ; they bear the name of the village in whose boundary they are situated. Excavations on a large scale were carried on in 1873 by a company of Sappers and Miners under the command of the late Lieutenant Crompton, R.E., whose report published in the *Supplement* to the *Punjab Government Gazette* of 12th February 1874, gives a full account of the ruins. (See also *Arch. Sur.* V, 46-53).

(3) The Kharaki ruins, near a village of that name in *tappah* Baezai situated to the north, about eighteen or nineteen miles from the Mardán cantonment, were also explored and excavated in 1874 by Lieutenant Grant, R.E. His report is published in the *Supplement* to the *Punjab Government Gazette* of 12th February 1874. (See also *Arch Sur.* V, 53-55).

* Cunningham, *Anc. Geog., Ind.*, i, p. 48.

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(4) The Takht Báhi ruins occupy the crest and northern slope of a hill which is a spur of the Pajja ridge and about 650 feet above the Yusafzai plain, which is 1,209 feet above the sea. A full and interesting account of these ruins is to be found in Bellew's "Yusafzai"; they also have been since thoroughly explored and excavated: a report is published in the *Supplement* to the *Punjab Government Gazette* of the 6th August 1874. (See also *Arch. Sur.* V, 23-36).

(5) The rock inscription at Sháhbazgarha, a village about six or seven miles to the east of Mardán. It is supposed to be one of Asoka's pillar edicts, publishing the establishment of the Buddhist faith as the State religion about 250 B. C. A correct copy of the inscription has been lately taken by General Cunningham. Scraps of it are to be found in Bellew's "Yusafzai" (*Arch. Sur.* V, 8-23).

Another inscribed stone also exists here, and steps were taken to preserve it recently by building a wall round it. The inscription is not as clear as on the larger stone. Measures to protect this stone were taken by Major Deane, whose interest in archæology has been the means of preserving many interesting relics of the past and the discovery of a new and as yet undeciphered series of inscriptions in a new character.

(6) The Kashmír Smats.* This is a cave temple situated near the summit of the Sakri ridge of Pajja, and best approached from the village of Babozai in *tappah* Baezai. Its situation is eight miles to the north-west of Bazar in *tappah* Sadhúm. General Cunningham identifies it with Hwen Thsang's cave of Prince Sudána in Mount Dantalok. This cave has not been thoroughly explored yet. A little way below the level of the cave, and opposite, there are the ruins of a small city, the walls of which still stand and are in good preservation.

There are besides ruins of apparently walled cities and villages at Sahri-Bahlol (*Arch. Sur.* V, 36—46), at Tiralai near Sawal-dhér. (*Arch. Sur.* V, 55).

The Kashmír cave deserves further notice. It is situated in a cliff looking towards the south-west below the ridge on which the Kashmír Burj stands. A road from Pírsai crosses the ridge, which is practicable for most of the distance for a good hill pony. Another footpath leads to Babozai direct from the cave. There are three chambers in the limestone rock, of which the first two open into each other, and the third is reached by a winding flight of steps. The length of the fir t] wo chamb ers from the entrance is 322 feet, and the

* Smats is the Pashto word for cave.

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height of the first about 60, and of the second about 100 feet. The width of the first cave is 84 feet and of the second 96 feet, and the gully between them about 40 feet. The third cave is 80 feet high and above 80 feet in diameter with an opening in the roof which admits light and air, so that the air throughout is pure, but the floor of all the caves is covered to a depth of several feet with pigeon and bats' dung. In the third cave there is a square temple built on a domeshaped rock of stalagmite, which was evidently the holiest shrine. In the first cave there is an octagonal shrine just inside the entrance which contained a large wooden coffin, and in a smaller shrine near the right wall some carved wooden plaques with figures of a *fakír* dancing and woman giving flowers to a *fakír*, and portions of a wooden box were found.* In the centre room there is a large square shrine, and a water tank 13 feet wide, 20 feet long and 10 feet deep. About 100 feet below the cave towards Babuzai on a plateau there are the remains of a considerable fort. All the buildings apparently date from the Buddhist time, and the whole place deserves thorough exploration, which, owing to its situation immediately on the Ashuzai Border, it has not as yet received. The Kashmír Burj and another on a western spur of Pajja were also evidently outposts to guard this shrine. The entrance to the cave is difficult as the old masonry steps have fallen down and the cliff is very precipitous. They could be rebuilt at small cost. The name may be derived from the fact that the gorge here is fairly and picturesquely wooded, and this may have suggested Kashmír.

There are well built stone castles dating back to Buddhist times all along the northern hills. One near Sanghau in Baezai is specially interesting, as the care taken to bring down in a small stone duct the scanty supply of water from a spring, which still exists in the hill above the castle or monastery, would seem to show that the water supply was not much more plentiful then than it is at present.

Remains of various kinds are found at Likpani, Sangao, Baja, Maini, Topi, Zeda, Galla and Hind.† The mounds scattered over the *maira* are also supposed by Dr. Bellew to be the sites and remains of ancient villages, because the surface soil on or about them is thickly strewed with fragments of red pottery. Bones, Hindu beads, glass bracelets, ashes, charcoal, a few Hindu idols and coins, mostly Hindu, have been found below the surface soil.

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* The plaques are now in British Museum having been made over by Major Deane, Assistant Commissioner, Mardán, in 1889.

† At page 120 of Burnes' Kábul he mentions the finding of a Sanskrit inscription on marble at Hind, assigned by Mr. Prinsep to the seventh or eighth century. It referred to the powerful Taruchas (Turks) as foes overcome by the nameless hero celebrated by the inscription.

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In the ruins and sites above mentioned, coins of the Grecian, Bactrian, Scythian, Hindu and Muhammadan times are found, and pieces of statuary, apparently of Grecian workmanship, have been excavated. A valuable collection from the district is to be seen at the Lahore Museum. There is but one set of masonry ruins in Yusafzai, at Kapurda-garhi, that belongs to the Muhammadan era. From the Persian inscription on a white marble tablet found in the ruins, it appeared that Shamsher Khán Tarín in the twelfth year of the reign of Aurangzeb Alamgír, 1080 *Hijri*, had, on the part of the Government, conquered the country of Mandar, and built a fort, mosque and well. The remains of the mosque are still standing. In the remaining part of the district the principal ruins are the castle of Rája Hodi, situated on the hill above Khairabad, which Mr. Lowenthal considered was the Aornos of Alexander (see also Arch. Sur. V, 64-66); ruins in the neighbourhood of Peshâwar between it and Jamrud; and a large tope on the right of the road to Fort Bára. Near Sper-sang, in *tappah* Barozai of Khalíl, there are the ruins of a large city which local tradition calls a city of the Káfirs. Topes or other antiquities are also discussed by General Cunningham at the following places, the volume and page of his *Archæological Survey Reports* and the page of his *Ancient Geography* at which the description will be found being noted against each :—Chársadda, the old Peukelaotis (A. S. R. 89-90; A. G. 49-51) ; Tarangzai and Tangi (A. S. R. II, 90); Palodhéri, the old Tarúsha (A. S. R. II, 90-92 ; A. G. 51-52) ; Mount Karámár (A. S. R. II, 92); Wahind, the old Udakhanda, and capital of Gandhára (A. S. R. II, 92-95 ; A. G. 52-57) ; Lahore, the old Salátúra or Embolima (A. S. R. II, 95; A. G. 57-58); Bázár, the old Bazaria (A. S. R. II, 101).

Appearance of the Afgháns in Peshâwar, 800 A. D.

Before the close of the seventh century a new race, that of the Afgháns or Patháns, appeared upon the scene. This people is first heard of as holding the hills of Ghor and Sulimán at the period of the fall of Persia (A.D. 650) before the first advance of the Muhammadan arms. Against this wave of conquest the Afgháns appear not only to have held their own, but to have commenced at about the same period a series of aggressions upon their Indian neighbours of the Khaibar hills and the countries bordering upon the Indus. For many years they were thus brought into contact with the Rájáhs of Lahore, and according to Ferishta, after fighting 70 battles in five months, succeeded in wresting a portion of the plain country from him. At length they were joined by the Gakhars, an old and independent people (now the peaceable and industrious inhabitants of the southern mountains of Hazára), who occupied the country between the Indus and the Jhelum, from the mountains in the north to the Salt Range in the south, originally the seat of the Khasahs, or Kashmíris. With their aid the Afgháns forced the Rájah at the end of the seventh, or beginning of the eighth century, to cede to them all the Kohistán west of the Indus, and south of the Kábul river, on the condition of their guarding that frontier of Hindustán

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against invasion. But the plain of Pesháwar and the hills to the north, with Swát, Bunér, &c., were still occupied by tribes connected with India, and were left unmolested. They are mentioned as the tribes of Sehat going to the assistance of Khomán of Chittore in the beginning of the ninth century, on which occasion Pesháwar is noticed with Lahore and Kángra as forming a princedom under Anunga, Chief of Delhi. The Afgháns remained independent in Ghor and the Sulemán and Khaibar mountains, long after Khorásán and Transoxiana had burst from the Arab yoke, and through the succeeding dynasties of Tahir, the Sofarides, and the Samanis.

A. D. 970. Alptagin, Governor of Khorásán.

When Alptagin, Governor of Khorásán under the last named princes, forcibly resisted expulsion from office in 970, he partially owed his success to the Patháns who sided with him, and began to display those martial qualities which afterwards obtained for them the first rank in the armies of Central Asia. But now the fate which had involved the Persian empire was about to be visited from other quarters upon that of India ; and from the time of Sebuktagin, who succeeded Alptagin in 977 A.D., Pesháwar became the scene of fierce contests; the plain of the district and the hilly country to the north were still Indian, whilst the Patháns about the Khaibar were on friendly terms with the princes of Lahore. In 978 the Rájah of that place, Jaipál, son of Hispál, of the Brahmin race, advanced from Pesháwar with a large force to assail Sebuktagin, who opposed and routed him at Laghman, pursuing his army to the Indus, and inflicting great loss. The conqueror took possession of the country up to the river, and left Abu Ali with 10,000 horse, as governor of Pesháwar. The Patháns at this time made an alliance with him and furnished soldiers to his army.

A. D. 978. Sebuktagin takes Pesháwar.

A. D. 1001. Defeat of Jaipál by Mahmúd.

Sebuktagin dying in 997 was succeeded as Governor of Khorásán by his son Mahmúd, who, throwing off all dependence on the Samáni princes, assumed the title of Sultán in 999, and from this reign the Hindu religion in these parts may be said to have received its death blow. In the early reign of this celebrated invader of India the plains of Pesháwar were again the scene of some great battles, the first of which was fought on the *maira* between Nowshera and the Indus, in the year 1001. Mahmúd was opposed by Jaipál, who had been constantly endeavouring to recover the country wrested from him by Sebuktagin, still aided by some of the Patháns, whose allegiance to the Muhammadan governor of Pesháwar was not of long continuance. The battle took place on 27th November, and the Hindus were again routed, Jaipál himself being taken prisoner, who, upon his subsequent release, resigned the crown to his son Anandpál. On this occasion Mahmúd punished the Patháns who had sided with the enemy, and as they were now converted entirely to the Muhammadan faith, they were ever afterwards true to their new allegiance, and joined the Sultán in all his wars against the infidels. Mahmúd in 1004 again visited

Pesháwar, and was opposed near the Indus by Anandpál, who had joined the King of Mooltan in revolt, and was routed, and fled to Kashmír; the conqueror left as governor of the country a converted Hindu, Sewakpál, who was called Zab Sais, but he afterwards revolted and relapsed into idolatry.

A. D. 1004. A converted Hindu Sewakpál, appointed governor.

The Indian princes now viewed with great alarm the threatening attitude of the Ghazni ruler, and a vast army was assembled from all parts of Northern India, containing the flower of a falling but still undaunted race. Enriched with the offerings of partriotism (for the females had denuded themselves of their ornaments to send forth the devoted band, upon which were centred the last hopes of Hinduism), the army advanced towards the Indus, and was there joined by the Gakhars, the bravest and strongest of the tribes then seated in the Punjab. Mahmúd had made equally extensive preparations, and the two armies sighted each other on the plains of Chach.* The invader had not expected to meet so large a host as that which he found prepared to oppose him; and, throwing his army into an entrenched position, awaited attack. But Anandpál preferred a wiser course, and for forty days the armies remained watching each other. At length Mahmúd put forward a column of archers in the hopes of drawing the army to an engagement. The Ghakkars closing with them threw them into confusion, and pursuing closely overbore all opposition, until they had cleared the entrenchments and slaughtered a vast number of Muhammadans. The action then became general and Mahmúd's army was giving way under the fierce assault, when the Rája's elephant becoming frightened turned and fled. The Indians supposing their leader to be retiring from the field, lost heart and, becoming confused, fell back in disorder, while the Muhammadans rallying bore down upon them, and gained a complete victory, slaying, it is said, in the pursuit 20,000 of the infidels.† In his invasions of 1017 and 1023, Mahmúd made Pesháwar the place of assembly for his armies, of which the Patháns then formed the main portion, and whose chiefs he invariably treated with honour, encouraging the tribe to settle in the Khaibar hills to serve as a barrier between his country and that of a powerful enemy. The Afrídís were the tribe to whom the Indians had made the cession of these hills, before alluded to, at the close of the seventh century, and at this period they were being occupied by the ancestors of the Bangashes, Orakzais, Khaibaris, and Shinwáris, now possessing them.

A. D. 1008. Defeat of Anandpál.

A. D. 1020. Settlement of Patháns in the Khaibar.

For a century and more Pesháwar continued a province of Ghazni under Mahmúd's numerous successors, and under the latter princes of that line acquired greater importance, becoming as it were the centre of their dominions, which

Pesháwar a province of Ghazni under Mahmúd's successors.

*"Near Pesháwar." Elphinstone, p. 328.

† As to the alleged use of gunpowder in this battle, see Elphinstone, p. 329.

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then extended to Lahore, to which place the royal residence had been transferred. The greater part of the plain country (certainly the whole of Yusafzai to the north of the Kábul), was at this time and, for many years ensuing, but thinly peopled. The invasions of Mahmúd had left it "a deserted "wilderness, the haunt of the tiger and rhinoceros, and only "occasionally visited for the sake of pasture by the shepherd tribes "accustomed to roam about the neighbouring countries. By "these it was gradually repeopled and cultivated in scattered "spots, till in time other tribes of cultivators came in, and settled "all over the plain, much as they are at the present day. The "country, however, has never properly recovered its former condi-"tion of prosperity. Now wretched mud hovels stand on the "ruins of former towns and cities, the buildings of which are "still in many parts traceable by the remains of their massive "stone walls. . . . Mahmúd's destructive hosts were not "conquerors and settlers, but passing robbers and plunderers. "So were his successors Jhengiz Khán and Taimur Lang with their "swarms of destroying savages, who in the thirteenth and four-"teenth centuries swept through this region on their way to India "and effectually prevented any attempt at colonizing or resettling "the country."* Thus even to the sixteenth century, the Peshávar plain lay an almost total waste, covered with a thick jungle, in which Babar records the pleasure taken by his followers in hunting the rhinoceros.

Pathán settlements in the plain; the Dalazáks.

The first settlement in the plains of any tribe of undoubted Afghán origin probably took place, as will be hereafter related, in the fifteenth century. Long before this, however, members of the Dalazák tribe, to whom some authorities (including Major James) attribute Pathán descent,† had settled in the plain. Their advent, which seems to have followed at no great interval after the era of Mahmúd, "was marked," says Major James, "by no outrages or "slaughter. The villages they found were few, the country "poorly cultivated, and the people a quiet race, chiefly pastoral, "and still unconverted." These the Dalazáks reduced to a kind of servitude, contracting marriages at the same time with some of the chief families. The original inhabitants in a short time had become so incorporated with the more numerous and superior settlers as to be lost sight of. The Dalazáks, on the other hand, by intermarriages and the new customs which they adopted from their neighbours, lost their national characteristics, so that, in speaking of them at the present day, the Afgháns completely ignore their claim to Pathán descent and style them *káfirs*. In the eleventh century these Dalazáks had possession of all the plain of Peshávar,‡ and extended even to Chach Hazára,§ and the Jhelum. They continued quiet and orderly, their position in the plain rendering them accessible to punishment; and paid a small tribute to the local

* Bellew, pp. 59-60.

† The Afgháns reject the relationship and assign them an Indian origin.

‡ *i.e.*, The plain south of the Kábul river.

§ As to this term, see Gazetteer of Hazára.

governors appointed from Ghazni. The hills to the north formed part of the Swat kingdom, which since the withdrawal of the Hindús from the Indus, had remained independent under a chief of its own with the title of Sultán.

Pathán settlements in the plain; the Dalazáks.

Destruction of Ghaznavite power by Patháns of Ghor.

In the same century the Patháns of Ghor, who had remained dependent on Ghazni, re-asserted their rights, and after various fortunes succeeded in casting off the yoke, and in the person of Muhammad, the brother of the first Ghorian usurper (Souri), destroyed the Ghaznavite power. He did all in his power to induce the Afgháns to settle in the mountains about Pesháwar, and many extensive immigrations took place in his time. The Punjab, however, was wrested from his Lieutenant Kutabudín, by the Gakhars, from whom Muhammad, the Ghorian, retook it in 1204, on which occasion he managed to convert them. The act cost him his life, for on his return towards Ghazni he was assassinated in his tent upon the Indus by a party of Gakhars who had lost relatives in the late war. Civil commotions followed ; the king of Kharizm, Tacash, took possession of Ghazni in 1215, and India was for some time ruled by the provincial governors who declared their independence. Thus for the first time the Indus became the boundary between the eastern and western empires, and India ceased to have connections with the trans-Indus territories. All this time the Pathán tribes retained their independence in the mountains, and bore no part in the conquests or losses of their brethren in Ghor : indeed, we find their hills the constant asylum of princes expelled by the Ghorians in their struggles for power. Pesháwar, too, remained in possession of the Dalazáks, subordinate to the successive princes of Ghazni, Ghor and Kharizm. The latter, however, soon fell before a new power which appeared upon the scene, and in 1242 the Moghals were in possession of all the country west of the Indus. At this time, too, another movement was taking place, the results of which were more important to the Pesháwar district than the invasions of Ghazni and Moghal conquerors.

Punjab retaken by Muhammad Ghori, 1204 A. D.

The first Moghal invasion, A. D. 1242.

Disputes between the Khakhai and Ghori divisions of the Pathán nation.

Two Pathán brothers, Khakhai and Ghori, had in the earliest times given their names to two of the great divisions of the nation, settled near Kandahár : the lands of their inheritance were jointly possessed by them, which caused disputes to arise as their numbers increased, and the Khakhais, being the weaker of the two, were forced to content themselves with an unequal share, upon a separate division being made of the land. They were subsequently expelled from even this portion, and finally determined to remove altogether from their ancient seat : they were accompanied by the Utmánkhel and Muhammadzai tribes belonging to other divisions, and settled near Kábul about the middle of the thirteenth century, where they remained for some time quiet and unmolested. Taimur's invasion of India, in December 1397, did not* disturb Pesháwar or the tribes about it ; he marched from Kábul to Bannu, where he crossed the Indus. About this time the Khakhai Patháns, increasing in number and wealth, had now acquired

Khakhai division accompanied by Usmankhel and Muhammadzais settle near Kábul, thirteenth century.

* Mill says, Taimur descended to the city of Kábul ; whence he marched towards Attock, the celebrated passage of the Indus—page 273, Vol. II.

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Khakhai division accompanied by Usmankhel and Muhammadzais settle near Kábul, thirteenth century.

importance in their new possessions, and were divided into three principal clans, called Yusafzais, Gigianis, and Turkilanis. They were even then notorious for their turbulence and internal feuds, as well as for their oppressive treatment of their neighbours, whose flocks and herds they were constantly carrying off. But they were useful to Ulug Beg (who was the eldest son of Shiroch, the son of Taimur and uncle of Babar), who was enabled through their assistance, A. D. 1470, to maintain himself in the sovereignty of Kábul; and, until firmly seated, he was obliged to leave them unrestrained. When no longer requiring their services, he attempted in vain to coerce them. A strong feud had risen between the Gigianis and Yusafzaís, and Ulug Beg, siding with the former, sustained a defeat from the latter. Upon this he adopted a different policy, and feigned to treat the tribe with great consideration, inducing them to come to his *darbár* from the hills which they chiefly occupied, on which occasions their chiefs were treated with marked distinction. At length an occasion offered itself, when 70 of the Pathán *maliks* were unarmed and at his mercy, and basely availing himself of the opportunity, he slew them all but one, named Malik Ahmad, who was spared on the condition that the tribe should leave Kábul. They did so, and at first settled in Basaul and about Jalalabàd. They endeavoured to take possession of Bajaur, but were repulsed.

Expulsion of Yusafzais from Kábul.

Settlement in the Peshåwar plain.

The Yusafzais, Gigianis, and Muhammadzais then came to the Peshâwar plain, which they entered by the Tartara route at Spersang, when they begged from the Dalazáks for a portion of land on which to settle. This was granted, and the new comers settled down in Doába. But they did not long remain on these terms and although native historians lay the blame of the quarrel upon the cattle-lifting propensities of the Dalazáks, the contrary is the most likely supposition. The Yusafzais were the first to break faith, but they were soon joined by the Gigianis, Muhammadzais, and Utmánkhels; a great battle was fought on the north side of the Swát river, in which the Dalazáks were routed with great slaughter, and fled precipitately to Hazára. The Gigianis received the Doába as their portion; to the Muhammadzais was assigned Hashtnagar, and to the Yusafzai the remainder of the country north of the Kábul river. The Utmánkhels were placed in the hills about the Swát river, and these tribes still retain the allotments then assigned to them. Malik Ahmad, before mentioned, figures in all these wars as a chief of distinguished valour. But the Yusafzais were bent on further conquest, and prepared to take possession of Swát moving for that purpose to Shahkot. The Swátís were all assembled at the Mora Pass, and the Yusafzais, advancing to the foot of the hills, made as if they would attack at once.* But at night they made a rapid turn to the Malakand Pass leaving their women in the camp, whose music and singing during the night concealed from the enemy their plans: the rising sun discovered the glittering swords of the

Further conquests of the Pathåns.

* History repeats itself, and the operations of the Chitrál Relief Force, in 1895, in making a feint on the Mera and Shahkot Passes and then advancing on the Malakand almost exactly reproduced this old invasion, which was brought to the notice of the General Officer Commanding shortly before the attack.—*Ed.*

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invaders who had crowned the Pass, and suddenly fell upon the astonished Swátís, who offered but a weak resistance ; thus the Yusafzais took possession of lower Swát. Basaul, Jalálabád and Laghman, thus evacuated by the Khakhai Patháns, came into the possession of the Ghori tribes, which comprised the Khalíls, Mohmands, and Daudzais : they likewise began to occupy the hills between Lálpura and the Pesháwar valley, now the seat of the upper Mohmands. The plain of Pesháwar, south of the Kábul river, still continued in possession of the Dalazáks. The Tarkulánis partly remained in Laghman, and partly effected a settlement in Bajaur, which country, like that of Swát, had a chief with the title of Sultán.

Position of the Muhammadzais and Yusafzais during the fifteenth century.

During the greater part of the fifteenth century, the Patháns north of the Kábul river remained unmolested in their new possessions, to which they had added Bunér and Chamla. They did not offer even a nominal allegiance to any foreign power, distributing their lands and governing themselves by certain acknowledged laws and customs, and as their numbers increased, forming themselves into smaller communities under local chiefs, with separate and distinct interests, but bound together by a strong tie of nationality, and jealously guarding against the acquisition of ascendancy by any tribe or individual amongst them—a strong trait in their character. The western powers were too weak to attempt interference, whilst the Afghán dynasty, which governed India during the greater part of this century, was absorbed in wars at home.

The Emperor Bábar acquires sovereignty, A. D. 1504.

The Emperor Babar, of the Chaghatta family of Moghal Tartars, acquired the sovereignty of Kábul and Ghazni from the usurper Mokim in A.D. 1504. At this period, as has been before detailed, the plains and hills of Laghman, Kunar, Pesháwar, Swát, and Bajaur were inhabited by newly settled Afghán tribes, though towards the north some of the aborigines remained more or less independent under their hereditary native chieftains. Former Sultáns of Kábul and Ghazni had claimed them as subjects. but beyond the occasional compulsory payment of tribute, the subjection, both of these tribes and of the Afgháns of the wilds and the mountains, had been little more than nominal. The clans occupying the hills infested the plains and high roads ; those especially bordering on the difficult passes leading to India, looked upon them as a part of their revenue, either plundering or levying contributions on caravans and travellers, as at the present day.

In the following year, 1505, Babar meditated an incursion into India and proceeded by Jalalabád (then called Adínapur) and the Khaibar Pass to Pesháwar. Here his original plan was abandoned for a marauding expedition to the southward, in the course of which he had several engagements with the Afgháns of Bangash (Kohát) and Bannu, returning by the Sakhi Sarwar Pass and Bori to Ghazni.

A. D. 1505 to 1530. Bábar's further incursions.

For several years after this Bábar was occupied in quelling rebellions in his provinces, and in the vain endeavour to recover his possessions in Transoxiana from the Uzbeks. He undertook,

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A. D. 1505 to 1530. Bábar's further incursions.

also, several expeditions against the Afgháns in their hills, employing strong light forces, with which he endeavoured to surprise them. When successful, the foray resulted in the dispersion or slaughter of the men and the carrying off of women, cattle, and property. When, however, the clans were on their guard, they offered a brave resistance, and, after considerable loss to both parties, he withdrew his forces, claiming at best a doubtful victory. Still these forays had the effect of restraining the tribes nearest to him from plundering in his territories. Scarcely a year passed without his making inroads into the country of some of the tribes, either to chastise their licentiousness, or to protect his more peaceable subjects. But in 1519, fifteen years after his conquest of Kábul, he entered on a more extensive campaign against them, when the Dalazák Chiefs, burning to avenge themselves on the Yusafzai, attended him as allies and guides. They first marched against the fort of Bajaur, where the Sultán refused to submit. On this occasion it is said he employed matchlocks against the enemy, which were quite new to them; the experience of their effects threw the garrison into such consternation that the fort was easily carried by escalade, when the men 3,000 in number, with their Sultán, were put to the sword, and a pillar erected of their heads; the women and children were enslaved. The Tarkiláni Afgháns, already partially seated in Bajaur, extended their settlements and gradually possessed themselves of the country: on this occasion a tribute in grain was imposed upon them.

Sultán Wais, of Swát, escaped a similar fate by tendering his submission, which was accepted. The Yusafzais in lower Swát, Bunér, &c., likewise sent an embassy to Babar, who deeming it prudent to avoid a harassing and bootless campaign in the hills, was apparently conciliated, and took in marriage the daughter of Sháh Mansúr, one of their *maliks*, or headmen. The final agreement included the imposition of a tribute in grain, and a promise on the part of the Yusafzais to refrain from inroads on upper Swát. Descending from the hills, Babar plundered the Yusafzais and Muhammadzais of the plains north of the Kábul river, and erecting a fort at Pesháwar, left a garrison there. This more complete subjugation of the tribes facilitated his subsequent operations towards Hindustán. He encamped at Katlang and Sháhbáz-garha, and it was then his troops destroyed the *ziárat* at Sháhbáz Kalandar. In 1519, Babar crossed the Indus above Attock, occupied Bhera on the Jhelum, and on his return to Kábul received the submission of the Gakhars. His subsequent invasions of India did not affect the tribes about Pesháwar, but they took the opportunity of his continued absence to withhold their tribute, and to revert to their plundering habits. The Dalazáks too destroyed the Fort at Pesháwar. Babar died at Agra in 1530.

A. D. 1540. Humáyún.

Humáyún, his son, compelled to fly towards Sind, left the territories of India and the Punjab in the hands of the Afgháns under Sher Sháh. The latter Chief, whose real name was Faríd, was the

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grandson of Ibrahím, an Afghán of the tribe of Súr, who came to Peshávar with some of the earlier settlers and passed on to Hindustán in quest of military service. The house of Taimur would not probably have succeeded in again wresting the empire from Sher Sháh's successors, but for the jealousy with which the Afgháns regarded the advancement of any individual of their nation, and the strong notions they cherished of independence and equality—feelings which debarred all unity of action unless restrained by the personal character of the aspirant. These feelings pervade the nation, and are manifested as forcibly in the appointment of a village officer as in the instalment of a king. In 1551 Hamáyún, re-established at Kábul, meditated a return to India, but dared not cross the Indus whilst his restless brother, Kámrán, was at large. The latter Prince had sought an asylum with the Khalíl and Mohmand Afgháns, into whose hills he was followed by Humáyún, who gained a partial victory, and afterwards wintered at Pashut on the Kunar river, in which mountain fastness his troops were much harassed by the Afgháns who prowled about his camp, plundering and putting to death all who fell into their hands. Kámrán wandered from tribe to tribe, staying a week with each, but at last, in 1552, he was surprised by Humáyún, whose troops committed great slaughter amongst the Afgháns. Kámrán himself escaped, but was finally given up to his brother by the Gakhars under their chief, Sultán Adam. Towards the end of the year Humáyún proceeded to chastise the Afgháns for the assistance they had given to Kámrán, and his columns, penetrating into Bangash and Tirah, pillaged and laid waste the country, driving off the sheep and cattle of the tribes, and seizing their effects. In 1553 Humáyún, having caused his brother to be blinded and sent to Makka, prepared to invade India, and as a preliminary measure, rebuilt the Fort at Peshávar which the Dalazáks had destroyed. A strong garrison was placed in it under the command of Sekandar Khán, Uzbek, and the fort was provisioned with the grain of the neighbouring Dalazáks. The latter soon afterwards attacked it, but were repelled by the Uzbek commander. In the following year Humáyún recrossed the Indus on his road to Delhi.

A. D. 1554. The Ghoraikhel Afgháns (Khalíls, Mohmands and Daudzais) oust the Dalazáks.

After his departure the Ghoraikhel Afgháns, consisting of the Khalíl, Mohmand and Daudzai tribes, entered the plain of Peshávar, and, ousting the Dalazáks, took possession of the districts in which they are now located, and to which they gave their names. The Dalazáks were driven across the Indus; they are to be met with now in but one or two villages west of that river, but are more numerous on the eastern side though, comparatively speaking, the tribe is extinct. The Khalíls, Mohmands, and Daudzais being now seated in the plain and exposed to attack, became the frequent victims of the local Governors, a treatment which finally effected a change in their character and habits, contrasting strongly with the bold independence of their hill brethren. This completes the settlement at Peshávar and its bordering districts of all the Afghán tribes now located there; no subsequent immigration took place.

Final settlement of Afgháns in Peshávar.

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A.D. 1585. Akbar's expedition.

In 1586 Akbar on his return from Kashmír passed through the Pesháwar valley, and determined on the subjugation of its tribes which had hitherto successfully resisted all attempts to impose upon them a foreign yoke. Accordingly under pretence of a desire to restore the true faith he sent an army under Zain Khán, his foster brother, and Rája Bír Bal against the Yusafzais. The open country was soon subdued, and the allied commanders attempted to follow up their enemy into the hills, but becoming involved among defiles, retired to the Emperor's camp near Attock. A larger force was equipped, and sent again under the same commanders; they advanced by Pulli, and Bír Bal attempted to ascend the passes into Swát, but was vigorously attacked and obliged to retire; in the pursuit he was himself slain, and his force cut up. Zain Khán's division was still in the plain but, being attacked in the night, was likewise defeated, and he fled on foot to Attock. Akbar fitted out a third expedition against them, and placed its conduct under the celebrated Todar Mal and Rája Mán Singh, the Governor of Kábul. Taught by experience the impolicy of hazarding a desultory contest in the hills, these leaders adopted a more prudent course, and, taking up positions in different parts of the country, fortified themselves and prevented the Patháns from cultivating in the plain.

Akbar's policy.

This measure proved so harassing to the tribes that they tendered a nominal submission, which enabled Akbar to make some kind of agreement with them in the winter of 1587, and to turn his attention towards the Roshanias of Tirah and its neighbouring hills. Having thus asserted his supremacy, Akbar never attempted the more complete subjugation of a people upon whom so little impression could be made even by costly expeditions, which exhausted the resources of the empire. He confined himself to keeping open the road to Kábul, and maintaining a partial control over the hill men, by keeping a firm hold of the plains, and thus commanding their cultivation. But his governors were mostly oppressive and tyrannical: one of them, Syad Hamad, demanded in marriage the daughter of Malik Rabi, of the Daudzai tribe. He refused to give her, and upon being pressed to do so, feigned at last to comply, and at a great feast held on the occasion the governor and his suite were murdered, and Malik Rabi fled to the hills. As soon as his power was removed, the tribe revolted. Akbar was at length compelled to recall him under a promise of pardon—a course afterwards frequently adopted by the Sikhs towards chiefs who fled.

The Roshania sect.

About this time (the middle of the sixteenth century) a religious sect arose among the Patháns, which was destined to be the cause of prolonged dissension amongst the tribes. It was founded by one Bazíd, who assumed the character of a prophet, and collected numerous disciples, chiefly in the Suleman and Khaibar mountains. He styled himself Pír Rokhan or Roshan, but by all native historians he is called Pír Tarík, or "Saint of darkness," a name given to him by his great opposer, Akhund Darweza. He laid

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aside the Korán, and taught that nothing existed but God, who required no set forms of worship, but an implicit obedience to his Prophet. This easy creed met with many supporters amongst the wild mountaineers, who found a further incentive for joining the sect in the license which it afforded to them. It enjoined a species of social communism; and its professors were authorised to seize the land and property of all who would not accept their creed. Venturing at length to oppose the government of Kábul, Pír Roshan was captured and imprisoned. A large sum of money procured his release, and he then made Hashtnagar his seat, where he received many converts. He died, however, soon after his release at Ghalladher. His five sons strove to keep up the sect, which at that time embraced half the nation, its most active and important members being the Afrídís of Tirah and some of the Yusafzai. Sheikh Umar, the eldest son, removed the bones of his father, and carried them about with him in a chest; but his success was not great, and a strong opposition being raised by Akhúnd Darweza, the Yusafzai tribes were reclaimed. At length the supporters of the new sect met with a defeat at Maini, where Sheikh Umar with two of his brothers were slain, and their bodies thrown into the Indus, while the bones of their father were burned. The two younger sons, Jalál-ud-dín and Kamál-ud-dín, escaped and went to Tirah, which then became the chief seat of the sect. About this time Akbar was, as already related, asserting his supremacy over the Yusafzai, who had not joined in the Roshania movement. While these events were in progress, Jalál-ud-dín was wandering at the head of a powerful band in the mountains lying between Kábul and Ghazni, and at one time obtained actual possession of the latter place. He was then attacked by Jáfar Beg, sent against him from Kábul by Akbar (A. D. 1600); and being driven out of the city was killed in an attempt to recover it. Kamál-ud-dín was captured in Hashtnagar and kept a prisoner in India till his death. The two rocks upon the Indus opposite Attock are called Jalália and Kamália after these two brothers, in allusion to the great loss of life caused by the dangerous whirlpools at their base, and to the extensive shipwreck of souls imputed to the two upholders of the Roshania sect. The epithet was first given by Akhúnd Darweza, their father's great opponent, and one of the most celebrated saints of the country. He wrote a history and several theological works, and died at Pesháwar, where his tomb is still a place of general resort and superstitious sanctity. The Roshania sect still continued to flourish for many years in Tirah, under Ihdád, the grandson of Bazíd by his son Umar Khan. Like his uncles, this man led the life of a robber; and his bands of religious burglars and highwaymen, who for many years infested the country between Kábul and Pesháwar, acquired notoriety by their success, enterprise and cruelty.* In A. D. 1611, during the reign of Jahángír, the Roshaniás once more appeared in force, and succeeded in causing a revolt in Kábul,

* Bellew.

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but were defeated with great slaughter, and from that time the sect gradually wore out. At the present time its tenets are professed only by the immediate descendants of the founder in Tirah and Kohát, and by some of the Bangash and Orakzai Patháns. The ancestors of those members of the latter tribe, who are popularly known as Shias, were probably of this sect.

The separation of the Yusafzai and Mandan.

The Yusafzai, upon first taking possession of their present seats, were accompanied by three Sheikhs of great repute, believed to have possessed the power of predicting events destined to affect their nation. The most celebrated of these was Sheikh Malli, to whom was entrusted the work of dividing the land amongst the several branches of the tribe. The relative proportions assigned by him to each clan is the recognised standard of the present day. He did not specify the lands, but, referring to the numbers and circumstances of each family to be provided for, he fixed the relative number of shares* to be assigned to the clans and their several minor divisions. And these have been adhered to in all their subsequent removals and migrations, so that it is a common thing at the present day to find Yusafzai proprietors eagerly referring to this ancient scale of rights. The tribe was at first known only by the general name of Yusafzai in the same way as the latter in Kandahár and Kábul were undistinguished from the main branch of Khakhai; but when their numbers increased, and their possessions were enlarged, they separated into two divisions—the Yusafzai and the Mandanzai—the latter being the descendants of Mandan, who was the nephew of Yusaf. And both Mandan and Yusaf being descended from Khakhai, Sheikh Malli's distribution gave them both hill and plain, which was divided by lot amongst their several clans and sub-divisions. The two divisions remained for some time together, but quarrels ensued, which were enhanced by the confusion caused by the oustings and intrigues of the Moghals, till at last, about the end of the sixteenth or beginning of the seventeenth century, the Yusafzai, in Swát and Bunér, expelled all the families of the Mandanzai which were in those countries. The latter tribe, leaving their women in Chamla, descended to the plain, and similarly expelled the Yusafzai families settled there, who removed to Swát and Bunér, except the Baezai whom the Mandans were unable to drive out from the Lundkhwar valley. Swát, Buner and the Lundkhwar and Ranizai valleys thus remained to the Yusafzai; and Chamla, Panjtar, and the plain country up to the Kábul river, to the Mandan branch, which is the division at the present day as regards the tribe itself, though the Khattaks have since possessed themselves of the greater part of the Lundkhwar valley, and of a good strip on the plain between the Indus and Kábul rivers. But the Yusafzai had before this acquired the reputation of conquering the country, and as may frequently be observed amongst Pathán communities, the name of the inferior division was lost in that of the superior, and the Mandan branch and their country is still popularly known as Yusafzai, except amongst themselves.

* *Bakhrás.*

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Reigns of Jahángír, Sháh Jahán, and Aurangzeb.

The state of the district remained unaltered during the reigns of Jahángír and Sháh Jahán, though the Patháns rendered at the best an unwilling allegiance, and from time to time took advantage of a weak governor or a foreign war to raise commotion. At length, in A. D. 1668, they openly revolted, and rushing down in large numbers, devastated Chach, and cut off the communication between Delhi and Kábul. They were led on this occasion by one Muhammad, said by Indian historians to have been invested with the insignia of royalty, and to have claimed for himself a descent from Alexander the Great and a daughter of the King of Transoxiana. There is no local belief, however, in this statement, nor do we hear again of the supposed King. They were defeated near Attock ; but repulsed at Pesháwar the royal troops sent against them by Amín Khán, the Governor of Kábul, and remained for a time sole masters of the plain, the Yusafzai especially acquiring great fame for valour and martial prowess. Amín Khán himself was taken prisoner with his wives and family. Aurangzeb, who was at this time on the throne of Delhi, now marched in person at the head of an army to re-establish his ascendancy. He advanced, however, only to Hassan Abdál, whence he despatched his son, Sultán, to act against the rebels. From 1673 to 1675 the war continued under the general direction of the Emperor, and, for several years after his return, under that of his generals, but his arms met with little success, and he was at last compelled to agree to terms which left the Patháns almost independent, and withdrew his forces to India.

Khushál Khán, the poet chief.

This period is distinguished in Pathán annals by the verses and deeds of the renowned Khushál Khán, the Khattak chief, at once a warrior, poet, and patriot ; himself the most polished member of the most polished tribe of his nation. He has left a history, and some poems of considerable merit, which he indited during the wars with the Moghal emperors to excite the patriotism of his countrymen, reciting the brave deeds of their fathers, and taunting them with lukewarmness and want of manly spirit. Nor was he less active as a soldier than as a patriotic bard; for he led his Khattaks well on many occasions, and once obtained a great victory on the low hills opposite Akora, though deserted by the Yusafzai whose base flight he has recorded in a poem full of spirit. On one occasion he fell into the hands of the enemy, and was for three years imprisoned in the fort of Gwalior, after which he was exchanged for some Imperial prisoners of rank, and returned to the head of his tribe, which he led on to fresh victories in the defiles of these Khaibar and Khrappa passes, the hills of the Mohmands, in the Doába, at Nowshera, and at Akora; and was thus notably instrumental in the successful issue of a war by which this brave people freed themselves from the oppressive rule of the Emperors of Delhi.

Nádir Sháh.

The successors of Aurangzeb retained nominal possession of Pesháwar, but the monarchy was declining, and they had neither the power nor inclination to make any further attempts to control its rude tribes. In A. D 1718 one Násir Khán was appointed

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governor. He adopted a conciliatory policy towards the Patháns, with whom he became popular. He long foresaw the storm which was about to burst upon the falling empire, and had for some years warned the Court of Nádir Sháh's approach. His calls for assistance were, however, neglected; and when the threatened invasion came, and Nádir Sháh appeared at Pesháwar, he surrendered the place. The conqueror, crossing the Indus in 1738, defeated the imperial forces, and, following up his victory, extorted from Muhammad Sháh a treaty by which all the trans-Indus countries were ceded to him. The road through the Khaibar had been closed against Nádir Sháh by the Afridís and Shinwárís, but an Orakzai chief led his army by Tirah to Pesháwar. He intended to punish these tribes on his return, but was soon wearied of a contest which brought him no renown. He built a fort at Bázár near the mouth of the Khaibar Pass and hoped to starve out the hillmen in their barren rocks; but they continued to annoy his garrison, and he finally withdrew after making a kind of agreement with them. He is said to have come to this determination after an interview with Dariya Khán, the Mallikdinkhel chief, who brought with him some of the bitter wild roots upon which his tribe subsisted (chiefly the *mazarrai* or dwarf palm, and the *pamannai*). On seeing these, the King was readily persuaded that to attempt the blockade of a people who could live on such productions would be futile. Pesháwar was thus again transferred from the Eastern to the Western empire, and Nasir Khán's services were rewarded by his new master with the joint government of Kábul and Pesháwar. During the nine years which intervened between this period and the assassination of Nádir Sháh, the affairs of Khorásán occupied too much of his attention to allow of much interference with the new province, the people of which had of late years considerably increased in wealth and numbers. The Yusafzai, the Khattaks, and the hill tribes remained independent and paid no tribute; but the Khalíls, Mohmands, Daudzais, Gigiánis, and Muhammadzais of the plains submitted to the local governors, and were forced to pay tribute through their chiefs. Some of the latter were in the habit of going occasionally to the Court and bringing back with them grants of land, and patents exempting them from tribute, which still exist; but it does not appear that they were invariably acted upon, for in those days a goodly array of followers, or a reputation for Pakhtunwalli, or Pathán virtue, possessed greater force than a royal patent.

The Duráni Dynasty.*

The death of Nádir (A.D. 1747) was followed by the establishment at Kandahár of the Duráni dynasty in the person of Ahmad Sháh, who managed, by a prudent course of policy towards his countrymen, almost imperceptibly to get all real power into his own hands, until, notwithstanding the repugnance which was felt by the people towards a monarchical form of government, by flattering his own tribe, punishing the Ghilzais,

* From *durr-i-durrán*, "pearl of pearls," or *durr-i-daurán*, "pearl of the age," a title assumed by Ahmed Sháh Abdáli in allusion to the Abdáli custom of wearing a pearl stud in the ear, and afterwards extended to the whole Abdáli tribe.

conciliating others, and gaining reputation by foreign wars, he consolidated his power, and brought the Patháns to look upon him as their native King. Násir Khán refused to acknowledge his sovereignty, and Ahmad Sháh drove him from Kábul to Pesháwar; but the tribes at that place turning against him, he was forced to cross the Indus, rapidly followed by the King, who advanced to Lahore, reduced the Punjab, and conquered Kashmír. During the remainder of his reign the plains of Pesháwar were brought under more complete control than before, and some expeditions sent into the Yusafzai valleys occasionally despoiled their frontier villages, whilst the revenue of those *tappás* in the vicinity of the town, was increased and fixed upon the villages, although it was still mostly paid through the chiefs of clans. Moreover, in the twenty-six years of Ahmad Sháh's vigorous and active reign, many nobles and families of wealth or religious importance settled in the country, building residences of greater pretensions than those previously existing in the city, and adorning them with gardens and reservoirs.

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The Duráni Dynasty.

A. D. 1773. Taimur Sháh.

Taimur Sháh succeeded his father in 1773, but proved himself a voluptuous and indolent prince. He resided a great deal in Pesháwar, where he kept up his court with much pomp and ceremony, attracting to it a large concourse of nobles and adventurers from the surrounding countries. The Qázikhel began to acquire power in his time, and always retained in their hands the chief legal and municipal offices; proud, bigoted, and overbearing, they presumed upon the weakness of the king, and became notorious for their corrupt and avaricious character. In the district there was much confusion, the chiefs, warring with each other, were engaged in constant feuds; and agriculture was neglected for the more stirring excitement of raids and rapine. Nevertheless, the Yusafzais continued to pay their revenue through their chiefs, Naushāhi Khán and Sháhwali Khán of Hoti.

Insurrection in 1779 by Mián Umar of Chamkanni.

In 1779 an insurrection took place under the Chamkanni Mián Umar, a man of great sanctity, which had for its object the dethronement of Taimur. The chiefs of the Mohmand, Khalíl and Daudzai tribes were called Arbábs; they possessed great power and influence, and were employed to collect the revenues of their *tappás*, and to summon their levies when required by the Government. The Chamkanni Mián was joined by Faizulláh, one of the Khalíl Arbábs, who had obtained the king's permission to collect troops for an attack upon the Punjab. When his band was assembled, composed chiefly of the Khaibar tribes, he suddenly rushed upon the citadel of Pesháwar, and overpowering the guard, entered the palace. Taimur Sháh acted on the occasion with firmness and energy, and, collecting his guards, opposed the rebels and forced them to retire. The plot was traced to the Mián, but the Pathán tribes would not allow him to be punished, out of the superstitious reverence they habitually paid to members of his class; he fled to a hill separating Yusafzai from Bunér, where he stayed for a

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Insurrection in 1779 by Mián Umar of Chamkanni.

few days, and was then allowed to return. The hill where he rested is called his Seree, or gift of land, to the present day, and has been vested with a kind of sanctity from the circumstance. It is called Amankot, from having been the place of refuge of some Daulatzai Patháns of Bunér, who fled there after committing a murder, and whose descendants still occupy the small hamlet on the spot.

Sháh Shúja at Pesháwar proclaims himself king.

The death of Taimur Sháh in 1793 left the throne to be contested by his sons, whose adventurous enterprizes and varied fortunes form a romantic page in oriental history. On the defeat of Sháh Zamán by Mahmúd, his brother, Sháh Shúja, at Pesháwar, who now proclaimed himself king, actively sought to procure the alliance of the eastern tribes. He was first defeated and found an asylum with the Afridís of Chúra, near the mouth of the Khaibar, till he might re-gather his forces for another attempt on Pesháwar, in which he failed, and was again defeated in a battle fought in the neighbourhood of Tahkál, near the ruins of a tope on the road to Jamrúd. During 1809 he was in power at Pesháwar, and received with courtesy and honour the British mission conducted by the Honourable Mountstuart Elphinstone, but was forced shortly after to fly before the better fortune of Mahmúd, or rather of his talented, brave, but unscrupulous minister, Fatteh Khán. He again re-took Pesháwar in March of that year, but was again expelled by Azím Khán and driven across the Indus. His last attempt was made in December 1811, when defeat again ensued, and after many wanderings, and escaping from the prisons of Kashmír and Lahore, he found, in 1815, a resting place, under British protection, at Ludhiána.

Rise of the Bárakzai.

Fatteh Khán was now the virtual possessor of all power under the nominal sovereignty of Mahmúd, but was presently blinded and murdered with unusual barbarity, upon which the Bárakzai family threw off all show of allegiance, and usurped the government, the *ex*-king and his son retaining only Herát. The other provinces of the Duráni empire became independent chiefships, under the rulers at the time. Pesháwar fell to the four brothers, Sardárs Yár Muhammad, Sultán Muhammad, Sayad Muhammad, and Pír Muhammad, also known as Sarfaráz Khán, son of Paenda Khan.

It was shortly after these events that Masson visited Pesháwar, and the characters of the four Sardárs given by him were as follows :—"Yár Muhammad, the eldest, was nominally the "chief; Pír Muhammad, the youngest, was the most powerful "from the greater number of troops he retained; Sultán "Muhammad Khán was not supposed to want capacity, but was "held to be milder and more amiable than his brothers, and "his excessive love of finery exposed him to ridicule; Sayad "Muhammad Khán was in intellect much inferior to the "others, and looked upon as a cypher in all matters of con- "sultation and government." During all these disturbances

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Rise of the Bárakzai.

Pesháwar remained in a constant state of excitement and confusion, passing from one ruler to another, none of whom could exercise much real control over its wild occupants. The hill tribes, always at the disposal of the highest bidder, had been for the most part staunch supporters of Sháh Shúja, who was compelled in return to pay largely for their services, in addition to the sum of $1\frac{1}{4}$ lakhs annually paid in the time of his predecessors to the tribes of the Khaibar for keeping open the road. Indeed, all the revenues of Peshâwar under the Duránís were absorbed in the payment of such allowances to the hill tribes, and to the Chiefs of the plain, who were called on for occasional services with the militia. A statement of the average revenues derived from the Pesháwar district by the Duráni Kings is given in another part of this account.

The Sikhs.

Meanwhile, the Sikhs had appeared upon the scene. Attock fell to Ranjít Singh in 1814, and in 1818 a Sikh army advancing upon Pesháwar overran the country as far as the foot of the hills. At length, in 1823, Azim Khân determined to try his strength with this new power, and advanced with a large army from Kábul to Pesháwar. The Sikh crossed the Indus to meet him. Ranjít Singh, with the choicest portion of his army, crossing the Kábul river at Akora, marched up the left bank, sending Kharrak Singh with the remainder of the force by the right bank, to hold in check the troops expected from Peshâwar. Azím Khan having despatched his brother, Sammand Khán, to raise the Khattaks and Yusafzai, who readily obeyed the summons, followed himself by a forced march to Nowshera. He found Sammand Khán already engaged with the enemy, on the plain to the north of the Kábul river, between that town and Pír Sabak, but was unable to join him on account of the stream. The Patháns fought with desperate valour, but could not make head against the superior numbers and discipline of the Sikhs; frequently rallying, however, upon some low hills adjacent, they bore down bravely upon the enemy, who began to waver towards evening, but regained their advantage when Ranjít Singh, seizing a standard, himself led them to victory. The last stand was made at sunset by a party of 200 Yusafzai, who fell gallantly fighting. In this action 10,000 Patháns are said to have been slain. And with them fell that gallant old Sikh soldier, Phúla Singh, the intrepid leader of the Akáli or Immortals, who five years before had led the way into the breach at Mooltan, and was on this occasion no less conspicuous for his gallantry. The Sardárs, Azím Khán and Dost Muhammad, who had not taken part in the contest, fled to Kábul, and Ranjít Singh, advancing to Pesháwar, made the four brothers at that place his tributaries, and after a short stay, withdrew beyond the Indus. His departure was precipitated by the action of the Afridís, who caused an inundation in the Sikh camp by opening the embankments of the Bára river in the hope of plunder during the consequent confusion. Azím Khán did not long survive this humiliating defeat; and at his death Dost Muhammad obtained the chief authority at Kábul.

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Sayad Ahmad Sháh of Bareilly, A. D. 1824.

About this time an individual made his appearance in the district, whose short but adventurous career affords an illustration of the simplicity and superstition which has always rendered the Patháns an easy prey to the artifices and schemes of any one who laid claim to superior sanctity. This was Sayad Ahmad Sháh of Bareilly, who, travelling by Shikárpur and Kábul, arrived amongst the Yusafzai in 1824, giving out that he was divinely commissioned to wage a war of extirpation against the infidel Sikhs and Chinese. In a short time an immense army was at his disposal, animated by a spirit of fanaticism which filled the hearts of his admirers with high hopes.* The four Pesháwar Sardárs felt the influence, and longing to free themselves from their Sikh oppressors, joined the crusade, the ranks of which were swelled by numerous adventurers from Hindustán. At last the Sayad marched to Nowshera, proposing first to lay siege to Attock; but Ranjít Singh was not unprepared, and Hari Singh with 20,000 men awaited him on the Indus, and now sent a large force under Budh Singh across the river which advanced to meet the fanatics to Saidu where they entrenched themselves. Ahmad Sháh surrounded the party, and reduced it to great distress. Budh Singh at length determined to fight, after telling the Duráni Sardárs that, if they kept aloof, their country should not be taken from them, and reminding them also of Ranjít Singh's approach, and their certain fate if they acted with the enemy. This warning had the desired effect, for the Duránís fled at the commencement of the battle, Yár Muhammad Khán at their head; this act of treachery decided the day, and a great slaughter of Muhammadans took place, the Patháns making no fight, but throwing themselves down before the excited Sikh soldiery.

Ahmad Sháh flies to Swát.

Ahmad Sháh fled by Lundkhwár to Swát, being taken ill on the road, which gave rise to the rumour that he had been poisoned by the Duráni Sardárs, a suspicion, however, which does not rest on any good ground. This defeat, however, did not disabuse the Patháns of his miraculous power, and he again managed, in a few months, to collect several thousand followers.

Sayad Ahmad becomes firmly seated and takes tithes.

At the invitation of some of the Kháns he returned to Yusafzai, taking up his residence with Fatteh Khán of Panjtár, and commenced a series of exploits, which eventually placed in his hands the whole power of Yusafzai and the neighbouring hills. He first quarrelled with Khadi Khán of Hind (incited by his enemy Fatteh Khán) whom he killed, taking possession of his fort and property; but the principal chief in Yusafzai at that time was Ahmad Khán of Hoti, who shortly met with the same treatment at his hands. Sayad Ahmad had now seated himself so firmly as to take tithes from the Yusafzais, and his power was such as to enable him to oust or uphold at his pleasure. Several of the most powerful and independent of the Kháns derived their authority from him, amongst whom was Mír Bábu Khán of

* A very full account of the history of this period will be found at pages 83-107 of Dr. Bellew's "Yusafzai."

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Sayad Ahmad becomes firmly seated and takes tithes.

Sadhúm. His army was not very numerous, composed chiefly of Hindustánís and fanatics, but whenever required he could summon a host of Patháns. Looking upon the Duránís as enemies, he kept them constantly under alarm by threatening Hashtnagar, and inciting the Khaibarís to annoy them on that side, many of which tribe took service with him, being inimical to the Bárakzai Sardárs who had stopped the allowances formerly made them by the Saddozai Princes.

Attacks Yár Muhammad Khán in 1828.

The Duráni camp was at Topi near Zaida, when Sayad Ahmad advanced from Panjtár and encamped at Zaida, sending a party at night under Maulvi Ismail to surprise his enemy. The attack was completely successful; Yár Muhammad was killed, his force put to flight, and his camp, together with six guns and many horses, fell into the hands of the Sayad. Four of these guns he placed in Panjtár and two at Sitána. He now possessed almost regal power, which he exercised with vigour, maintained solely by the influence he had acquired over the minds of his subjects. He opened negotiations with Painda Khán of Amb, with the ostensible desire of being allowed a passage through the lands of that chief on an approaching expedition against the Sikhs; but they resulted in Painda's flight and the occupation of Amb by Sayad Ahmad, who strengthened the fortifications of the place.

Duránís, in 1829, again attack Sayad Ahmad, but are defeated, and his supremacy in Pesháwar acknowledged

The Duránís, in 1829, having received support from Kábul, set out a second time to expel him, but meeting them with a large force at Hoti, he was again victorious, and the Sardárs fled to Pesháwar, closing the ferries behind them. Sayad Ahmad turned to Hashtnagar, where Sayad Muhammad resided, who also fled at his approach; thence he traversed the Doába to Michni, and, crossing the river there, threatened Pesháwar. He was supported and accompanied by Bahrám Khán, one of the Khalíl Arbábs hostile to the Bárakzai, and by Faizulla Khán, Hazárkhániwála, a chief of some importance. By means of the latter a negotiation was entered into with the Sardárs, who acknowledged the supremacy of the Sayad, and received him at Pesháwar as a master. He remained only three days in the city, leaving Maulvi Mazhar Ali to receive a sum of money for which he had stipulated with the three brothers, and to act as his *náib*, and returning himself to Panjtár. It is impossible to say how long this priestly rule and anomalous power of the Sayad might have existed, or to what extent it might have swelled, holding in restraint a wild, brave, and independent people, and overpowering, with its undisciplined hordes, the regular armies of ruling chiefs in a manner which served to give some colour to the popular superstition that he possessed the faculty of silencing guns and rendering bullets harmless, had he not, in the pride of his success, forgotten to be moderate, and ventured to impose upon his subjects a strict and oppressive *régime* from which even their superstitious reverence revolted. Attended by but few followers at Panjtár, he avoided all stately pretensions, and maintained the appearances of a life passed in devotional exercises, fastings, and prayer; but with all this affectation of pious zeal his mind was bent on intrigue and ambitious scheming. His paid

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Duránís, in 1829, again attack Sayad Ahmad, but are defeated, and his supremacy in Pesháwar acknowledged.

retainers were scattered over the country, collecting fines and dues, and reporting the most trifling incidents to their master. Even the exactions and insolence of his soldiery might have been borne, but he now began to interfere with Pathán customs, and found too late that he was thereby exceeding his bounds. The Afgháns have retained many peculiarities contrary to Muhammadan law and usage, and the strictly orthodox have been shocked at the open sale of their daughters carried on by them. Sayad Ahmad ordained that this practice should cease; and, to assist in its abolition, decreed that all Patháns should give their daughters in marriage at an early age, without receiving money, and if not then betrothed, they might be claimed by their nearest relatives. This domestic interference, combined with the Sayad's growing demand for wealth, determined the Yusafzais to throw off the yoke, and at a secret council a day was appointed for the slaughter of all his soldiers and agents throughout the country. The proposed massacre was spoken of in the interval under the phrase of threshing *makai*, and a signal was concerted of lighting a bonfire when the work was to commence. It seems probable that the Pesháwar Sardárs were associated in the plot, for on the stated Friday, whilst the fires of Yusafzai notified the carnage enacting there, they slew Maulvi Mazhar Ali, the agent left with them, and Faizullah Khán, Hazárkhániwála, who had aided the Sayad on his visit to Pesháwar, and by whose abandonment of them they had been compelled to make terms. Several thousands were slain on this occasion, and the excited Yusafzai chiefs, as eager now to destroy as they had been to support Ahmad Sháh, flocked to Panjtár; but aided by his constant ally, Fatteh Khán, he avoided their pursuit, and with a few followers fled to Tahkot, and, crossing the Indus, found a resting place in the valley of Pakli; on the road he buried the guns which he had taken from the Duránís, and they have never been since discovered.

Final defeat and death of Sayad Ahmad, in 1830, by Sher Singh at Bálákot.

Thus ended his extraordinary ascendancy of little more than four years' duration; but Hindustáni followers flocked to him in his new settlement; and in 1830 Sher Singh, bringing an army from Kashmír, gave battle to the fanatics near Bálákot, where they fought with all the energy of despair, and but few escaped, though the number of the Sikhs who fell on that day attests the fierceness of the struggle. Sayad Ahmad and his companion, Maulvi Ismail, with Bahrám Khán, the Khalíl Arbáb, were all killed on this occasion; the body of the former was buried by the order of Sher Singh, but being exhumed by some Nihangs, was thrown into the river, and on being washed to shore, was hacked in pieces—a *zamíndár* rescuing one of the thighs, which was buried at Pallikot. There is a legend amongst his followers and disciples that he went away alive, and is yet to re-appear for the extirpation of infidels; and some years ago, in the disturbances with the Sayads of Khágán, some excitement was caused by an inflated hide being dressed up as one of the holy family, and placed in a cave before a Korán to personate the deceased saint. The

opinion at Pesháwar and the neighbourhood is very prevalent that Ahmad Sháh was of the Wahábi sect ; but the report first arose subsequent to his death, and some of his known acts seem to render it improbable. Several adventurers, who followed in his steps, were Wahábis, and perhaps the rumour may have arisen from that circumstance.

The Sikh conquest.

After the decisive battle of Nowshera in 1823, the Pesháwar valley lay at the mercy of Ranjít Singh. No permanent occupation, however, was at this period attempted. Subject to the payment of a yearly tribute the government remained in the hands of the Bárakzai Sardars, Ranjít Singh, for his part, contenting himself with sending an army annually to receive the tribute and to keep up the terror of his name. On these occasions the Sikh armies committed the utmost havoc, burning a great part of Pesháwar, and felling the trees of its numerous gardens for firewood.* Ranjít Singh himself returned to Pesháwar shortly after the defeat of Sayad Ahmad at Saidu, and on this occasion, though the Duráni Sardárs had obeyed his orders in deserting Sayad Ahmad, he caused a part of the city, including the royal residence of Bála Hisár, to be destroyed, while the country was ravaged far and wide. Having read them this severe lesson, and doubled the amount of the tribute, Ranjít Singh left the district, taking with him the son of Yár Muhammad as a hostage. Shortly afterwards Yár Muhammad was killed in battle with Sayad Ahmad, and the leading part in the Duráni government then devolved upon Sultán Muhammad and his brother, Pír Muhammad, who, expelling the sons of Sammand Khan from Kohát and Hangu, occupied these places in addition to their possessions in the Pesháwar valley. The gross revenues of the territories under them at this time amounted to about ten lakhs of rupees, and their rule is looked back upon by the people as one of great oppression. Pír Muhammad's abilities gave him the first place, though he was the youngest in years ; Sultán Muhammad chiefly gave his attention to pleasure, and was celebrated for his foppish love of dress, which acquired for him the sobriquet of the golden Sardár. The periodical visits of the Sikhs were calamitous to the people. Their approach was the signal for the removal of property and valuables, even of the windows and door frames of the houses. Crowds of women and children fled frightened from their homes, and the country presented the appearance of an emigrating colony. As the hated host advanced, they overran the neighbourhood, pillaging and destroying whatever came within their reach, and laying waste the fields. The system undoubtedly kept the population in a depressed state, and deterred the Sardárs from rising against a yoke they felt so irksome.

Yusafzai attacked by the Sikhs.

The Yusafzai country was similarly exposed to depredation. After witnessing the gallantry displayed at Nowshera, Ranjít Singh had at first no wish to renew the contest ; but being

* Fuel is only obtainable from the hills, and while these visitations lasted no one attempted to bring it in.

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Yusafzai attacked by the Sikhs.

engaged with the lawless Patháns of Gandgarh, on the east of the Indus, he had encamped his army near the river, when the Yusafzai, depending upon the stream as a barrier, commenced to insult the Sikhs by slaughtering cows in their presence. Ranjít Singh, unable longer to restrain himself, ordered his troops to cross. Some of his best warriors strove to induce him not to attempt it, pointing out the peril of fording such a river ; but he was not to be deterred. A body of Irregulars first plunged in and crossed, though with a loss of several hundreds. Mr. Allard's regular regiments of cavalry followed, and maintaining good order effected the passage with but trifling loss. The Patháns, thunderstruck at the boldness of the exploit, attempted no resistance, but fled to their villages closely pursued by the Sikhs, who for several days carried on an indiscriminate slaughter of men, women and children, under an excitement which no humiliating supplication, no abject submissiveness, could for a time allay.

Hari Singh's administration.

Upon retiring (A. D. 1824), the Sikh ruler left Hari Singh Nalwa to command on the frontier, with a force of about 12,000 men, and it was under his guidance that the annual expeditions above described were conducted. In them he displayed rare soldierly qualities, and the Patháns, whilst they cannot but cordially hate the memory of their most tyrannical oppressor, still acknowledge his bravery and skill. The tribute levied from the Yusafzai was not fixed, but depended upon his will, and consisted of horses, hawks, and such sums in cash as he could collect as a fee to escape a visitation. The tribute of horses was, in 1835, commuted to a tax of Rs. 4 per house. There is scarce a village, from the head of the Lundkhwár valley to the Indus, which was not burnt and plundered by this celebrated commander. In such awe were his visitations held that his name was used by mothers as a term of affright to hush their unruly children. But lately old grey beards were alive to point out the hills over which they were chased "like sheep by the Singh," and men still show where their fathers fought and fell. Destruction was so certain that the few villages, which from the extreme difficulty of their position, were either passed by the enemy or, resisting attack, were but partially destroyed, claimed a triumph, and came to be looked upon as invincible—an arrogant boast, which has led them in later times to unusual boldness and effrontery. But the people of this unhappy country did not enjoy peace even during the respites which the withdrawal of the Sikhs afforded them. Indeed, it is hard to say whether they suffered most from those terrible but passing invasions, or from the bitter feuds which followed them, each Chief waging petty warfare with his neighbour, either to find favour from the invaders, or to gratify personal feelings of hatred and revenge. Still they maintained their national institutions and customs, and the tribute, however extorted at the moment, was eventually made to fall with some measure of equality upon the members of each community.

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Bárakzai Sardárs' intrigues in 1834.

Ranjít Singh appeared content to follow this line of policy for several years, and did not seek to render his trans-Indus position more permanent; but the Bárakzai Sardárs at Peshâwar brought their own ruin upon themselves by their intrigues which they set on foot with the Sikhs, for the overthrow of their brother, Dost Muhammad, of whose power at Kábul they had become jealous, and who had lately taken into his own hands the province of Jalálabad from his nephew, Muhammad Zamán Khán, and had given further grounds of annoyance and alarm by causing himself to be publicly crowned at Kábul. It was in connection with such schemes that Hari Singh crossed the Indus in 1834, and took up a position at Chamkanni, with a force of 9,000 men. By a treaty entered into between Ranjít Singh and Sháh Shúja, Peshâwar was to be ceded to the former, but as the terms of the treaty were provisional upon the success of the latter in regaining his throne, no steps were taken to carry it out at that time, and there is no reason to suppose that Hari Singh had then any other object than the collection of the tributes. But the Sardárs were uneasy and suspicious of him, and had sent their families and property to Michni. Having realized his demands Hari Singh prepared to withdraw to Attock, and sent to the Sardárs to say that Nau Nihál Singh intended visiting the city on the following morning. Seeing him approach, with columns marching behind him, the Sardárs fled to Shaikhán, a village on the Bára river near the hills. The party covering their retreat had some skirmishing with the Sikhs, but no preparations had been made for defence, and Hari Singh, finding himself unexpectedly master of Peshâwar, and declining all terms of reconciliation, disregarded the remonstrances of the Sardárs, who shortly afterwards repaired to Jalálabad.

A. D. 1835. Dost Muhammad makes an unsuccessful attempt on Peshâwar.

Dost Muhammad had at that time proceeded to Kandahár to oppose Sháh Shúja, and the prospects of that king appeared so promising, that looking upon their brother's defeat as inevitable, the Sardárs commenced preparations for taking possession of his provinces. But his usual fortune attended him, and Dost Muhammad returned to his capital victorious and began, in concert with his brothers, to collect his forces with a view of driving the Sikhs from Peshâwar. He arrived in the Khaibar in April 1835, when the Afridi *maliks* and chiefs, who had in the meantime been receiving pay from the Sikhs, joined his cause, and he encamped at Shaikhan. There was much mistrust between him and Sultán Muhammad, whom he had told that Peshâwar, upon being restored to the family, would be given to Akbar Khan. The Sardár, therefore commenced intriguing with the Sikhs, who kept up negotiations, as Ranjít Singh had forbidden them to fight before his arrival. In the interim the Amír caused the hosts of Ghâzis who accompanied his force, to attack the Sikhs, but they did not effect much, and Dost Muhammad shrank from a more regular contest. Ranjít Singh, arriving shortly afterwards, disposed his force, amounting to 40,000 men, in such a manner as completely to surround the Afghán camp, leaving the Amír no option but to

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fight or fly. Mistrusting his relations, and having but little confidence in his troops, he determined on the latter course. The Amír commenced his return to Kábul, which partook more of the character of a flight, his own baggage being plundered by the disappointed Gházís; and it was not till he had passed through the Khaibar that Sultán Muhammad's deceit became known to him. An offer was made to restore half of Peshávar to Sultán Muhammad if Dost Muhammad returned to Kábul, and he appeared to agree to these terms, but detained the envoys sent from the Sikh camp. Faqír Azíz-ud-dín and M. Harlan, pretending to consider them as hostages for the fulfilment of the promise, and making them over to Sultán Muhammad, whom he hoped thus to embroil with the Sikhs. His brother, however, was aware of his object, and conveyed them in safety to their camp, proceeding himself to Michni.

The Sikh arrangements under Hari Singh during 1835-36.

In 1835 and 1836 the Sikhs were unmolested in Pesháwar, where Hari Singh continued in administrative charge of the province, and strengthened his position by building a new fortress on the site of the Bála Hisár, and placing garrisons in the district. A force was also cantoned in the plain north of Attock, between the Indus and Kábul rivers, protected by the fort of Jahángira, a place of some strength on the bank of the latter river, and four miles above its junction with the Indus. But his rule could not fail of being unpopular amongst the Pathán proprietors, and many of the Arbábs fled to the hills, where they organized predatory bands, and made the roads of the district unsafe. Sultán Muhammad was in Bajaur devising schemes with the chief of that country, Mír Alim Khán, and the upper Mohmands for annoying the Sikhs in the Doába, at the same time keeping open a correspondence with Lahore in the hopes of recovering his province by negotiation. Ranjít Singh feeling the difficulties and expense of maintaining his position at Pesháwar deemed it prudent to lessen both by becoming reconciled to Sultán Muhammad, whom he at last sent for. He restored to him in service *jágír* the *tappah* of Hashtnagar and half Doába, supposed to yield an income of two lakhs, together with Kohát and Hangu, where he did not dare to maintain his troops, the annual revenues of which were Rs. 1,50,000.

In 1836 Hari Singh occupies and builds a fort at Jamrúd.

At the latter end of 1836 Hari Singh determined to occupy the post of Jamrúd, at the mouth of the Khaibar, contrary to the advice of those native chiefs who were supposed to be the most friendly disposed towards him. The position was, indeed, a false one for the purpose of checking the tribes of the vicinity, for being almost within the gorge, the garrison was exposed day and night to be harassed by an active and unseen enemy without being able to effect anything in return. Parties from the hills could enter the plain to the north or south without meeting with obstruction, and the hollows and ravines in the neighbourhood afforded good shelter for bands always on the look-out to cut up some unfortunate straggler. But Hari Singh neglected the advice offered

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In 1836 Hari Singh occupies and builds a fort at Jamrúd.

him through the contempt he held towards the whole Pathán nation, and his unwillingness to believe that they could for any time thwart him in his plans. The place is of considerable strength. A square of about 300 yards protects an octagonal fort, in the centre of which a natural mound strengthened with masonry forms a kind of citadel which commands the surrounding country. There is a fine *pakka* well inside the place upwards of 200 feet deep. The fortress was garrisoned, and the act seemed in the eyes of the Amír to be preliminary to a further advance, his fears being increased by the fact of his brothers, Sultán Muhammad and Pír Muhammad, being with Ranjít Singh at Lahore. He determined, therefore, to send an army to oppose the measure, and once more to attack the Sikhs. His minister, Mirza Sami Khán, was sent with the expedition, the forces being placed under the command of Muhammad Akbar Khán who was accompanied by several others of the Amír's sons and chiefs of Kábul and its dependencies. He was influenced probably both by the misgivings he entertained as to ulterior designs, and by the hope of gaining some advantages which would enable him to open negotiations for Pesháwar to the exclusion of his brother.

Amír Dost Muhammad determines to oppose the measure.

The battle fought on the 30th April 1837. Hari Singh shot. Flight of the Duránís.

The force arrived near Jamrúd in April 1837, and on the 30th of that month the Afgháns opened with their guns upon the walls of the place. The reports of this action are various, and victory has been claimed by both parties. The facts seem to be that the artillery fire laid the walls of the place in ruins, and that the Duránís were about to commence an assault when Hari Singh, who had held back until the enemy advanced, fell upon them with his wonted vigour, and without much loss broke their ranks and put them to flight, capturing 14 of their guns. The Duránís were soon dispersed in confusion, a small party only holding their ground with firmness under Afzal Khán ; the other chiefs were separated and scattered in groups amongst the neighbouring ravines. The Sikhs, too, soon presuming upon victory, pressed in pursuit without maintaining much order, when Shams-ud-dín Khán, a nephew of the Amir's, coming up with a fresh party, and being joined by some of the fugitives who rallied upon him, charged down upon their scattered masses, and drove them back, whilst in their turn Muhammad Akbar Khán, coming up with more troops, recaptured some of the guns. At this critical moment the Sikhs were disheartened by the fall of their intrepid leader, who was shot in charging round upon the Durání right, and was borne off the field, the Sikhs withdrawing and entrenching themselves under the fort. Eleven of the fourteen guns were recaptured, and three were taken from the Sikhs; each party, therefore, retained an equal number of trophies. But the battle can scarcely be said to have been drawn, for the Sikhs held their ground, and as their reinforcements appeared, the Duránís retired in disorder by night, and many of the troops were not checked till they had arrived at Kábul. Even if the victory had been more decided it would have been dearly purchased by the Sikhs,

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The battle fought on the 30th April 1837. Hari Singh shot. Flight of the Duránís.

with the loss of so brave a warrior as Hari Singh, who died the same night. Háji Khán had been despatched to operate in the Doába with levies from Bajaur, Kunar, and the upper Mohmands, but he seems to have been playing false, and in concert with the Sardárs at Lahore. He made, indeed, a display of attacking Lehna Singh in Shabkadar, but is said to have accepted a bribe, and certainly retired hurriedly through the Mohmand country to Jalálabad. During his tenure of office in 1841 the revolt in Kábul took place, and the avenging army passed through Pesháwar under General Pollock.

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Sikh rule was now confirmed throughout the district, and hated and tyrannical though it was, was scarcely more odious to the people than that of the Duráni Sardárs. The *jágírs* of the latter were confirmed to them: Sayad Muhammad received Hashtnagar, and Pír Muhammad the Doába, whilst to Sultán Muhammad were assigned Kohát and Hangu. Ranjít Singh seemed much distressed at the death of his General, and it is said that he would probably have withdrawn from Pesháwar, could he have done so with honour. The position was one which caused him continued anxiety and vexation, and entailed upon him a large expenditure; for the local revenues were to a great extent absorbed in grants and *jágírs*. As it was, he reduced the annoyance to a minimum by his reconciliation with the Bárakzai Sardárs which released him from the charge of some of the most troubled portions of the district. Hashtnagar being in their hands, he avoided coming in contact with the Muhammadzais, amongst whom were many turbulent and discontented Chiefs, whilst he was equally freed from the raids of all the petty frontier tribes connected with Swát. Similarly their presence in the Doába saved him in a great measure from the restless Mohmands; but as a portion of that *tappah* was retained, he placed a garrison at Shabkadar, a fortress built by Tej Singh in 1837. On the Khalíl and lower Mohmand frontiers, exposed to the Khaibarís and Afridis, he assigned large grants to the chief men (Arbábs) taking care that the villages immediately under the hills should form the greater part of their *jágírs*. Similar grants were made to the chiefs of powerful and remote villages, from which the collection of revenue might otherwise have been attended with difficulty. Having in this manner secured himself on the frontier by foregoing the revenues, he was enabled to employ his strength in controlling the *tappáhs* nearer to Pesháwar In Yusafzai he realized the revenue by the periodical despatch of brigades into the country, and thus kept the people under command without permanently locating troops or exercising that direct and constant management which would have embroiled him in a prolonged struggle with the tribes. Kohát being assigned to Sultán Muhammad, he refrained from interference with that close and savage district, or with the tribes occupying the pass connecting the two valleys. Hari Singh was at first succeeded by Sardár Tej Singh, who, however, was shortly relieved by General Avitabile. This officer retained the charge for about five years, from 1838 to 1842, acquiring as great a celebrity

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for his internal management of the district as Hari Singh had gained for his early conquests. On first taking possession of the country the Sikhs had left the land revenues much as they had been levied by the Duránís, but in 1837 the demand had been slightly raised by Tej Singh. The state of the district, however, prevented its full realization, and in 1838 General Avitabile again reduced it; but in the following year an increase of nearly one-fifth was made by the demand of the same amount in the Nánaksháhi currency, which had been formerly paid in that of Pesháwar. The revenue was thus raised to nearly nine lakhs of rupees. These rates continued in force with but little alteration till 1842, when Tej Singh, succeeding Avitabile, still further increased them. The revenues of Yusafzai being at the same time permanently fixed at a higher standard, and certain extra fees being imposed at the *dusserah*, the total demand was made up to close upon ten lakhs. No material or general change was subsequently made until the British annexation. From the detail of the Sikh revenues, and the permanent assignments made from them, given in another part of this account, it will be seen that during the last years of their rule the demand on account of land revenue was Rs. 9,96,944, subject to a deduction of Rs. 2,89,767, leaving a balance paid to government of Rs. 7,07,177. Of this, however, large sums were paid away to purchase rebellious subjects back to their allegiance, as sops to turbulent neighbours in the hills, or as retaining fees, under the name of *muwájib* to powerful Chiefs who might be troublesome. Little more than five lakhs remained for general purposes, even if (as was never the case) the full demand had been realized. The revenue of *tappahs* and villages was as a rule farmed to the Arbábs and influential *maliks*, and in the absence of such men, the district was leased to Hindu capitalists. The agents of the latter class were spread over the country, employing all the means in their power of extracting wealth from the cultivators, to whom a bare subsistence only was allowed. The nominal share of the produce claimed by the government was one-half, but extra fees were demanded, and advances had to be adjusted, which afforded a pretext for unlimited extortion. The revenues were mostly collected by these farmers in kind, so that at every stage of agricultural progress, the homes of the villagers were subject to the visitations of a swarm of rapacious and ill-paid menials. Strife and litigation were constant, for the Hindu farmers felt no compunction in transferring fields from hand to hand in prospect of greater gain, without regard to the ties which bound together Pathán communities, the breaking of which was the sure prelude of affray and bloodshed. At periods when irrigation was peculiarly required, customary divisions of the water were laid aside for those which favoured the interests of the more powerful farmers ; and scarcely a season passed, in which the dams whence a cluster of canals diverged to different properties were not the scene of fierce conflicts, resulting in much loss of life. The realization of the revenues was irregular and precarious in the

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extreme. Arbábs and *maliks* constantly fled to the hills to evade the payment of revenue, and if powerful enough to conduct a system of predatory warfare on the border, were usually restored in a few years to their former position, favoured and enriched. Thus Muhammad Khan, Arbáb of Mohmand, who farmed the revenues of that *tappah* in 1837, fled to the hills of the Adamkhel Afridís, where he remained for four years. In his absence, a member of another branch of the family was appointed to the Arbábi, an agency with which the Sikhs could not dispense ; but he was unable to control the tribe, and in 1840 Muhammad Khán was recalled by General Avitabile under the guarantee of a *jágír* of Rs. 6,000, subsequently increased by Tej Singh and Sher Singh to Rs. 8,550. The Khalíl Arbábs, absconding in like manner, were similarly recalled receiving a *jágír* of Rs. 12,000, exclusive of their family possessions styled *zarkharíd,* the revenues of which were remitted to them. Any attempt on the other hand to realize cash payments direct to Government was bitterly and violently resisted. The maintenance of internal order was scarcely attempted. Blood feuds between districts, villages, and families were unchecked or followed only by the levy of fines, when the Government officers deemed it prudent to interfere. Inroads and raids from beyond the frontier were of frequent occurrence, and remained unavenged, unless driven to desperation by their constant recurrence, the tribes of the plain would retaliate under the guidance of their own Arbábs and *maliks.* The Patháns, in fact, continued to govern themselves by the rude and sanguinary laws handed down to them by their forefathers, which offered to their wild natures a mode of avenging wrongs and adjusting disputes more congenial than the courts of infidels. The Government troops were stationed principally at Pesháwar, out-posts being placed in the Shabkadar and Bára forts.*

The Sikhs were thus unable to adopt any systematic restraint of those deep-rooted habits and feelings which filled the district with crime and blood, and they refused to consider inroads not directed against themselves as tending to cast discredit on their rule. Yet, when punishment was in their power, it was signal, serving more to startle by its cruel severity than to deter by its justice and certainty. The frequent destruction of refractory villages kept up the fear of their arms, and the gibbets outside the city walls, which attracted the notice of our officers on the way to Kábul, spoke their own tale. Nor was this severity confined to the legitimate punishment of convicted malefactors ; resort was had to every means which presented itself for the destruction of members of the hill tribes, who were looked upon under all circumstances as a race for extermination, and were invariably sent to the gallows upon apprehension. One of the grants upon which Karm-ud-dín Khán of Chamkanni held his *jágír* contained

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* The latter is situated on the northern bank of the stream of the same name, and was constructed by the Sikhs principally to protect the dams at that point from which the irrigation canals of both Khalíl and Mohmand districts are cut, and at which those tribes annually fought for their rights.

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a stipulation that he should produce annually twenty Afrídi heads; and in after days the old man used to relate without a blush the treacherous methods he was sometimes compelled to adopt in order to fulfil the conditions of his tenure. As permanent masters of the valley, the Sikhs found that attacks upon their hill neighbours could not be carried on with the same successful energy which marked their periodical invasions under Hari Singh. Such expeditions now were weaker and less enterprising, and attended, if not with actual reverses, still with such doubtful injury to the enemy and certain loss to themselves as to render their occurrence rare. For instance, Avitabile's troops, backed by the Mohmand militia and other levies, were unable to make an impression on the Adamkhel Afrídís, and so far from effecting an approach to their strong villages of Bori and Jánákor, they failed to hold their ground on the low detached range in the plain, running from the village of Azakhel to Shamshattu. The attack upon Pranghar again, in the Utmánkhel hills, was equally abortive; and in an attempt to surprise Pandiali they did not advance beyond Chingi, a small village immediately within the hills opposite Matta, where they destroyed a few huts, with a loss to themselves of between 400 and 500 men. At Pesháwar, on the other hand, they considered themselves strongly seated, and during the troubled times which followed upon the death of Ranjít Singh their force was greatly reduced; so that in 1841, when Colonel (then Captain) Mackeson was at Pesháwar, and applied for a detachment of Sikh troops, General Avitabile assured him that he had not 2,000 available men.*

Avitabile's Administration, 1838-1842.

General Avitabile was relieved in 1842. Of his character there are several opinions, but he has left a name in the province for administrative talent, tarnished by excessive cruelty. The latter was, perhaps, in some measure forced upon him by the nature of the people whom he was called upon to control; and an officer who saw more of him than others has said that he was naturally kind and warm-hearted, and exercised an unostentatious charity. Some of his known acts of personal revenge, on the other hand, independent of those performed in the discharge of his public duties, are scarcely to be reconciled with this favourable view of his character.

Tej Singh and Goláb Singh.

Tej Singh, who succeeded him, retained the Government for nearly four years, but nothing of local importance occurred in his time beyond the capture of Darriya Khán, a noted freebooter at the village of Kandau, situated at the foot of the low hills, south of the Kohát Pass. He was sent to Lahore, and imprisoned in the fort of Govindgarh, whence he managed to effect his escape, and, regaining the hills, was favourably entertained by Sultán Muhammad. Tej Singh is described as wanting in

* The events of the Afghán campaigns in connection with which this application was made in no way affected this district, and need not be further alluded to in this place.

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energy and enterprize, but as a mild and just ruler. He was succeeded by Sher Singh, and, after the Sutlej campaign, by Goláb Singh on the part of the *darbár*, accompanied by Colonel G. Lawrence as Assistant to the Resident at Lahore.

Col. G. Lawrence appointed 1847.

Colonel Lawrence was appointed a Political Assistant to the Resident at Lahore in 1846, and early in 1847 arrived at Peshâwar. His duties, as described by himself in his *Forty-five Years' Service in India*, were to act as a friendly adviser to the native officials, but not to interfere directly, except when justice could not otherwise be obtained, and to control a large and efficient garrison not less than one-third of the army of the *darbár*. During 1847 Mashokhel, Mashogagar, Mohmand villages, and Babozai, a village securely situated in the hills in Tappah Baezai, were coerced and compelled to pay up their revenue. During 1848-49 the Peshâwar troops mutinied, and Colonel Lawrence left Peshâwar for Kohát, where he was received with every demonstration of friendship by Sultán Muhammad Khán, who, with his habitual duplicity, at once entered into negotiations with the Sikhs, and on the first favourable opportunity handed Colonel Lawrence and his family over to them as prisoners. After the surrender of the Sikh army, Major Lawrence, in April 1849, was appointed Deputy Commissioner of Peshâwar under the Government of the Punjab. In December 1849 a force was sent into the Baezai tappah of the Yusafzai sub-division to punish some refractory Utmánkhel landholders residing near the border. They were abetted by the independent border villages of Palli, Zormandi and Sher Khana, who were also punished, and the operations successfully brought to a close. In 1850 the Kohát Pass expedition was carried out under the Commander-in-Chief, General Sir C. Napier. Major Lawrence was present and accompanied the force. In the same year Major Lawrence was transferred as Political Agent to Meywar in Rájpútána, and succeeded by Major Lumsden, afterwards Sir H. B. Lumsden.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report:—

"The Peshâwar division, comprising our north-western frontier, and inhabited throughout by a turbulent and warlike people, as are also our neighbours beyond the border, was a source of the greatest anxiety throughout the crisis. It is made up of the hills and valleys of the Kohát and Peshâwar districts, our most northerly possessions trans-Indus, and the mountainous district of Hazára, cis-Indus. Kohát and Hazára were held by portions of the old Punjab Irregular Force; but in the valley of Peshâwar a strong garrison of the regular army had always been maintained. In the beginning of May 1857 perfect peace reigned in Hazára and Kohát. Their irritable and bigoted, but simple and manly races, had been tamed by easy revenue and kindly rule into that chronic contentment which is the nearest approach to loyalty that new conquerors can expect. In Peshâwar the same ease and prosperity prevailed; but for one crime or another almost every powerful tribe beyond the border was under a blockade*—the Mallikdín

* This consists in forbidding an offending tribe to trade with Peshâwar and imprisoning any member of it caught in the valley till the tribe submit.

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Afridís for the assassination of a police officer; the Zakkakhel Afridís and the Michni and Pandiáli Mohmands for a long course of raids and highway robberies; the Kukikhel Afridís for the murder of a British officer at the mouth of the Khaibar Pass; and the people of Totye for harbouring escaped criminals. The people of Punjtár, though not actually under ban, were known to be meditating mischief, and to have called in to their assistance a detachment of Hindustáni fanatics from Sitana. Thus the valley of Peshá-war stood in a ring of repressed hostilities. Beyond that mountain ring lay the kingdom of Kábul, over the disastrous memories of which some treaties of friendship had freshly drawn a veil. Three British officers, Major H. Lumsden, Lieutenant P. Lumsden, and Doctor Bellew, were on a political mission at Kandahar—envoys to-day, but possible hostages to-morrow. On the western frontiers of Kandahár hovered the skirmishers of the Persian army, which had captured Herát in breach of treaties with the English. Such was the state of our north-west border when the electric telegraph flashed up intelligence of the beginning of the mutiny of the native army at Meerut. The events at Peshâwar will be read with a painful interest. This district contained a large native force which for the most part proved mutinous to the core, to restrain whom, and to keep in check the fierce spirits within and beyond our border, we had but few Europeans and other reliable troops; while it was very probable that on the slightest provocation the Amír of Kábul might pour an army through the Khaibar to overwhelm us when we were hardly in a condition to offer any opposition. How these difficulties were grappled with and overcome by the able officers, civil and military, then in authority at Peshâwar, how the disaffected Purbiás and Hindustánís were rendered innocuous, and the wild mountaineers of the country enlisted on our side, will be narrated in the following paragraphs. Th late lamented Brigadier-General John Nicholson was at the time of the outbreak the Deputy Commissioner of this district. The military forces in the valley, consisting of about 2,800 Europeans and 8,000 native soliders, of all arms,* with 18 field guns and a mountain battery were commanded by Brigadier Sydney Cotton. It was on the night of the 11th May that intelligence arrived by telegraph from Delhi that sepoys from Meerut were burning the houses and killing the Europeans. This intelligence was confirmed on the following morning by a second message from Meerut, stating that the native troops were in open mutiny, and "the European troops under arms defending barracks!" Prompt measures were taken to meet the coming storm. A movable column of picked troops was determined on to put down mutiny in the Punjab. Orders were the same day (12th May) issued for the 55th Native Infantry to march from Nowshera and relieve the Guide Corps in charge of the fort of Mardan, and for the Guides, on being relieved, to join Her Majesty's 27th Foot at Nowshera. A rigid examination of sepoy correspondence in the post office began. The 64th Native Infantry, of whom particularly suspicions were entertained, was broken up into three detachments and marched to different out-posts as if to meet an expected raid of the Mohmands, and was thus much crippled for intrigue, whether in its own ranks or with other regiments. Brigadier Neville Chamberlain, commanding the Punjab Irregular Force, was invited over from Kohát to join in a council of war. Early on the following morning news was received of the disarming of the native troops at Lahore.

The council of war, composed of General Reed, commanding the Peshâwar Division, Brigadier Sydney Cotton, Brigadier Neville Chamberlain, Colonel Edwardes, and Colonel Nicholson, assembled on the forenoon of the 13th, and the following measures were determined on, all of which received the approval of the Chief Commissioner: *1st*, the concentration of civil and military power in the Punjab by General Reed (the senior officer) assuming chief command and joining the head-quarters of the Chief Commissioner at Ráwalpindi, leaving Brigadier Cotton in command of Peshâwar; *2nd*, the organization of a movable column of thoroughly reliable troops to assemble at Jhelum, and thence to take the field and put down mutiny wherever it might appear in the Punjab; *3rd*, the removal of a doubtful sepoy garrison from the fort of Attock and the substitution of a reliable one in that important post; and *4th*, the levy of 100 Pathâns under Fatteh Khán, Khattak, a tried soldier, to hold the Attock ferry, a vital point in the communication between Peshâwar and the Punjab. Brigadier Chamberlain

* H. M.'s 27th, 70th and 87th regiments; 5th Light Cavalry; 7th, 10th and 18th Irregular Cavalry; Guides; 21st, 24th, 27th, 51st, 55th, and 64th Native Infantry; Khelat-i-Ghilzai regiment; and details of horse and foot artillery and mountain battery.

was also deputed to consult further with Sir John Lawrence, and an abstract of the above measures was telegraphed to every station in the Punjab. On the same day (the 13th) the Guide Corps marched from Mardán six hours after it got the order, and was at Attock (thirty miles off) next morning, fully equipped for service—"a worthy beginning," writes Colonel Edwardes, "of one of the rapidest marches ever made by soldiers; for, it being necessary to give General Anson every available man to attempt the recovery of Delhi, the Guides were not kept for the movable column, but were pushed on to Delhi, a distance of 580 miles, or 50 regular marches, which they accomplished in twenty-one marches with only three intervening halts, and those made by order. After thus marching twenty-seven miles a day for three weeks, the Guides reached Delhi on the 9th June, and three hours afterwards engaged the enemy hand-to-hand, every officer being more or less wounded." On the 16th a lithographed circular drawn up by Captain Bartlett, Cantonment Joint Magistrate, in the common character of sepoy correspondence, and in their own provincial dialect, containing an appeal to every loyal feeling and personal interest of the native soldiery, was despatched to many stations of the army, with how little effect is well known. On the same date General Reed and Brigadier Chamberlain joined the Chief Commissioner at Ráwalpindi, and Colonel Edwardes was also summoned to a conference. Before starting, he, with the consent of Sir John Lawrence, left orders with Colonel Nicholson to raise a force of 1,000 Mooltani horse. On the 18th permission was given to increase them to 2,000, for it soon became apparent that, whatever gave rise to the mutiny, it had settled down into a struggle for empire, and that Delhi must be regained at any cost. Dark news kept coming up from the provinces, and a rapid change was observed in the native regiments. Precautions began. The treasure (about 24 lakhs) was removed from the centre of cantonments to the fort outside, where the magazine was, and a European garrison was placed in it. The Brigadier removed his head-quarters to the Residency in the centre of cantonments, which was appointed as the rendezvous for all ladies and children on any alarm by day or night. The troops in garrison were divided into two brigades under the Colonels of the two European regiments, with guns attached to each. European guards were placed in the artillery lines, and a watch was set on every ferry of the Indus.

About this time intelligence was received that the 55th Native Infantry, both at Nowshera and Mardan, and the detachment of 10th Irregular Cavalry at the latter place, were in a state of discontent; a wing of Her Majesty's 24th Regiment was therefore ordered from Ráwalpindi. The native newspaper at Pesháwar having published an incendiary report that the Khelat-i-Ghilzai regiment had murdered its officers, its editor (a Persian) was immediately put in prison. The movable column was now organized and placed under the command of Brigadier Chamberlain. Major Becher, Deputy Commissioner of Hazára, contributed to the column one of the two Irregular Infantry regiments stationed in Hazára. On the 21st May Colonel Edwardes returned to Pesháwar and found the aspect of affairs gloomy in the extreme. The most rancorous and seditious letters had been intercepted from Muhammadan bigots in Patna and Thánesar to soldiers of the 64th Native Infantry, revelling in the atrocities that had been committed in Hindustán on the men, women and children of the "Nazarenes," and sending them messages from their own mothers that they should emulate these deeds, and if they fell in the attempt they would at least go to heaven, and their deaths in such a case would be pleasant news at home. These letters also alluded to a long series of correspondence that had been going on, through the 64th Native Infantry, with the fanatics in Swát and Sitana. Another important letter which had been despatched by the 51st Native Infantry at Pesháwar to the 64th Native Infantry and the Khelat-i-Ghilzai regiment at the outposts had a few days before come to light. It ran as follows: "This letter is sent from the Pesháwar cantonment to the whole Heriot regiment" (name of the 64th Native Infantry). "May it reach the Subadar Bahádur." After some Hindu apostrophes, it proceeds, "for the rest, this letter is written to convey from the whole camp at Pesháwar obeisance and benediction" (from Brahman to Brahman) "and salutation and service" (from Musalmán to Musalmán) "to the whole regiments of Heriot and Khelat-i-Ghilzai. Further, the state of affairs here is thus, that on the 22nd day of the month the cartridges will be given to the Dubaran regiment; so do whatever seems to you proper. Again," (*i.e.*, it is repeated) "the cartridges will have to be bitten on the 22nd instant. Of this you are hereby informed. On reading this letter whatever your opinion is so reply. For considering you as our own, we have let you know beforehand. Therefore do as you

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think right. This is addressed to you by the whole regiment. O brothers! the religion of Hindús and Muhammadans is all one. Therefore all you soldiers should know this. Here all the sepoys are at the bidding of the *jemadár*, *subadár*-major, and *havildár*-major, all are discontented with this business, whether small or great. What more need be written? Do as you think best. High and low send their obeisance, benediction, salutation, and service." (Postscript by another hand). "The above is the state of affairs here. In whatever way you can manage it, come into Pesháwar on the 21st instant. Thoroughly understand that point. In fact, eat *there* and drink *here*" (a proverb for letting no delay intervene). Strange to say, this letter was given up by the men of the 64th to their officers! There is very little doubt that the regiment was disaffected, and it is supposed that they acted thus because, being broken up into three detachments, and being unable to act together, and having ascertained that the Khelát-i-Ghilzai regiment would not act with them, they thought it better to endeavour to gain a name of loyalty for themselves. Another letter in the Persian character was found on the person of a *faqir* in a small bag (or housewife, for holding antimony and snuff) which was concealed under his arm-pit. It was as follows: "My beloved *mullah*, *salám*, salutations to you. After salutation and good wishes, this is the point, that instantly on receiving this, on the 2nd day of the festival of the *Eed*, you must—yes, must come here; and if it be easy, bring a few pounds of fruit with you. Now is the time; admit no fear into your heart. Such an opportunity will not again occur. Set out I enjoin you—signed Faquir Mullah Najim." There is no doubt that this was an invitation from Muhammadan conspirators in the garrison to Muhammadan conspirators at the out-posts to come in with a few English officers' heads and join in a rising on the second day of the *Eed*, *i.e.*, the 26th May. Warned by these discoveries and by secret information, Colonel Nicholson endeavoured to raise levies through the chiefs of the district. But the time had passed. It became known that Delhi had fallen into the hands of the mutineers, and men remembered Kábul. Not a hundred could be found to join so desperate a cause as ours. In this extremity Colonel Edwardes applied to Kohát for assistance, and Captain Henderson sent 100 levies under Bahádur Sher Khán, the Bangash Chief, who gathered about fifty more Afridi volunteers as he came through the Kohát Pass.* But the train of mutiny had been already fired. A detachment of the 55th Native Infantry, on duty at the Attock ferry, broke into open revolt and marched off towards Nowshera, being joined on the way by another detachment of the 24th Native Infantry which was escorting commissariat stores to Pesháwar, the two bands mustering about forty or fifty men. Intelligence of this having been sent by a horseman across country to Nowshera, the mutineers were met at the entrance of cantonments by a party of the 10th Irregular Cavalry, disarmed and taken prisoners. But no sooner did the companies of the 55th stationed in Nowshera see their comrades in this plight than they broke out and fired on the *sowárs*, who dispersed. The mutineers (now some 200 strong) then broke open the regimental magazine, and, having supplied themselves with ammunition, rushed to the bridge-of-boats to cross the Kábul river and join the main body of the 55th at Mardán. The bridge had, however, already been broken up by the Executive Engineer, Lieutenant F. S. Taylor; so the sepoys betook them to the boats; some were drowned, but the majority got safe to the other bank. The *sowárs* of the 10th Irregular Cavalry did not join the mutineers, but they did not act against them.

The news of this revolt did not reach Pesháwar until midnight, and it became evident that desperate measures must immediately be resorted to. It was resolved to disarm the native troops early the following morning, and to call in the aid of the mountaineers, to keep whom in order these very native troops had been maintained in the valley! This measure was determined on under the strenuous opposition of the commanding officers of the condemned corps: some had "implicit confidence" in their regiments; others advocated "conciliation"; while one officer predicted that his men "would attack the guns if called on to give up their muskets." Nevertheless, a parade was ordered at 7 A.M. on the morning of the 22nd, when it was determined to disarm the 5th Light Cavalry and the 24th, 27th and 51st Regiments, Native Infantry. The other native troops in Pesháwar were the 21st Native Infantry (who were spared because it had declined to set a mutinous example, and because one infantry corps was indispensable for carrying on the duties of the station) and the 7th and 18th Irregular

* These men guarded the *katcheries* and other public buildings at Pesháwar. "The incident," Colonel Edwardes truly remarks, "was as great a revolution as the mutiny of the Hindustáni Army."

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Cavalry; for at that early stage of the revolt it was hoped that they would be kept quiet by their stake in the service, and it would be easy (after disarming the other regiments) at any time to coerce them. It remained, however, to be seen whether the condemned regiments would submit to be disarmed, and if they resisted, whether the three excused regiments would not fraternise with them at once, and reduce the struggle to the simple issue of the black and white races. At the appointed hour the troops paraded under arms, the two European regiments (Her Majesty's 70th and 87th) and the artillery taking up positions at the two ends of the cantonment, within sight of the parades, ready to enforce obedience if necessary, yet not so close as to provoke resistance. The sepoys were completely taken aback; they were allowed no time to consult; and isolated from each other no regiment was willing to commit itself. The whole laid down their arms; and it is said that, as the muskets and sabres were hurried into carts, here and there the spurs and swords of English officers fell sympathizingly on the pile. The result of this measure was at once apparent. As the civil officers rode to the disarming a very few chiefs and yeomen of the country attended them, apparently to see which way the tide would turn; "as we rode back," writes Colonel Edwards, "friends were as thick as summer flies, and levies began from that moment to come in." As fast as they came in they were enrolled; and, humanly speaking, to the levying of this militia the preservation of the border at this critical period may be mainly ascribed. Afgháns, though fanatical, are yet more avaricious, and gladly brought their arms to our market. A large number of footmen were collected in a short time. Good horses are scarce in that country; "but the headmen of every village have two or three hacks, and the enlistment of their farm servants on these rips attached all the hamlets one by one to our cause, and got up quite a hearty feeling." Colonel Edwards gives a graphic and amusing sketch of these enlistments. "Long before time," he writes, "crowds of candidates for employment thronged the gateways and overflowed into the garden; the jockeys of unconquerably vicious horses endeavoured to reduce them to a show of docility by galloping them furiously about till the critical moment of inspection came. At last, sick at heart from the receipt of a bad telegram from the province, but endeavouring to look happy, out I used to go and face some hundreds of the chiefs and yeomen of the country, all eager to gather from the Commissioner Sáhib's countenance how the 'King of Delhi was getting on. Then the first horseman would be brought up. The beast perhaps would not move. The rider, the owner, and all the neighbours would assail him with whips, sticks, stones and Pushtu reproaches that might have moved a rock; but nothing would do till the attempt was given up, and the brute's head turned the other way when he went off at a gallop amid roars of laughter from the Patháns, who have the keenest perception of both fun and vice. No. 2 would make a shift to come up, but every man and boy in the crowd could see that he was lame on two or three legs. Then the argument began; and leg by leg, blemish by blemish, the animal was proved by a multitude of witnesses (who had known him for very many years) to be perfectly sound. And so the enlistment went on from day to day affording immense occupation, profit, and amusement to the people, and answering a great many good ends. Now and then an orderly of the Hindustáni Irregular Cavalry, admirably armed and mounted, would pass the spot and mark his opinion of the 'levies' by a contemptuous smile. But nevertheless he told his comrades in the lines that the country people were all with the English, and that it was of no use to desert or to intrigue."

On the night of the disarming, about 250 of the sepoys of the 51st Native Infantry deserted and fled in every direction. They were promptly seized by the people of the district and the police, and, extraordinary to say, were brought in alive, though loaded with money. The ringleader, the *subadár*-major of the regiment, was hanged before the whole garrison on parade, and was the first mutineer executed at Peshâwar. Return we now to the Nowshera mutineers. It was soon reported that both the 55th and 10th Irregular Cavalry at Mardán were in a state of disaffection—the former regiment having threatened to murder their officers, and the latter to "roast" Lieutenant Horne, the civil officer stationed there. As soon, therefore, as the disarming had been accomplished at Peshâwar, measures were taken to deal with the disaffected troops at Mardán. Major Vaughan's corps was ordered from Attock to Nowshera to protect the families of Her Majesty's 27th Regiment against any return of the mutineers, or any outbreak of the detachment of the 10th Irregulars. At 11 o'clock on the night of the 23rd a force of 800 European infantry, 250 Irregular Cavalry,

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horse levies and police, and 8 guns left Peshâwar under command of Colonel Chute, of Her Majesty's 70th, accompanied by Colonel Nicholson as Political Officer, and, after being joined by 200 Punjab Infantry from Nowshera under Major Vaughan, reached Mardán about sunrise of the 25th. But no sooner did this force appear in the distance than the 55th (with the exception of some 120 men) broke from the fort and fled tumultuously towards the Swát hills. A pursuit was made by the whole force, but the mutineers had a long start, and the ground favoured them. The guns and infantry were unable to come up with them; the Irregular Cavalry only pretended to act; but Colonel Nicholson (who was twenty hours in the saddle, and under a burning sun must have traversed seventy miles on that day) hurled himself on the fugitives with a handful of police *sowárs*, and did fearful execution amongst them; 150 dead bodies were numbered on their line of flight; thrice that number must have borne off wounds; 150 were taken prisoners. The people of the border rather favoured than opposed them, and about 500 made good their escape into Swát. The ultimate fate of these men is told in the Hazára Gazetteer. Colonel Spottiswoode, of the 55th, unable to endure the disgrace of the corps he had so loved and trusted, died by his own hand. It subsequently appeared that there had long been intrigues going on between the 55th and 64th Native Infantry and the 10th Irregular Cavalry and the Hindustáni fanatics in Swát. And now another cloud seemed gathering on the frontier. The noted outlaw Ajun Khán came down to Prang, invited, as it was believed, by our Hindustáni troops* in the fort of Abazai, at the head of the Swát river. Nothing seemed more likely than that he would be joined by the fugitives of the 55th, come down to Abazai, and get the ford betrayed to him by the garrison, when the whole frontier would have been in a flame. But the danger was promptly met. The force under Colonel Chute was strengthened and moved rapidly to cover the threatened outposts. It was seen that, after disarming four regiments and routing another, we still had a force in the field standing on the aggressive. Ajun Khán withdrew into the hills, and our little force encamped on the border until Delhi should be regained. But Delhi was not to be recovered by a *coup de main*, and months of painful anxiety were yet to be endured.

About this time the Commissioner issued a proclamation that any deserter might be killed wherever found in the district, and the property on his person appropriated by the captors. About forty or fifty sepoys were killed in consequence in making for the Indus, and this destroyed all confidence between the soldiery and the people. Now, too, the Multáni Patháns from the Deraját began to arrive, and the aspect of affairs greatly to improve. It may be mentioned as an instance of the strange things that happened in those days, that a party of 300 of the Mullikdín Afridís (who were under embargo, as has been previously mentioned) marched into cantonments armed to the teeth, and said they had come to fight for us and be forgiven. They formed the nucleus of one of the new Punjab regiments. The several detachments of the 64th at the out-posts were one by one diarmed by the column under Colonels Chute and Nicholson, and by other forces sent out from cantonments for the purpose. Meanwhile General Cotton had not been idle. He had been dealing out stern justice to such of the mutineers as had openly committed themselves; and he now turned his attention to making the most of his reliable material. Volunteers from the Queen's infantry regiments were mounted and armed with the horses and weapons taken from the 5th Light Cavalry, under the denomination of the "Peshâwar Light Horse." Subsequently a limited number of selected *sowárs* of the 5th Light Cavalry were associated with them. The Sikhs and other Punjábís were picked out of the several Hindustáni regiments of the line and formed into a separate corps, which subsequently did good service. A battery of 9-pounder guns lying in the magazine was manned by European volunteers from the Queen's Infantry regiments and horsed by the horses of the 5th Light Cavalry. In like manner the native troop of horse artillery was replaced by European volunteers. A depôt was established for Afghán recruits, which was soon after embodied as the 18th Regiment of Punjab Infantry. Three more Irregular Cavalry regiments were raised. Lastly, amongst the measures of new organization may be mentioned the "Land Transport Train" for the conveyance of the European soldiers with ease and comfort

* These were detachments of 64th Native Infantry, Khelát-i-Ghilzais and 10th Irregular Cavalry; but the Ghilzais were not concerned in the conspiracy, and indeed remained staunch throughout.

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at that inclement season. A number of spare ammunition waggons were fitted up by the Ordnance Commissariat Officers, so that sixteen men could ride in each waggon and their arms be stowed away in the lockers on which they sat. The waggons were to be drawn by relays of commissariat bullocks at regular stages along the road; and it was found that, if necessary, the train could thus accomplish forty miles in one night. It proved of invaluable service when the autumnal sickness set in with more than its usual virulence. "The European soldiery viewed this thoughtful effort in their behalf with gratitude. It literally opened a way to them to get out of this fatal valley when prostrated by fever; and, though many fine fellows fell victims to the disease, there is no question that many were rescued from death by being removed to Ráwalpindi in the Land Transport Train." In the first year of our rule the border was chiefly disturbed by the hostility of the neighbouring country of Swát. An aged priest, called the Akhund, had hitherto been the pope of this country; but, looking at the English career in India as aggressive, he expected us to annex Swát as soon as we had settled at Peshávar. On his suggestion, therefore, the Swátís created one Sayad Akbar their king, and agreed to pay him a tithe of their crops to keep up soldiers for their defence. Providentially for us, this *Bádsháh* of Swát died on the 11th May, the very day that the first news of the mutiny reached Peshávar; so that Swát was plunged into civil war, and thus prevented from making those aggressions on our territory which might otherwise have been looked for. Sayad Mobárik Sháh, son of the deceased Sayad Akbar, wished to succeed his father; but the Swátís had grown tired of tithes. Both sides called in their friends and allies to settle the question by arms. It was at this juncture that the 500 fugitive sepoys of the 55th Native Infantry arrived in Swát. They were at once taken into the young king's service, but after fighting one battle demanded pay. The king, not being in funds, borrowed Rs. 1,000 from the leader of the sepoys and distributed them amongst the mutineers; but when this supply was exhausted the full extent of their folly and misery seems to have struck the ringleader, for he blew out his own brains. The Akhund at this time having sided with the popular party, the 55th sepoys were dismissed and the young king expelled from Swát. The peace of our border being thus assured, the column returned to Peshávar with Colonel Nicholson, who was, however, shortly after removed to the command of the Punjab movable column, with the rank of Brigadier-General, in the room of General Chamberlain, appointed Adjutant-General of the Army. Colonel Nicholson's place as Deputy Commissioner of Peshávar was filled by Captain James, then Secretary to the Chief Commissioner, who had previously had charge of the district for many years. On the break up of Colonel Chute's column the fort of Mardán was garrisoned by a part of the 5th Punjab Infantry, and the Nowshera cantonment by the 4th Punjab Infantry.

It was now time to bring the 10th Irregulars to task. Part of this regiment was in Peshávar, part in Nowshera. Both were simultaneously dealt with. On the 26th June their arms, horses, and property were taken from them and confiscated, and the whole of the men were hurried down to Attock, where they were dismissed with Rs. 2 each, just enough to carry them to their homes.* Shortly after, the disarmed regiments were not only deprived of their extra *batta*, but put upon subsistence allowance to their great disgust. Two of the frontier out-posts, forts Bára and Mackeson, were garrisoned by detachments of the 24th Native Infantry. It became known to the authorities that some of these men had been negotiating with the Afridís to pilot them through the hills to some ferry on the Indus. They were deprived of their arms and removed to cantonments; the ringleader was blown from a gun; and the out-posts were garrisoned by Multánís. Scarcely had this little affair been disposed of when (on the 9th July) two Afridís of the Sipah tribe entered the lines of the 18th Irregular Cavalry and presented to the *sowárs* a letter from Mullik Surájudín, the head of their tribe, and one of the most powerful men in the Khaibar, offering an asylum in the hills to "any black men" (so the Hindustánís are called by the Afghán tribes), either of the cavalry or infantry, who chose to mutiny and come to him. The *sowárs* at once took letter and emissaries to their commanding officer. The Sipah chief was called upon to explain; he at once acknowledged the letter, and said "if the black men had come he meant to give them up!"

* On the winding up of the accounts of this corps it was found to be Rs. 60,000 in debt which all the horses, arms, property and arrears of pay did little more than cover.

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It has already been related how Sayad Mobárik Sháh and the mutineers of the 55th Native Infantry were dismissed from Swát and told to seek their fortune elsewhere. The mass of the latter made for Kashmír, and mostly perished by the way. The former, accompanied by the few remaining sepoys, proceeded to the valley of Punjtár, which adjoins the Yusafzai side to the valley of Peshávar. Here they found a colony of Hindústáni Muhammadans of the Wahábi sect, headed by a *maulvi* named Ináyat, who, in return for lands at a place called Mangalthana, supported the Khán of Punjtár in oppressing his own clan. Either this chief (Mokarab Khán) or the clan used to be constantly calling in our border officers to arbitrate their mutual disputes, and our decisions being generally in favour of the people, incurred for us the hatred of the Khán. Now was a good opportunity to vent it. He commenced by sending a party of Hindustánís and other vagabonds under his cousin, Mír Báz Khán, into our nearest villages and instigating them to "raise the standard of the prophet;" or, in other words, to refuse to pay their revenue. Major Vaughan, then commanding at Mardán, at once marched out (2nd July) and fell on them with about 400 horse and foot and 2 mountain guns, killed Mír Báz Khán, took prisoner a Rohilla leader, hanged him and the headman of the rebels, burnt two of the villages which had revolted, fined others, and thus extinguished this spark of mischief. Captain James at once proceeded to the spot, and by his judgment, courage and intelligence the Yusafzai border was saved at this period from a general rise. "The most disastrous tidings came daily from Hindustán, and echoed in still more alarming voices among these hills. Special messengers made their way from Delhi and proclaimed the extinction of the Nazarenes in the Moghal capital. Others came from Peshávar and invited the Ghâzís to descend and inflame the country. The Gházís came with the *maulvís* at their head, and planted their standard (embroidered with butchery from the Korán) on the heights of Narinji. This mountain village was so strongly situated that the police scarcely dared to go near it; and it became a refuge for every evil-doer. Its inhabitants, about 400 in number, welcomed the *maulvi* with delight. The holy war seemed auspiciously opened with every requisite—a priest, a banner, a fastness, a howling crowd of bigots, and several days' provisions. But on the morning of the 21st July Captain James surprised them with a force of 800 horse and foot and 4 mountain guns, under command of Major Vaughan, and put them to a disastrous flight, which the *maulvi* headed so precipitately that his mystic banner remained in the hands of the infidels. No less than 50 or 60 of the Gházís were slain, and the lower village of Narinji was destroyed." The weather was too hot and the troops too exhausted to destroy upper Narinji, to which place the *maulvi* shortly returned with a strong reinforcement. It was, however, assailed on the 3rd August by Captain James and Major Vaughan with 1,400 men. "The Gházís had thrown up some formidable entrenchments, and danced and yelled as they saw a small column advancing in their front. Their shouts were answered by British cheers from a second column under Lieutenant Hoste, which had gained the heights by a bye-path, and now appeared above Narinji. A general flight took place; 30 of the Gházís died running stoutly, and three were taken prisoners, amongst whom was a *maulvi* from Bareilly, who was summarily hanged. The village was then knocked down by elephants, and its towers blown up by the engineers; Narinji was at last destroyed." About this time a general restlessness was observed amongst the chief of the district, as well as amongst the native community. Delhi still held out, and doubts began to be entertained in regard to our ultimate success. The conduct of the moneyed classes in respect to the 6 per cent. loan, which was opened by order of the Financial Commissioner, may be instanced to show how completely native confidence was destroyed. The chief native gentlemen of the city were summoned by the Commissioner and consulted on this delicate topic. "They looked grave, made many wise remarks on the duty of everybody to help such a paternal government, affected an entire freedom from the vulgar belief that the English *ráj* was coming to an end; but it was clearly their opinion not a rupee would be subscribed." However, they undertook to sound the city corporation, and to bring up the chief capitalists next day. "About two hours after the appointed time," writes Colonel Edwardes, "the city magnates slunk in, each trying to make himself as small as possible and to sit in any row except the front. That hyperbole of gratitude for the prosperity enjoyed under our shadow; that lavish presentation of trays of fruits and sugar-candy with which these comfortable men formerly rolled in to the presence—what had become of it! Alas, all vanished with our prestige! Behold, a Government, not

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only opening a loan, but imperatively needing it! Not a man would lend a farthing if he could help it." Seeing this, Colonel Edwardes commenced business by fining them all round for being late, and asked them what arrangements they proposed. After half an hour's consultation, they said "they thought 15,000 rupees might be raised with a little contrivance in the course of a few months." But the prestige of the Government was to be maintained, and the Commissioner informed the corporation that it was his intention to levy five lakhs towards the loan, the assessment of which he left to themselves, allowing them one day to arrange it. "They at once settled down to the details, but as every house desired to throw an unfair share on its neighbour, I placed the assessment in the hands of the Government treasurer, Man Mall, who carried it out with a patience, firmness, good nature, and impartiality which I cannot too highly praise." Ultimately four lakhs were subscribed. These securities fell during the crisis so low as 26 per cent. discount, but subsequently rose nearly to par. The loan operated very favourably on public opinion. The people enjoyed seeing the money-lenders brought to book, and the latter at once became interested in the cause of good order. On the 27th July the reliable force in Peshāwar was much weakened by the march of the 4th Punjab Infantry for Delhi; but the new levies had now attained an importance which justified the withdrawal of that regiment. Shortly afterwards most of the tribes in disgrace on the border tendered their submission. Some anxiety was caused by rumours of a rising in the city on the feast of *Bukra-Eed* (1st August), and of its being the intention of the British Government to make over the territories trans-Indus to the Amír of Kábul. The fears caused by these reports were, however, allayed and nothing came of them.

A fresh source of anxiety was now produced (15th August) by a red-hot fanatic named Sayad Amír, of the family of the well known Kunar Bádsháhs, who came down into the Khaibar to incite the tribes to a holy war. "This man had all his life been a mendicant wandering in Pesháwar, Kábul, Teherán, Constantinople and Mecca, and had just returned from one of these pilgrimages with a few thousand rupees, seed enough for a goodly harvest of devilry on the frontier. He planted his green flag at the village of Gaggri in the Pesháwar mouth of the Khaibar Pass, and sent summons to the Kukikhel *malliks* to leave me and join him in a crescentade. There is something delightful in the good conduct of thorough rascals. Who could have expected the Kukikhel to stick to their agreements of yesterday? But they did. They went back and told the Sayad to be off. He cursed them well and frightened them a good deal with his Korán, flag, and various incantations; but the most he could get from them was five days' hospitality. He certainly made the most of his time, for his emissaries came to every regiment in Pesháwar with invitations to join him. * * * * At the end of the five days, when the Sayad showed no symptoms of leaving, the Kukikhel pulled up the pickets of his horses and camels, and even irreverently shut up his flag; and the Sayad left the pass in a storm of Arabic." But we were not yet done with him. He went to the next tribe under blockade, the Michni Mohmands, who received him with open arms; and again incendiary letters and messages were introduced amongst the troops. Great restlessness pervaded the disarmed regiments, and arms were supposed to be finding their way into the lines. General Cotton accordingly (on the 28th August) ordered the sepoys to be moved into tents, and the lines of every native regiment to be searched simultaneously. Weapons of every description were found. "Exasperated by the discovery of their plans, and by the taunts of the newly-raised Afridi regiments, who were carrying out the search, the 51st Native Infantry rushed upon the piled arms of the 18th Punjab Infantry, and sent messengers to all the other Hindustáni regiments to tell them of the rise. For a few minutes a desperate struggle ensued. The 51st Native Infantry had been one of the finest sepoy corps in the service; and they took the new irregulars altogether by surprise. They got possession of several stands of arms, and used them well. * * * * But soon the Afridi soldiers seized their arms, and then began that memorable fusilade which commenced on the parade-ground at Pesháwar and ended at Jamrúd. General Cotton's arrangements for meeting such emergencies were perfect. Troops, horse and foot, were rapidly under arms and in pursuit of the mutineers. Every civil officer turned out with his *posse comitatus* of levies or police, and in a quarter of an hour the whole country was covered with the chase." Out of a total of 871 men, some 60 or 70 are supposed to have reached the hills, 660 having either been killed in the pursuit, or subsequently executed by sentence of court-martial. The example had a good effect on the disarmed troops, who from that date underwent a marked change. About a fortnight

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after this event, Sayad Amír, with a body of Mohmands and 40 or 50 of the escaped 51st sepoys, made a night attack on the fort of Michni. The garrison consisted of a detachment of the Khelát-i-Ghilzais, who had heretofore behaved well, but they were Hindustánís, and who could rely on them? The Mohmands opened on the fort with their *jazails*, but the 51st deserters, with a far more formidable weapon, appealed to every prejudice in the garrison, and screamed to them to betray the fort if they valued their country or their religion. A company of Afridi sepoys was hastily thrown into the citadel, but something more was needed. The Mohmands were in the highest excitement, sending the "fiery cross" to all their neighbours, and evidently determined to strike a blow for the recovery of a fief that they had forfeited some three years before. "We had no troops," writes Colonel Edwardes, "to move out against them. It was a time for yielding with as good a grace as could be assumed. I sent them word that they were just going the wrong way to work, and that, if they wanted to regain their confiscated privileges, they must render some marked service to the Government, instead of adding to the embarrassments of a passing crisis. For instance, let them send the fanatic Sayad Amír up to the Court of Kábul and there make him over to the Amír Dost Muhammad Khán. If they did that, and gave hostages for their good conduct till this war was over, I would gladly ask Government to reinstate them, though not on such favourable terms as formerly. Whatever the errors and shortcomings of Englishmen in the East may be they are undoubtedly believed. The Mohmands sent in their hostages to Peshávar, packed the Sayad off unceremoniously, and sat down quietly to wait for the return of peace in Hindustán." The narrative of events at Peshávar during the crisis of 1857 is now ended; but the following statistics may prove interesting. To give a right idea of the way in which the military authorities met the crisis, it may be mentioned that no less than 523 military executions took place for mutiny and desertion, of whom 20 were hanged, 44 blown from guns, and 459 shot by musketry.

Of irregular levies raised in Peshávar during the crisis (irrespective of regiments of disciplined infantry raised by military officers), there were 1,223 horse and 1,101 foot, or a total of 2,324; and if we take into account the levies of the Deraját and Kohát, which were subsequently sent to Peshávar, the total will be raised to 5,667, of whom 1,807 were sent to Hindustán for general service, where they behaved with credit. Perhaps nothing tended more than these levies to keep the frontier quiet. They absorbed all the idlers and adventurers of the Peshávar valley, and made the campaign against the Hindustání mutineers a highly popular service. To use a common phrase of the natives, it put the people into one boat.

The subsequent history of the border is given in Chapter V, Section B.

A list of Deputy Commissioners who have been appointed to the Peshávar district since 1850.

Below is given a list of Deputy Commissioners who have officiated in the Peshávar district between Major Lawrence's transfer in 1850 and 1896:—

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History.

Changes of tahsíl boundaries.

32 villages to the west were included in Pesháwar; *tappah* Bolak-náma to the east (16 villages) was included in the new tahsíl of Utmán Bolak, and 22 villages to the north were taken from Daudzai and Hashtnagar.

The chief features in the new distribution were the throwing of Doába and a great part of Daudzai tahsíl into one. Tahsíl Yusafzai, an unmanageably large one, was divided into two, and a portion of Nowshera on the left bank of the Landai below Nowshera added to the new tahsíl. Nowshera received some villages from Daudzai, while a portion of it running up past the city was included with the Hazúr tahsíl, and the natural boundary of the Bára taken. Hashtnagar remained very much as before.

No further changes occurred down to the revision of settlement in 1893, when it was considered desirable to further reduce the number of tahsíls by adding Doába to Hashtnagar and Daudzai with four Daudzai villages—Dab, Buniadi, Mamun and Garhi Sharíf, formerly comprised as Chak Kinára Hájizai in the Doába—to Pesháwar. The Doába Daudzai tahsíl was abolished by *Punjab Gazette* Notifications Nos. 379 and 380, dated 13th May 1893, and the new tahsíls are known as Chársadda and Pesháwar.

Utmán Bolak was not an appropriate name, as it omits mention of Razzar, the most important section of the tract. The name as in the case of the other tahsíls has therefore been altered to Swábi after the head-quarters.

Owing to the great distance of the valley from Kohát and its vicinity to Cherát and Nowshera, and also to the fact that the population is Akora Khattak, and most of their dealings are with this tahsíl, the Khwárra Niláb valley, which with Zira had been transferred to Kohát in January 1854, was retransferred to this district and attached to the Nowshera tahsíl by *Punjab Gazette* Notification No. 45, dated 19th January 1896.

Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. The following figures

Development since annexation.

show the revenue of the district at ten-yearly intervals so far as statistics are available :—

Imperial revenue, 1851-52, 1861-62, 1871-72, 1881-82, 1891-92, 1896-97.

Years.	Land Revenue.			Other Revenue.				
				Excise.				
	Proper.	Tribute.	Fluctuating.	Spirits.	Drugs.	Assessed Taxes.	Stamps.	Miscellaneous.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1851-52	7,39,544	...	3,778	47,022	18,929	...	7,954	21,684
1861-62	6,19,144	...	13,409	37,098	21,561	...	38,896	...
1871-72	6,23,270	...	12,793	31,218	29,930	23,883	63,033	...
1881-82	6,82,058	...	17,809	65,161	32,657	7,265	1,17,577	...
1891-92	6,95,411	...	3,028	44,024	24,870	30,528	1,26,407	890
1896-97	8,95,659	...	14,580	65,089	46,366	32,922	1,45,487	1,993

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each tahsíl and for the whole district of the distribution of population over towns and villages, over area, and among houses and families, while the figures for the district as a whole are as below. Further information will be found in Chapter I of the Census Report of 1891. Except where specially noted the tables include Khwárra, but the remarks in this section refer to the old district and exclude Khwárra.

Percentage of total population who live in villages		Persons	81·94
		Males	79·59
		Females	84·30
Average rural population per village			736
Average total population per village and town			891
Number of villages per 100 square miles			30
Average distance from village to village in miles			3·3
Density of population per square mile of	Total area	Total population	267
		Rural ,,	211
	Cultivated area	Total population	507
		Rural ,,	414
	Culturable area	Total population	380
		Rural ,,	310
Number of resident families per occupied houses		Villages	1·36
		Towns	1·20
Number of persons per occupied house		Villages	6·75
		Towns	6·16
Number of persons per resident family		Villages	4·98
		Towns	5·14

In his District Report on the Census of 1891 the Deputy Commissioner wrote as follows regarding increase of population :—

"There has been a very marked increase, the ratio having been suddenly accelerated, for the figures since the first census are as below :—

Year.	*Population.*
1855	450,099
1868	523,152
1881	592,674
1891	703,768

"From 1868 to 1881 (thirteen years) the increase was only 69,522, in the past decade it has been 101,094. This rise is spread over the whole district, and in each tahsíl there is an increase; the population which has settled on the Swát Canal lands which were opened to irrigation in 1885-86, no doubt accounts for the greater part of the figures in the Hashtnagar and Mardán tahsíls, but this does not apply to the other and greater portion of the district, and I am inclined to attribute this remarkable increase partly to greater care in taking the census compared with previous years, especially as regards females (see the returns) for the Nowshera tahsíl, where, however, a considerable proportion of the male population is always absent on their trade of salt carrying; but principally to the increased prosperity of the district in consequence of (1) the influx of money and occupation during the Afghán War; (2) the opening of the Railway;

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Distribution of population.

(3) the opening of the Swát Canal; and (4) lastly greater peace and security of life and property in the district. The people of independent territory are also becoming more accustomed to immigration into the district than was formerly the case, although the figures for the Hashtnagar and Mardán tahsíls fall short of the expectations raised by the settlement of Mohmands and Bajaurís on the Swát Canal lands. A large increase in well lands, due to the sinking of many wells and to spread of cultivation in the lightly assessed tahsíl of Utmán Bolak, accounts for the comparatively highest increase of population there, of the six tahsíls of the district."

Migration and birth-place of population.

Table No. VI shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction and the distribution of immigrants by tahsíls. Further details will be found in Table No. XI and in Abstracts 64 and 65 of Appendix C of the Census Report for 1891, while the whole subject is discussed at length in Part I of Chapter X of the same report.

PROPORTION PER *mille* OF TOTAL POPULATION.

	Gain.	Loss.
Persons	137	17
Males	171	22
Females	97	11

N. B.—Khwárra not included.

The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 96,618, of whom 65,355 are males and 31,263 females. The number of people born in the district and living in other parts of the Punjab is 12,042, of whom 8,577 are males and 3,465 females.

BORN IN	PROPORTION PER *mille* OF RESIDENT POPULATION.		
	Males.	Females.	Persons.
The district	974	988	981
The Province	881	925	901
India	898	933	914
Asia	989	999	994
Europe and other continents except Asia	11	1	6

N. B.—Khwárra not included.

The following remarks on migration into the Peshávar district are taken from the Census Report of 1891 :—

"Six-sevenths of the population is indigenous to the district. Immigration from the Punjab is trifling except from the neighbouring districts of Jhelum and Ráwalpindi. The large figures for natives of Oudh and the North-Western Provinces are accounted for by the presence of the large garrisons of Peshávar and Nowshera and the cantonment population of these places and of Mardán. The 18,135 Afghán natives are chiefly winter labourers and Mohmand carriers (Koochis). The former come single, the latter bring their families to the district for the winter months. This accounts for the preponderance of 5,000 men. The immigrants from independent territory constitute one-third of the total immigration and with the Afghán more than half."

"With the natives of Yághistán also the men are greatly in excess of the women by over 8,000. Many of the Yághistánís are single labourers and return

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Statistical.

Migration and birth-place of population.

home in spring. The cultivators of the Swát Canal lands also who belong to independent territory, many of them leave their families at home and only temporarily visit their canal hamlets."

The following remarks from the Census Report of 1891 on the subject of immigration are interesting:—

"In making the comparison it must be remembered that in 1881 there was an enormous temporary immigration from beyond the border on account of the famine and distress in the hills, the demand for labour in connection with the war, the preparation of the railway to Peshávar and the road to Thal and the excavation of the Swát Canal. There were no corresponding special inducements to immigrate on the present occasion, so that where we find a small increase in the figures as we do in Bannu, Kohát, and Hazára, it really represents a much more substantial increase of immigration; while in Peshávar where so much of the labour was accumulated in 1881 and where yet we find a very large increase in the present figures, the development of immigration represented must be something quite out of the common. The number of immigrants in Peshávar from beyond the border is now 56 per cent. greater than it was in 1881, in spite of the great temporary inducements to immigrate which then prevailed. This implies that the district has now greater attractions than before, either for the periodic immigrants or for permanent settlers on the soil, or for both. The improvement in the security of the valley and the development of trade and the facility of intercourse by means of the railway would develop the immigration of the periodic type. This is largely from Afghán territory, and the immigrants of this type are chiefly winter labourers and Mohmand carriers (Koochis). The latter bring their families with them, but the former come single; hence the number of females in the immigration from Afghánistán is barely half as large as of the males. The immigration from independent territory is also largely that of temporary labourers, but probably a very considerable part of this immigration has been attracted by the extension of cultivation on the formerly waste lands of Hashtnagar and Mardán which are now irrigated by the Swát Canal. The labourers come almost always single, and even the cultivators very frequently leave their families behind them and only temporarily visit their canal hamlets, so that there is nothing surprising in finding that the number of male immigrants from Independent Territory almost doubles that of the females."

Increase and decrease of population.

The following was written shortly after the census of 1881 and has been brought up to date:—

The figures in the statement below show the population of the district as it stood at the four enumerations of 1855, 1868, 1881, and 1891:—

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals ...	1855	450,099	254,981	195,118	172
	1868	523,152	286,006	237,146	200
	1881	592,674	329,524	263,150	227
	1891	711,795	387,214	324,581	273
Percentage of increase.	1868 on 1855 ...	116·2	112·2	121·5	116
	1881 on 1868 ...	113·3	115·2	111·0	113·5
	1891 on 1881 ..	121	117·5	123	119·1

NOTE.—Khwárra is included in 1891 figures only.

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Statistical.

Increase and decrease of population.

The average rate of apparent increase of population calculated on the three periods 1855—68, 1868—81, and 1881—91, is therefore considerably above 1 per cent. per annum. Part of the increase reported at the close of each period is probably unreal and may be in part attributed to the superior accuracy of each enumeration as compared with the preceding one. Thus the fact that the female population seems to have increased by 21·9 per cent. between 1881 and 1891, while the male population only increased by 19·3 per cent. appears to indicate that a large proportion of the former escaped enumeration in 1881.

The increase is naturally most marked in Yusafzai and amounts to 36 per cent. in Mardán and 22 per cent. in Swábi, as here under a more settled Government there has been a great development of the natural resources of the tract, while the Swát Canal in the western half of Mardán and in the Hashtnagar Maira has of course led to an enormous increase in cultivation and population. Everywhere, however, except in Nowshera, where the population was almost as heavy as the previously available cultivated area could stand, and the rise only amounted to 3 per cent., there has been a large increase, and still all the northern half of the district can stand a much larger population owing to the increased outturn due to extended irrigation. In the old irrigated area to the south-west the population must almost have reached its highest limit as it stands at over 700 per square mile of cultivation, while in these circles there is hardly any room for expansion of cultivation or irrigation. In the northern and central portions of the district the population is still only about 250 per square mile of cultivation, and, as most of the area here has been or soon will be irrigated, a very large increase may be looked for at the next enumeration.

Shortly after the Census of 1881 Mr. Ibbetson wrote in the last edition of the Gazetteer as follows:—

"It will be seen that the annual increase of population since 1868 has been 110 for males, 80 for females, and 96 for persons, at which rate the male population will be doubled in 63·6 years, the female in 86·6 years, and the total population in 72·2 years. Supposing the same rate of increase to hold good for the next ten years the population for each year would be in hundreds as shown in the margin. But it is improbable that the rate of increase will be sustained."

		1891.
Persons	...	652,4
Males	...	387,5
Females	...	285,1

Facts have shown that even experts can be mistaken and the increase has been more than sustained.

There was an apparent decrease of ·2 per cent. in urban population in 1891 as compared with 1881 and an apparent increase of 24 per cent. in rural population. As the percentage of increase in the total population for the same period is 121 per cent. it may be conjectured that the towns were somewhat crowded at the Census of 1881 in consequence of the abnormal conditions induced by the Kábul War, that their regular population has been approximately stationary since then, and that the expansion of the district has been mainly agricultural.

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Statistical.

Increase and decrease of population.

This conjecture is in no way inconsistent with the agricultural history of the district between 1881 and 1891, of which one of the main events was the opening of the Swát River Canal and a great increase in irrigation from wells.

The population of individual towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population since the first Census in 1868 for various tahsíls is shown in the margin. The alterations in the boundaries of tahsíls made at the Regular Settlement render it impossible to compare the figures of 1855 with those of later enumerations.

Tahsil.	Population according to I 1868.	Population according to II 1881.	Population according to III 1891.	Percentage of population of 1891 on that of 1881.
Chársadda	94,243	108,368	132,917	123
Mardán	70,389	83,939	113,877	112
Swábi	96,076	107,304	130,687	119
Pesháwar	195,700	202,479	226,113	136
Nowshera	66,744	90,584	108,201	122
Total ...	523,152	592,674	711,795	121

Note.— Khwárra is included in 1891 figures only.

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1891—95. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XI A and XI B. The annual birth-rates per *mille* calculated on the population of 1891 are shown in the margin.

	1891.	1892.	1893.	1894.	1895.
Males	17	27	21	26	30
Females	13	21	16	20	25
Persons	15	24	19	23	28

The figures below show the annual death-rates per *mille* since 1891 calculated on the population of that year as compared with the death-rates of preceding periods. The latter, it should be said, are not worthy of much reliance.

	Average, 1868—81.	Average, 1881—90.	1891.	1892.	1893.	1894	1895.	Average.
Males ...	16	18	25	39	20	21	21	23
Females ...	14	18	25	40	20	21	21	23
Persons ...	15	18	25	39	20	21	21	23

Chapter III, A.

Statistical.

Births and deaths.

Registration is imperfect but it is yearly improving, and though the figures always fall short of the facts the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV and under the headings of the several towns in Chapter VI.

Age, sex and civil condition.

The figures for age, sex and civil condition are given in great detail in Tables VI to VIII of the Census Report of 1891, while the numbers of the sexes for each religion will be found in Table No. XII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter V of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures or any statistics for tahsíls.

The following figures show the distribution by age of every 10,000 of the male and female population according to the census figures of 1891 :—

	0—1.	1—2.	2—3.	3—4.	0—4	5—9.	10—14.	15—19.	20—24.
Persons ...	784	364	370	324	1,842	1,450	897	1,100	912
Males ...	725	337	350	311	1,723	1,473	970	1,067	935
Females ...	854	397	394	340	1,985	1,423	810	1,235	884

	25—29.	30—34.	35—39.	40—44.	45—49.	50—54.	55—59.	60 and over.	...
Persons ...	1,102	541	682	253	449	124	340	308	10,000
Males ...	1,100	594	653	270	440	140	346	289	10,000
Females ...	1,105	478	718	233	460	104	332	233	10,000

N.B.—Khwárra not included.

Population.		Villages.	Towns.	Total.
All religions ...	1855	...	...	5,665
	1868	...	...	5,467
	1881	5,402	6,131	5,560
	1891	5,227	6,082	5,440
Hindús	1891	5,770	6,593	6,249
Sikhs	1891	6,048	7,484	7,017
Musalmáns ...	1891	5,282	5,734	5,348
Christians ...	1891	...	9,151	9,154

N.B.—Khwárra not included.

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In

Chapter III, A.

Statistical.

Age, sex and civil condition.

the census of 1891 the number of females per 1,000 males in the earlier years of life was found to be as shown below :—

Year of life.	All religions.	Hindús.	Muhammadans.
Under one year	964	882	968
One year	1,017	991	1,019
1—2	986	1,156	980
2—3	946	941	947
3—4	913	1,048	907

Note.—Khwárra not included.

On the subject of sexes and conjugal conditions, the Deputy Commissioner wrote as follows in his Report on the Census of the District :—

"Here too the change of balance since the last census between Hindús and Sikhs is noticeable, from their position in a totally Musalmán country. The number of unmarried Hindu and Sikh males much exceeds that of unmarried females of the same religion ; the disproportion among Musalmáns is not so great and is due to immigration of winter labourers from Afghánistán as regards adults, and as regards females between 10 and 19 by the fact that etiquette prohibited the mention of marriageable but unmarried girls to enumerators. No doubt also many an unmarried girl who is only betrothed has been returned as "married." This of course is the case of the males and females returned as married between the ages of 0 and 15 ; the same applies to the "widowed" up to the age of 15. Even Hindu girls in this district rarely marry before they are 14. It is very noticeable and suggestive how small are the numbers of unmarried males and females after the age of 29 as compared with the married of the same ages, the total population and returns of the population of England on the same point."

The figures for civil condition are given in table which shows the actual number of single, married and widowed for each sex in each religion and also the distribution by civil condition of the total number of each sex in each age period.

Infirmities

Table No. XII shows the number of insane, blind, deaf, mutes and lepers in the district in each religion. The proportions per 10,000 of each sex for each of these infirmities are shown in the marginal table. Tables Nos. XIII to XV, both inclusive, of the Census Report of 1891, give further details of the age and religion of the infirm. In the District Census Report for 1891 the Deputy Commissioner wrote as follows :—

Infirmity.	Males.	Females.
Insane	4	2
Blind	20	25
Deaf and dumb ...	11	7
Leprous	1	1

"The Civil Surgeon is absent on leave and his *locum tenns* is not generally acquainted with the district. The number of persons of unsound mind 232 seem small for a population of 703,000, and the disparity between males and females is striking and is due probably to women not indulging in *charas* smoking. The large number of deaf mutes among the Awáns as compared with the number of persons of unsound mind in the same caste is remarkable, and I am unable to explain it. Allowing for the increase of population the number

of totally blind persons has decreased considerably, possibly this may be due to greater resort to our hospitals.

Chapter III, B.

Social and Religious Life.

Infirmities.

"The paucity of lepers is remarkable ; as a matter of fact leprosy is a rare disease both here and in the dry and arid country known as Khorasán, of which Pesháwar lies at the eastern extremity. The climate and soil, mode of living and descent of the bulk of the population approximate closely to those of Khorasán proper, and I think at the last census enumerators must have included other skin diseases, which are not uncommon here, in the head of 'leprosy.'"

European and Erasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables A, Part II, X and XI of the Census Report for 1891 :—

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans ...	4,246	298	4,544
	Eurasians	48	44	92
	Native Christians	47	59	106
	Total Christians ...	4,341	401	4,742
Language ...	English	4,280	336	4,616
	Other European languages ..	10	6	16
	Total European languages ...	4,290	342	4,632
Birth-place ...	British Isles	4,001	152	4,153
	Other European countries ...	13	5	18
	Total European countries ...	4,014	157	4,171

The number of troops stationed in the district is given in Chapter V, Section B, and the distribution of European and Eurasian Christians by tahsíls is shown in Table No. VII.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Villages.

The division and distribution of the lands forming the village site is effected in the same manner as in the case of the cultivated fields, a separate quarter (*kandi)* being apportioned to every *khel* or clan, and within the clan to every section or sub-section. Each *kandi* is a collection of separate tenements of the individual families forming a *khel* or clan section. Each tenement is termed *kandar,* and consists of the house, termed *kor,* and the court-yard, termed *gholai* ; these shelter the family as well as their dependents and cattle. Each *kandi* has its own *malik* or chief, whose authority is confined to it. His duties are to maintain order, settle disputes amongst the house-holders of his *kandi,* to collect the revenue, and see to the fair distribution of the crops, &c. Each *malik* is subordinate to the chief or *khán* of the tribe ; to him he makes his reports and from him he receives his orders. Each *kandi* has its own mosque or *jumáat*, its own assembly-room, or *hujra,* and in villages beyond the border, its own tower of defence, or *burj.* The *jumáat* is under the care of an establishment of priests

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Social and Religious Life.

Villages.

(*mulláh*) who are subordinate to a leader, styled *imám*. They are supported by rent-free lands attached to the mosque, and receive besides daily supplies of food from the residents of their *kandi*. Their duties are to lead the congregation in their prayers, instruct the people in the doctrines and observances of Islám, to teach the young their belief and prayers, to perform marriage, circumcision, and burial services when required, to fix the times of the appointed feasts and fasts, &c., &c. On each occasion of a marriage and other services they receive presents of money, cattle, food, or clothes, &c., according to the means of the donor. The *hujra* is a public room with court-yard and stables attached. In most instances it is the property of the *malik* of the *kandi*, who is expected to feed and shelter all visitors and travellers; beds, bedding and forage are provided by the *faqirs* or *hamsáyahs* in rotation. In the *hujra* the *malik* meets the residents of the *kandi* for the discussion and settlement of their public business. Here also the residents and visitors assemble to smoke, gossip, learn the news of the day, and discuss politics. Here, too, guests are entertained; and loose characters of the village more frequently pass the whole night at the *hujra* than in their own houses. It is also the sleeping place of all the bachelors of the *kandi*; for, as is customary with the Afghráns, no friend, nor traveller, nor relative, a bachelor at manhood, is allowed to sleep in the house. This custom is possibly owing to the construction of the houses, which provide no privacy for the women. The *burj*, or watch-tower, now chiefly exists in villages beyond the border. It is always attached to the house of the *malik*, and is in constant use as a place of refuge and observation in case of feuds between the different *khels* of a village community, as well as against enemies outside. But they are still to be found in our territory, survivals from days gone by when one ward was pitted against another in deadly feud, or when the whole village had to watch against the advent of a neighbouring clan, or of Sikh officials. Many of them have now been converted into cattle sheds or ordinary dwelling-houses. In villages where a *khán* resides, there is, besides the *burj* of each *kandi*, a fort or *garrai*, which encloses the whole of the *khán's kandi*. The villages have for the most part an air of great comfort, the court-yards being large, with, in most instances, a patch of vegetables or a clump of mulberries in the enclosure; the mosques and *hujras* are chiefly in the outskirts, with wells and groves in the vicinity. In most villages there is a good supply of running water, which not only encourages plantations of this kind, but saves the female portion of the community the labour of grinding, as water-mills are universal and hand-mills unknown.

Habitations.

The dwellings of the villagers are mostly constructed of mud, one-storeyed and not higher than ten feet. In the Khattak hills, stone, of which there is plenty, cemented with mud, and unplastered, is used; it gives the houses a cleaner and more lasting appearance. Most dwelling-houses (*kor*) are

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Social and Religious Life.

Habitations.

within a walled enclosure, known as the *golai*, one side of which is taken up by the dwelling-house. Inside the house will usually be found a *kandu* (corn bin) made of clay; this contains the corn supply for immediate use; some beds (*kat*), stools (*katkai*), a swing cot or two (*zango*), according to the number of children, a cloth chest or safe made of wood (*tanrai*), some spindles (*tsarkhe*), and earthen dishes of various size. In the enclosure (*golai*) there is often a shed for the cattle, and in Yusafzai, Hashtnagar and Nowshera always a large corn bin called *khamba*; this is raised from the ground, in shape like a bathing machine, and contains the year's supply of grain; it is from this the *kandu* inside is replenished. The mosques of a village are easily recognizable by the groups of *tálib-ilms*, or seekers after learning usually to be found carrying on their studies in the enclosure in front of the mosque; at the corner of the mosques there are small walled-in enclosures, where ablutions previous to prayer are made; the corners of the roof of the mosque are frequently decorated with *márkhor* horns. The *hujra*, or guest-house, which, as a rule, attaches to each section of the village, is also easily distinguishable by the number of *chàrpoys* in front of it, and the large *chillam* which is quickly filled for the passer-by. The houses of the headmen too are generally distinguishable by their greater privacy, and more substantial look; they have sometimes small fruit and flower gardens attached to them.

Food.

The food of the common people is of a most simple character—during the summer, a mixture of wheat and barley cakes, vegetables, pot herbs and wild fruits, milk in its various forms, but seldom meat. In the winter maize is the staple diet as it is said to be more heating. They have two meals, one eaten about 10 o'clock (*dodai waqt*); if any is left it is finished in the afternoon at 2 o'clock (*mas pakkhín*). The evening meal or the *makham dodai* is usually taken about 8 o'clock. The better class keep the same hours of meals but live better, and indulge frequently in meat, fowls, and rice. Sugar and the wild honey found in the Khattak hills are in great demand and much used. The average annual consumption of food by a family of five persons, including an old man and two children, was estimated in *sérs* for the Famine Report of 1879 as shown in the margin.

Grains.	Agriculturists.	Non-agriculturists.
Wheat	600	540
Barley	240	320
Indian corn	800	600
Masúr	80	82
Múng	60	60
Bákila	40	40
Total ...	1,820	1,642

Hospitality.

The hospitality for which Afgháns are notorious is carried to such extremes as to cripple their means of paying the revenue; an unlimited supply of beds, blankets and food is the mark of a true Afghán *malik*; one who resorts to economical

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Hospitality.

arrangements in his household is lightly esteemed, however excellent his character may be in other respects; so also is the *malik* who keeps food of two qualities, the superior for his own use, the inferior for that of his guests. To a great extent it is true that a *malik's* influence largely depends on the hospitality which he exercises.

Dress.

The dress of the agriculturists consists of a *pagri* of white cloth (*patkai*), a loose coat (*khálka*) or shirt* (*kamíz*), and loose *paijàmás* (*partug*) tied round the body by a running string or band; the whole outfit is made of coarse country cotton cloth, costing between Rs. 2 and Rs. 2-8; the coats are often coloured blue to save washing, and are worn sometimes till they drop off. The chiefs and well-to-do wear the same pattern of clothes, but they are made of finer materials, and in the winter Peshá-war *lungís* or scarves take the place of *malmal* or *khássa pagrís*. A round cap or *topai* is worn either under the *pagri* or alone, but to the south the *kullah* or peaked cap is also found. Sheep-skin coats (*postíns*) are worn in the winter by the poorer people; they last for three years and are obtainable at prices varying from Rs. 3 to 15. The better class generally wear *chogás*, the prices of which vary between Rs. 10, 12 and 14. Stockings are not in general wear, except by a few of the better class in the cold weather. The common shoes are of thick red leather, and cost Re. 1 or 1-4 a pair. The better class wear a better made shoe, inlaid with gold thread. Garhi Amanzai and Akora are noted for the good shoes made there. Some of the city people in the winter wear inner shoes (*moza*) of soft yellow leather, over which the ordinary shoes are worn. A leather belt (*maláband*), to which is attached the *talwár* and pistol, is always worn on a journey by those who have weapons to carry: a small ring (silver) is worn by many on the little finger of the right hand, on the stone of which is engraved the wearer's name. Some of the turbans are of vast dimensions, especially those worn by *mulláhs* or men of importance, and they are sometimes stuffed out with rags to make them look the more imposing. The head is always shaved. The dress of the women only differs from that of the men in the substitution of the *oranai*, or chequered sheet, for the *patka*. This sheet is of the same material and pattern for the whole tribe, with which it varies.

Common usages of society.

The people are frank and open, the better class extremely courteous and easy in their manners. The inhabitants of the villages near the border, who are less thrown in contact with us, are sometimes very plain, and show little distinction of rank, but this is only ignorance, and not intended. All show great outward reverence for old age. Their greetings and salutations are numerous,—*salám alai kum*, and the reply *vá alai kum salám* are always interchanged. It is not unusual for friends to have a mutual embrace (*bara gara*), during which each passes his head three times from right to left of the

* This costs less.

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Social and Religious Life.

Common usages of society.

other's breast; during this follows a string of inquiries, made with great rapidity, for example, *jor-ye* (are you well), *khajur-ye* (are you quite well), *khushál-ye* (are you happy), *takra-ye* (are you strong), *kha-takra-ye* (are you quite strong), *tázah-ye* (are you cheerful), *kor khair dai* (are they well at home), *záman di jor di* (are your sons well), &c., &c. The common salutations are, *starai mashai* (be not wearied), *makhwaregai* (may you not be poor), *harkala rashai* (come ever), *loe sha* (be great); this is the reply usually given to the salutation of a boy. When a person enters a house or *hujra* he would be greeted with *harkala rasha*, to which he would reply *harkala osai* (may you always abide). Gratitude is expressed by *Khudai de obakha* (God pardon you), or, *pa izzat osai* (live in honour), *bache de loe shai* (may your sons grow up), *Khudai de osata* (God preserve you). The speeding salutations are *Khudai pa aman* (to the trust of God); he would reply *Khudai dar sara neki-oka* (may God do good to you). Falsehood in *kachery* is not looked upon as wrong, when balanced against saving a friend, or paying out an enemy. Evidence given by witnesses has to be accepted with the greatest caution. In their domestic habits they are very simple. Their dwellings are mean mud and lath cabins, full of vermin and foul air, and surrounded by cess-pools and heaps of every kind of filth. In their diet they are frugal and often abstemious, very few are intemperate. Their food is plain and wholesome, and almost entirely the produce of their cattle and lands. Milk in its various forms, the common cereals, vegetables, and meats, together with pot-herbs and edible fruits that grow wild, constitute the diet of the mass of the people. Sugar, and in some parts wild honey, is much used, but spirits are quite unknown. Tea is very little used and only by the rich; coffee is not even known by name. Tobacco for chewing, smoking and snuffing, is in too general use. Opium also is used to some extent, and so are the different preparations of Indian hemp, but mostly in the plain country and only amongst the abandoned and debauched, who are pointed at as disreputable characters and a disgrace to their names. In their persons the Patháns are singularly indifferent to cleanliness. Their ablutions seldom extend beyond the *aodas* or *wúzu* appointed as the necessary purification before prayers. Many wear clothes steeped in indigo to hide the dirt.

Amusements.

Most Afghán tribes have a natural fondness for field sports, such as hawking, hunting with dogs, and shooting. Frequently they combine with these pleasures the more exciting business of highway robbery, cattle-lifting, and burglary. With many these are the ordinary means of livelihood; otherwise the population is more or less wholly devoted to the care of their flocks and fields. Many take military service under the neighbouring governments, but none ever engage in the industrial or mechanical trades, and few have the capacity to manage the business of a merchant. All such are the special occupations of different classes of the vassal population. At home the Patháns are of a

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Amusements.

lively and merry disposition, and are very fond of music and poetry; to enjoy these they have frequent social gatherings at their village *hujrás*. The poetry possesses some merit, and is worthy of attention from us by way of encouragement. Their music, too, though noisy, and the result of vigorous performance, is not without its own peculiar merits, to judge from its exciting effects on a Patháu audience. In all cases the professional musicians belong to a distinct class, termed *dúm* and *mirási*. Their instruments are the *nagára* or drum, the *surnai*, or flageolet, and the *rabáb*, or violin. The last is often accompanied vocally. The *mirásis* are improvisatores and actors. Their recitations are of an epic character, generally some departed warrior of the tribe being the hero; but love songs and burlesques are also common subjects. Some of the last named are clever and witty, and do not spare the British officials who have become noted in the country. Often, however, both the recitation and acting are of quite a different character. The obscenity and beastliness of these equally with the others draw loud plaudits from the audience.

The women.

In their social gatherings and amusements, the men are never joined by their women. These have their own separate gatherings, where they sing and dance to the music of the *dúms* in an adjoining court, and on Fridays it is the custom for them to visit the grave-yards. The women, however, except on the regular festival days, to be mentioned further on, have few gatherings for amusement or recreation. They are mostly occupied with their several household duties, but find time also to visit each other from house to house, gossip, talk scandal, and do other quarrelling. With rare exceptions they are entirely uneducated, and are described as coarse and obscene in their conversation. They are kept as far as possible secluded; in public they are silent; and even the poorest classes always veil themselves before strangers. They are said to possess a martial spirit, and often urge their men to many a deed of blood to gratify their own private piques, or to resent some imagined or real slur on their honour. They exercise great influence over their husbands. Their daily occupations are the usual domestic duties of the household, such as fetching water, preparing butter, grinding corn, cooking, spinning cotton, &c. Often the wealthier classes engage in the lighter of these duties by way of occupation, but more frequently they are better employed with their dress, jewellery, and personal adornments, such as plaiting the hair, dyeing the hands and feet with *nákriza*, or *hinna*, and painting the eyelids with *ránga* or *surma*. The mass of the people have only one wife; but Kháns and wealthy men indulge themselves to the legal limit. The Mohmands of Pesháwar, it is said, do not follow the *shara* in this respect at any rate, but marry as many wives as they can afford. Instances of 7 and 8 wives are quoted, all of whom are considered lawful. Patháns are most suspicious and jealous of their women. It is quite enough for a man to see his wife

The women.

speaking to a stranger to arouse his passion. He at once suspects her fidelity, and straightway maltreats or murders her. The women are never allowed in public to associate with the men, though amongst themselves they enjoy a certain amount of liberty. The abuse or slander of a man's female relations is only to be wiped out in the blood of the slanderer; and not unfrequently the slandered one, whether the calumny be deserved or not, is murdered to begin with. The Patháns, though so jealous of them, treat their women with no respect or confidence, but look on them, as so much property in which their honour is invested, and to be watched and punished accordingly. Nevertheless elopements, termed *matiza*, are one of the most fruitful cause of feuds.

Games.

In Yusafzai and Hashtnagar a game called *skhai* is much played; it consists in holding up the left foot in the right hand, and hopping on one leg against an adversary; sides are made. Fighting rams and quails are amusements also much admired.

Birth.

The birth of a male child is an occasion of great rejoicing and feasting amongst the friends of the happy mother, who does not, however, partake in them till the forty days of her purification be accomplished; for during this period she is kept strictly secluded, ministered to by female friends, and made to observe the most absurdly superstitious rites before the final ablution that restores her once more to society. The birth of a female child is in no way noticed except as a misfortune.

Childhood.

About the eighth year, often much earlier, the boy is admitted into the fold of the Muhammadan church by the outward sign of circumcision. The ceremony involves some days of music, feasting and rejoicing. After the final dinner, it is customary for the guests to contribute money, according to their means, for the expenses of the entertainment. The general result is profitable to the host if a man of rank; but it is otherwise with the poor. After circumcision, the young Pathán is taught his creed and the ordinary forms of prayer, and is instructed in the principal tenets and observances of the Muhammadan religion, and this, with but few exceptions, is all the education he receives.

Manhood.

At twelve or fourteen years of age, he joins his father in out-door work, either tending the flock or working in the fields. From this time, also, he is obliged to sleep away from the rest of the family, and either spends the night in the *hujra* of his *kandi* with the rest of the bachelors, or if the season allows of it, sleeps at his father's *khirman*, or threshing-floor, or his *harat* or irrigation well. At twenty years of age, or thereabouts, he receives a portion of his father's land as his share of the patrimony, and seeks a wife if about to settle at home; otherwise he leaves his home and seeks a livelihood by military service in foreign countries.

Old age.

In the decline of life, he returns to his home, resumes his share in the land, and

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Old age.

spends the rest of his days ; if old, in idle ease, under the shade of his own fig tree, and seeks to make amends for the sins of his youth by a punctual performance of the stated prayers and extra devotions at the mosque of his forefathers. His last wishes are to be buried in the family grave in his own village cemetery. The Patháns are very particular on this point, and it is considered a point of honour to convey the bones or bodies of relatives dying in foreign lands, or distant places, to the village grave-yard. If already buried in another place, the relatives travel down, however far it may be, and, exhuming the body, carry up the bones for interment in their own village burial ground. The grave-yards are consequently often enormous and with the graves covered with round stones are a conspicuous feature of the country. To the east of Yusafzai the upright stones at the foot and head of the grave are often ornamented with incised wheels or figures of ships or shoes or other conventional objects. The largest grave-yard is perhaps that which extends along the high bank in Hashtnagar from Sherpao to Prang almost with a break, a distance of some eight miles. In most large grave-yards some saint is buried and there is a *ziárat* marked by a tree or trees and a flag with strips of coloured cloth tied to the branches.

Marriage contracts.

The marriages of the Afgháns of the district are usually determined by considerations of family convenience: it is very common for a man to marry his first cousin, and his deceased brother's wife is, by custom and opinion, his right (*haq*). Sometimes in out-of-the way places, the contract is made by mutual desire of parties well acquainted with each other. Overtures from a Dalazák, or other person not recognized as an Afghán, would not be enterained, although Afgháns have no objection to take the daughters of Hindkís as their wives. It is also usual to object to overtures for a younger daughter if there should still be an elder unmarried sister. The amount payable is fixed according to the position and means of the suitor ; it includes a sum of money for expenses, another for jewels ; this is allowed for in the dower (*mahar*) fixed, and is the only portion of the dower *paid* previous to marriage. A certain quantity of rice, *shakar* and *ghi* are also included in the demand. There is often a good deal of haggling about the amount demanded. As soon as the money is paid, betrothal (*kojhdan*) is made, and may or may not be followed immediately by the marriage ceremony (*wádah*). The ceremony is performed by the *imám*, after ascertaining from the relations who have been witnesses to the *kabúl iljab*, or acknowledgment of acceptance by the girl of her suitor. The amount of dower (*mahar*) varies very much ; it is usually settled at the same amount as has previously been fixed for other members of the family ; this is known as *mahar-i-misal*. It is common for the bride, if satisfied with her husband, to forego her right to dower, and it is always done if the husband

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at any time should become dangerously ill after marriage. The bride's own portion, received from her father and mother, is called *dhadzor parúnai.*

Marriage contracts. Betrothal.

Generally, the selection is made without previous acquaintance through the means of members of the *dúm* class, who are termed *raibar* or *dallál, i.e.,* "go between," or "agent." This class, both men and women, are the repository of the family secrets of the whole tribe; and, in their special calling, they play off the negotiating parties upon each other according as they are paid. They are very circumspect, however, and, for their own safety, keep their secrets to themselves. As soon as the parents of a girl have accepted the proposals of a candidate for their daughter's person, he visits the father in company with the *dallál* and takes with him presents for the parents and the object of his desires. If approved of, he is invited to visit again, when the amount of dowry is agreed to. If in possession of the requisite means the marriage day is fixed; if not, he is acknowledged as the betrother, and a period fixed for him to collect the dowry. As soon as the terms are agreed to, the father and the wooer drink *eau sucré* out of the same vessel, as a token that the compact is binding, and as a proof of good faith. After this ceremony the engagement is published, the friends of either party congratulate each other, and the hopeful benedict makes frequent or few visits, according to circumstances, with presents for his affianced, though he never sees her. The engagement is termed *kozhdan,* the dowry *máhar,* the youth *zalmai* or *chandghol,* the maid *peghla* or *chandghála,* the ceremony *nikáh,* the feast *wádah,* the procession *janj,* the bride *nawái,* the bridegroom *sakhtan,* the mother *mairman,* the father *máirah* the infant *máshum,* the girl *jinai,* and the boy *halak.*

The wedding.

The marriage festivities are called *shádi,* and consist of a wedding feast (*phwára*) and the procession or *janj* which accompanies the bridegroom to the bride's house. The *janj* comprises the friends of both parties. On the appointed day the bridegroom sets out with his friends, male and female, to the house of his bride; they go along in a divided procession, the men by themselves and the women by themselves, with music, singing and firing of matchlocks, &c. This party is termed *jánjián.* At the house of the bride they are welcomed by her party of friends, termed *mánjián.* The two parties coalesce, and the men and women in separate associations pass the day and night in feasting, music, and gossip. During the night the bride and bridegroom are made man and wife by the priest who, in the presence of witnesses, asks each party if they accept each other on the conditions he at the time names in detail. This repeated three times, and affirmative replies being received from each on all three occasions, the priest, naming both parties, declares them man and wife, and asks a blessing

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The wedding.

on their union. This is the *nikah*. Next morning the bridegroom takes his bride to his own home, and is conducted thither by his own *jánjián* with the usual demonstrations of happiness. The *mánjián* remain at the bride's house to comfort the parents. At his own house the bridegroom keeps the guests three days and nights occupied in feasting, music, &c.; then, dismissing them, unveils his bride, and sees her for the first time. Both parties receive presents from each of their friends; but it is an understood agreement that they in turn will make presents of the same value to each of them when a similar festival occurs in their respective families. Failing to do this, and to return jewels borrowed for the occasion, is a fruitful source of feuds. The eve of Friday or Monday are generally the days chosen by the husband for taking away his wife. The ceremony is generally performed in the month of *Shawál;* seldom in the month of *Muharram,* which is considered unlucky for marriages; and never during the *Ramazán,* or between it and the *loi akhtar* or *id-i-kurbán,* because the first is a period of fasting, and the second the time for making pilgrimages. All the expenses of the marriage are borne by the bridegroom. The expenses known as the *haktora* payable to the Khán or *malik* of the *kandi* in which the bride lives, include fees to the village servants, which are paid by the bridegroom and on his arrival with the *janj;* they usually amount to Rs. 10, and include payment to the village artizans, *imám* and *hak pagri* for the *malik*. The expenses fall on the bridegroom; to help him it is the custom for his friends to contribute sums (*nendra*), an equivalent for which he is expected to pay at their weddings. The cheapest marriage with a virgin (*peghla*) would probably not cost less than Rs. 100; an average one about Rs. 250; and for an *arbáb,* Khán, or leading man, the expenses might reach as much as Rs. 1,000, 2,000, and 3,000. In Yusafzai the large expenditure on weddings and presents to the bride's father is mainly responsible for many of the mortgages in that tract. The rites and ties are for the most part binding according to the Muhammadan code. But in this there is much variation in the different divisions of the tribe. The majority are content with one wife at a time, many marry two, and the chiefs and wealthy take the full number of four, besides as many concubines as they can afford to keep.

In some parts of Yusafzai and even elsewhere the bridegroom actually goes with his friends and carries off the bride and the wedding is performed in the bridegroom's house which is an interesting survival of old custom of which the ordinary *janj* only marks the decay.

Death.

Mourning for the dead appears to be the special duty of the women. When a death occurs in a family, the women of the *kandi,* or quarter, and others in the neighbourhood, repair to the house, and gathering round the corpse, which is for the purpose laid out on a bed in the court, perform the *vír,* of

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Death.

wuzár, the lamentation. It is a very mournful and impressive sight. The women, some twenty or thirty, if the deceased were a man of position, stand round the corpse and weep in concert, and in an accustomed manner and tone. They are led by the senior matron, who, advancing a step or two in front of the rest, slaps her face with both hands, and amidst loud sobs, exclaims in sharp, shrill, and hurried breaths, *hai! hai! huai!* alas! alas! woe, alas! and at the last syllable stamps one foot on the ground. The rest repeat in chorus after the leader, and continue the same exclamations and gestures with increasing vehemence and gesticulations for half an hour or more: by which time their faces are swelled from repeated slapping (at least those of the near relatives), the eyes are bloodshot and sore from the unusual drain of tears, the hair hangs in wild dishevelled locks, and the actors are more or less exhausted by the performance. The sound of the *wuzar*, or *vír*, can be heard at a considerable distance. Often the weepers divide into two parties, who repeat the *vír* in rapid succession, but in different keys; the one party commencing at the cadence of the others' exclamation. At the conclusion of the lamentation, the women retire. The body is then washed in the prescribed manner by one of the Shahkhel class, who for his labour gets his day's food and the clothes on the body. After the washing, the corpse is swathed in burial clothes—a winding sheet, in two pieces of coarse cotton cloth. One piece is wrapped all round the body, and the other is spread over its back and front from head to foot. The two great toes are fastened together with a string. In this state, placed on a bed and covered with a sheet, the corpse is carried off to the burial-ground, where round the grave are collected the priests of the quarter in which deceased resided, his relatives, friends, and a crowd of beggars and idlers. Women form no part of the assembly. On depositing the corpse near the grave, the assembly rise and stand in rows to its east and facing the west. The priest then advances a few paces and performs the prayers appointed for the burial of the dead in an audible and solemn voice, and is followed by the congregation repeating after him. At the conclusion of the prayers, the body is lowered into the grave, which lies north and south, and is next laid in the *lahad* with the face inclined to the west. The *lahad* is a small sepulchre on the west side of the grave or *kabar* and a little below the level of its floor. It is roomy enough to allow the corpse to sit up when summoned to render account of his life and deeds. After the body has been deposited in it, the *lahad* is shut off from the *kabar* by large flat bricks placed upright against its opening. The *kabar* is then filled up with earth, none of which reaches the corpse itself.

General statistics and distribution of religions.

Table No. VII shows the numbers in each *tahsíl* and in the whole district who follow each religion, as ascertained in the Census of 1891, and Table No. XLIII gives similar figures for towns.

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General statistics and distribution of religions.

Tables VI, Part I of Supplementary Table A, and Part E of Supplementary Table F. of the report of that census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalmán population by sect is shown in the margin. But it is believed that the number of Wahábís is under-estimated, and that of Shiáhs somewhat overstated. The Patháns of Pesháwar are bigoted Sunnís; and the Shiáhs are almost wholly confined to the city itself. The sects of the Christian population are given in Part I of Supplementary Table A of the Census Report, but the figures are for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by tahsils can be gathered from the figures of Table No. VII; and regarding the population as a whole no more detailed information as to locality is available. But the landowning classes are wholly, and the village menials almost entirely, Musalmáns, the Hindús and Sikhs being confined to the mercantile classes, their priests and the camp-followers of the cantonments. The people of the district are nearly all Sunnís, or followers of the traditions of the four Sunni sects called after the respective doctors whose tenets they have adoped; the Afgháns generally belong to the sect known as Hanafis. In all matters of outward form, the keeping of fasts and saying of prayers, they are most particular. The prayers consist of two parts, *farz* and *sunat*; the former must be repeated, the latter may be omitted in case of pressing hurry. Before any prayer can be repeated, ablution by *audás* or, in the absence of water purification by *tayamam* must be performed. The religious man is easily told by his always being

Sects.	Rural population.	Total population
Sunnis	1,000	995
Shiáhs	0·3	5·4
Wahábís	0·1	0·1

Religion.	Rural population.	Urban population.	Total population.
Hindu	331	1,860	663
Sikh	23	158	52
Musalmán ...	9,645	7,664	9,215
Christian ...	1	315	69

on the look-out to avoid contact with what he considers impurities dogs are his chief aversion. There are five fixed prayers, the first at *sahra*, *i.e.*, at daylight, *mazpakhin* at noon, *mazdigar* afternoon, *mazkham* at sunset, and *mazkhotan* at evening.

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Social and Religious Life.

Superstition.

Dr. Bellew thus describes the superstitious character of the Patháns:—

"Their superstition is incredible and has no limits. Miracles, charms, and omens are believed in as a matter of course. An inordinate reverence for saints and the religious classes generally is universal, and their absurdly impossible and contradictory dicta are received and acted on with eager credulity. The *ziárat*, or "sacred shrine," is habitually resorted to by all classes and both sexes. At these the devotees confess their sins and implore forgiveness, unburden their hearts of all manner of secret desires, and beseech favours, all in the full belief of a sure hearing and answer. The wayfarer never passes one without checking his steps to render obeisance or invoke a blessing. The people pride themselves on these outward signs of a holy life, and boast of their love and reverence for their pure prophet, and his "blessed religion," and congratulate themselves on their resigned obedience to his commands as conveyed to them through their holy men and priests. With all this, however, they never allow their religion or its ordinances to stand in the way of their desires when these run counter to them. In their religious tenets they are Sunni Muhammadans, and distinguish themselves as *chháriáris*. In common with other Musalmáns, they hold the observance of prayer, alms, fasts, and pilgrimage to be the binding and fundamental duties of their religion. To omit any of these is considered a great sin, and if persevered in exposes the offender to excommunication as an infidel. The observance of prayer, especially with the appointed ceremonies and at the fixed periods, is deemed the most important duty, and is less neglected than any of the others."

Some of the *ziárats* are very holy and all riders must dismount when passing. It is also a matter of some importance on which hand the shrine should be left in passing. Failure to observe the proper practice even by *Káfirs* is said to have entailed in some cases serious consequences, as in the case of the shrine at Shamshattu where a European officer did not dismount and soon after sustained a severe fall.

Alms.

The distribution of alms is very generally observed by all classes according to their means. The priesthood, widows, orphans, maimed, blind, aged, &c., are the recipients. Alms are sometimes given in money, but more generally they are gifts from the produce of the fields or flocks, &c. None of the Yusafzai pay the *ushr*, or tithe for the support of the church, though its exaction has frequently been attempted. Their objection is that by so doing they would acknowledge themselves the subjects of a sovereign, whereas it is the glory of most of the tribe to boast of the independence they maintain. The fast of *Ramazán* is very strictly kept from sunrise to sunset every day throughout the month, and is considered a meritorious penance, ensuring abundant future reward. Only travellers and invalids are allowed to eat during the fast: children are classed with the latter. The knowledge of the tribes in the plain is little more than that possessed by their brethren in the hills; their bigotry and superstition is great. Everywhere Mulláhs, Shekhs and Sayads are objects of reverence, whose temporal wants are freely attended to. Mullahs of note attract to their mosques a number of wandering adventurers from other countries known

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as a *tálib-ilm* or seekers after learning ; but who are most frequently idle vagabonds, ready to join in any piece of mischief which comes in their way : and sometimes the regularly employed spies of robbers and dacoits.

Religion of women.

The women are even more superstitious and religiously disposed than the men ; and their credulity increases with the absurdity of what is offered for their belief. They are very fond of visiting the *ziárats* and the graves of departed relatives. On Fridays, it is a common sight to find the village grave-yards and *ziárat* enclosures crowded with troops of women, old and young. Some in silence move about between the graves, strewing them with flowers, or pebbles, or bits of pottery. Others sit down and indugle their grief for a lost dear one in loud sobs and wailings of the deepest sorrow, and for hours together call to the dead in the most affectionate terms mingled with loving rebukes for deserting his own to the cares and toils of a weary life.

Priests—*Mulláhs.*

The *mulláhs* or priests, as distinguished from the *astánadárs*, who may or may not be devoted to a religious life, are the active portion of the clergy. They are of four classes : the *imám*, the *mulláh* proper, the *shekh*, and the *tálib-ul-ilm*. They are for the most part lamentably ignorant. The *imám* is the leader of the congregation belonging to a mosque, or *jumáat*, the head official attached to it. The *mulláh* is an ordinary priest. There are generally several attached to each mosque. They call the *azan* and perform the prayers and other duties of the *imam* in his absence. They are mostly occupied in teaching the village children. They often succeed to the office of *imam*. The *shekh* is one who, relinquishing worldly pleasures, becomes the disciple or *muríd* of some *buzrg* or saint. Neither the title nor occupation is hereditary. The *tálib-ul-ilm*, or " seeker of wisdom," is the name applied to a mixed class of vagrants and idlers who, under the pretence of devoting themselves to religion, wander from country to country, and, on the whole lead an agreeable and easy life. All these divisions of the *mulláh* community are supported by the produce of rent-free lands attached to the mosques on which they quarter themselves. They also receive periodical presents of clothes and daily supplies of food from the people of the *kandi* or quarter in which their mosques are situated. The class of holy men is described in the next section of the chapter.

Pilgrimages.

The proper place of pilgrimage is Mecca ; but as few are able to undertake so great a journey, the mass of the people go the round of the *ziárats* in their own vicinity. There are three principal places of pilgrimage, and each has its own fixed annual festival. These are the Jhandah at Pesháwar, Káka Sáhib in the Khattak country, and Pír Bába in Bunér. The

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Pilgrimages.

first two festivals are termed *mela*, and last three or four days each. Immense crowds of holiday folk assemble at these shrines, at appointed times, once a year; before the *Ramazán* at Pesháwar for the Jhandáh *mela*,* and in the month of *Rajab* for the Káka Sáhib *mela* Numbers of Hindús and petty traders attend at these festivals, and in temporary booths open out shops for the sale of a vast variety of merchandise. Bands of musicians, actors, &c., move about the crowd, delighting the women and children with their obscene jests and disreputable performances. The men are amused by wrestlers, conjurors, &c., and vie with each other in equestrian exercises (*neza bázi*), trials of strength, and other athletic sports. Gamesters and prostitutes also are present, and reap rich harvests from their victims. In these festivals enemies often meet and settle their disputes with their swords. Previous to the British rule, these assemblages were always very unruly and disorderly crowds, and much blood was spilt. Now, however, they are better conducted, but still four or five deaths from violence may occur. At the Pír Bába *ziárat* there is no *mela* owing to the unsettled state of the country. It is a sober place of pilgrimage. In the spring, however, parties of both Muhammadans and Hindús collecting there, set out for the *ziárat* of Jogiano Sar on the summit of the Tortaba spur of the Ilam mountain. Here they encamp for three days, and in separate parties enjoy a season of recreation, described as a mixture of religious devotion and debauchery. The people going to this festival (which is termed by the Hindús *Rámtakht*) collect a sum of four or five hundred rupees for the chief of the district, before he ensures their safety. Frequently, when the country is actively disturbed, the festival is altogether passed over.

*In honour of Sakhi Sarwar.—*Ed.*

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A list of the principal religious and festive gatherings.

A list of the principal fairs and religious gatherings is given in the statement below:—

List of the principal Muhammadan Religious Gatherings.

No.	Name of principal gatherings.	Date.	REMARKS.
1	*Ziárat* Káka Sáhib.	16th to 24th *Rajab.*	This religious festival is held yearly at the village of *Ziárat* in the Khattak country to commemorate the anniversary of Shekh Rahmkar's (better known as Káka Sáhib) death: it lasts eight or nine days. Large crowds (50,000) assemble and make offerings at the shrine; the proceeds are divided among the descendants of Káka Sáhib. On the 7th or 8th day the flesh of sheep and goats is buried, and a general scramble made for it by the holiday folk, under a shower of stones thrown by the Kákakhels and Mojawars of the shrine. The idea is that no harm can be inflicted, but there are broken heads at times. Water used to be a great difficulty and sold for an anna a *ghara* but in 1892 a supply was brought from a stream about 1½ miles off in pipes which has to a great extent met the difficulty.
2	*Idul fitar-warukai Akhtar.*	1st *Shawál*	This religious festival is celebrated from the 1st to the 3rd of Shawál, the 10th month, the next after Ramazan. On the first day about 9 o'clock, after having given the usual *khairat* to the poor, the people dressed in new and clean clothes, assemble in the mosques and perform prayers. The remainder of the day is spent in visiting and congratulations: the second day is the *mela* day, and is now held on the open ground, near the cattle *sarai* on the right of the Grand Trunk Road, looking towards Attock. On the third day another *mela* is held at the Chitta Gumbat, in the Gullozai village boundaries.
3	*Idulzuha loé Akhtar.*	10th *Zulhija.*	This religious festival, called the great festival, commences on the 10th of *Zulhija*, the last month of the year, and, like the other, lasts three days; wealthy persons slay sheep and goats, the flesh of which is distributed among their friends, relatives and the poor. With the exception of sacrificing, the same customs are observed as at the minor festival and the festival is held in the same place. The minor festival is observed with more rejoicing, probably owing to the fast of one month previously gone through.
4	*Moharram* ...	10th *Moharram*	This day is held sacred because it is the anniversary of the day on which Imám Husen, the Prophet's grandson, was slain at the battle of the plain of Karballa. It is also believed to be the day in which the first meeting of Adam and Eve took place after they were cast out of Paradise, and that on which Noah left the Ark. Alms-giving, and other good works, are incumbent on all.
5	*Jhandah* ...	1st or 2nd Monday of *Naggar*	The festival known as the *Jhandah mela* is held yearly, near the city at the open space near the cattle market, to commemorate the anniversary of Sakhi Sarwar's death; it lasts only one day. There is no shrine, and the festival is often put off a day or two in the event of rain, or any other cause preventing a large assembly. There are lines of temporary shops erected, and a good deal of business transacted. The name *Jhandah* is owing to the large show of flags erected by the *fakirs*.

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A list of the principal religious and festive gatherings.

The chief Hindu festivals are the *Baisákhi*, held in April, and the *Dosaihra* in September or October. The former takes place at the Gorakhnáth tank, near Bábu Garhi, and the latter near the city, on the land known as the *jabba*. They attract large crowds.

The Peshâwar Mission.

The Church Missionary Society established its Mission to the Afgháns at Pesháwar in 1855, in response to an offer of Rs. 10,000 from Major W. J. Martin. At the time some apprehension of danger was felt regarding the propagation of Christianity in so bigoted a stronghold of Muhammadanism, and when the Pesháwar Mission was first started, an officer of the station put his name down on the subscription list for "one rupee towards a Dean and Adam's revolver for the first missionary." These apprehensions have been shown by experience to have been wholly without foundation. The first missionaries were the Revd. Dr. Pfander, the Revd. Robert Clark, M.A., and Major Martin. Dr. Pfander was the eminent controversialist, the author of the *Mizán-ul-Haqq*, and other works. The Pesháwar Mission has suffered much from the sickness and death of its members, the following having died at Pesháwar:—Revd. T. Teiting, M.A., 1862; Revd. R. E. Clark, B.A., 1863; Revd. J. Stevenson, 1866; Revd. J. W. Knott, M.A., 1870; Mrs. Alice Wade, 1871; Miss A. Norman of the Zenána Mission in 1884; and several others have been invalided. Soon after the establishment of the Church Missionary Society's Mission at Pesháwar, the Revd. Isidore Lowenthal, of the American Presbyterian Mission, arrived, and engaged himself in the translation of the New Testament into Pashto, the language of the Afgháns, which was printed and published in 1863 at Hertford. Mr. Lowenthal was accidentally shot by his watchman, April 27th, 1864.

The Mission has now Branch Missions at Nowshera, Mardán and Haripur in Hazára, and it is hoped that a Medical Mission will very soon be at work in the Pesháwar district.

The present Missionary clergy of the Church Missionary Society stationed at Pesháwar are the Revd. W. Thwaites, Revd. C. Field, M.A., the Revd. Imám Shah. The Central Mission House is situated at the side of cantonments next the city and opposite the well known Muhammadan shrine called the Nau-Gaza, or the shrine of the saint who was nine yards long. It contains a valuable library of about 4,000 volumes including a unique collection of Pashto manuscripts. At the corner of the Mission compound, and opposite the Cantonment Railway Station, is a cold-water well constructed by Pathán friends to the memory of the late Henry Thorpe Robinson, M. A., of the Bengal Civil Service, and presented to the Pesháwar Mission for the use of its native guests. Within the compound is a hostel for Afghán boys, pupils of the Edwardes

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The Peshâwar Mission.

Church Mission High School. These boys are for the most part sons of Afghán gentlemen residing in Yusafzai. There is also a *hujra* or guest-house for the reception and entertainment of Afghán visitors and travellers.

The City Mission House in the Ghorkhattri is now the residence of the lady missionaries connected with the Church of England Zenána Missionary Society. This Mission is partly medical and partly evangelistic and educational. The present staff of missionaries is as follows: – Miss Mitcheson, M. D., Miss Werthmuller and Miss Kutter, and connected with the Duchess of Connaught Hospital which stands on a piece of ground near the Ghorkhattri, and connected with the Evangelistic and Educational Department of the Mission, Miss Phillips and Miss Houghton. There is a large staff of native assistants in connection with both the Departments of the Zenána Mission work. Amir Sher Ali Khan during his visit, in March 1869, resided in this house at the invitation of the Missionary clergy. The Mission Church, which is dedicated to all saints, is a saracenic structure erected to the memory of departed missionaries, and is situated in the city near the Kohát Gate and the Mission School. It is 80 feet long and has two small transepts, an apse, and a bell tower. The west window, which is of richly stained glass, is erected to the memory of the late Sir Herbert Edwardes. Close to the Church is the Parsonage, the residence of the Revd. Imám Shah, and also the Church Library for the use of the Christians and a reading room. The number of Christians on the rolls of the Peshâwar Mission Church is about 50, some of whom are converted Afgháns. The services, which are in Hindustáni, are held daily, morning and evening. The Native Christian cemetery is situated about a mile from the Kohát Gate. It is on the site of an old European and American cemetery used at the time of the first British occupation of Peshâwar in 1849-50.

The literary efforts of the Peshâwar Mission have been chiefly confined to the translation of the Scripture into Pashto. The whole Bible has now been translated, in which work the Peshâwar Mission gave considerable help as also in the translation of the Book of Common Prayer into Pashto. Several Pashto tracts and hymns and a few controversial and religious books have been translated, and have been either published or are now awaiting publication.

The Martin Lecture Hall and Institute, in connection with the Mission and the Mission Schools are also interesting and useful institutions.

Mission Schools.

The Edwardes Collegiate (Mission) School is the Educational Institution of the Church Missionary Society in the city of Peshâwar established A. D. 1855. It is a large and convenient building with an oriental portico situated immediately opposite the Kohát Gate of the city. It consists of a large central hall and numerous class rooms. A portion of the building still shows the remains of the apartments once occupied by

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Mission School.

the harem of the Bárakzai Sardár Yár Muhammad Khán. The school educates up to the Matriculation Standard of the Calcutta and Punjab Universities, and has 400 pupils, many of whom are sons of Afghán gentlemen. Though the number of pupils is not so large as formerly, this is easily to be accounted for. The Mission School was at one time the only Anglo-Vernacular Educational Institution in Peshâwar. The desire for education has spread and with it too there has sprung up in some quarters a very easily understood objection to Mission School religious teaching. The result is there are now three other schools in the city of Peshâwar teaching up to the Entrance Standard of the Punjab University, but the Edwardes School, which once stood alone in Peshâwar, has well maintained its place in the educational race. This school draws a grant-in-aid from Government of Rs. 330 per month, and the monthly fees amount to about Rs. 250 per mensem. The pupils receive instruction in English, Persian and Urdu, and there are also Arabic and Sanskrit classes. In the presence of other schools, which any one objecting to the teaching of Christianity can attend, religious teaching is now compulsory. The Educational Staff consists of the Revd. W. Thwaites, Manager, Mr. T. A. Brooks, Officiating Principal and Headmaster, Mr. Sturgeon, and Lála Datta Mal, Assistant Masters, and a large staff of Anglo-Vernacular and Vernacular teachers. Female education is now carried on under the superintendence of the Zenána Missionaries, and Miss Phillips has two or three schools in different parts of the city.

Connected with the Edwardes School there are two Branch Schools, one in Karímpura in the city and the other in the cantonments.

There is also a small Mission School in Utmanzai in Hashtnagar.

The Peshâwar Zenana Medical Mission and the Duchess of Connaught Hospital.

The Medical Mission was begun in a small way in 1884, with one small dispensary, to which but few women ventured, for fear that they would be confronted by a medical man. In 1886, a few empty store rooms were altered and adapted to serve as a hospital. This was the nucleus of the present Duchess of Connaught Zenána Hospital near the Ghorkhattri in the city of Peshâwar. At that time there were three small rather dark, ill-ventilated rooms containing six beds and a cot. Now in nine years' time there is a fine roomy and well-ventilated ward containing twenty beds and four small rooms, with one or two beds in each for private cases, making a total of twenty-six beds in all.

Her Royal Highness the Duchess of Connaught, who had visited Peshâwar in the first year of the Medical Mission and had

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The Peshâwar Zenana Medical Mission and the Duchess of Connaught Hospital.

become its Patroness graciously consented that the hospital should bear her name The foundation stone was laid in 1894 by Mrs. Udny, the wife of the Commissioner of Peshâwar, and it was completed and set apart for its special work by a service of dedication in October 1895.

At present the hospital consists of the following buildings:—To the right of the entrance gate is the dispensary block containing two consulting rooms, surgery, examination room, drug store and dispensary. At right angles to the dispensary is the Barwise memorial block, which at present forms the entire hospital, and consists of one large ward and four small corner rooms. One of these has at present to be used as an operating room and for the surgical ward and theatre, which, as also the maternity ward, are still unbuilt.

It is hoped that a Blind School may be started in the premises of the old hospital. One of the workers has studied basket making and the blind type for this purpose, There is also a guest-house in connection with this hospital, where many women are received for a limited number of days free of charge. This branch is supported by friends in Chelsea, London, S. W., and is a very useful adjunct to the work.

A comparative statement of the work since it started will be interesting. Dividing the period into two groups of five years' each, it is clearly shown by the testimony of figures how it has silently and gradually developed. During the first period 1884—89 the visits to patients in their houses were 3,000, those attended in the dispensary, 13,500.

In the second period 1890—95 the visits to patients in their homes numbered 6,505; in hospital 1,012; at the dispensary 30,913.

It should be mentioned that the work has been unavoidably closed for fully five months in two years running owing to the illness of the workers and the smallness of the staff.

During the year ending December 1895 the number of in-patients was 183, dispensary patients 3,688, private patients in Zenânas 274, number of medical visits 221.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each tahsil and for the whole district. More detailed information will be found in Table No. X of the Census Report for 1891, while in Chapter IX of the same report the several languages are briefly discussed. The figures in the margin give the distribution

Language.	Proportion per 10,000 of population.
Hindustáni	151
Dogri	...
Kashmíri	17
Punjábi	1,711
Pashtu	7,993
All Indian Languages ...	9,884
Non-Indian Languages...	116

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Language.

of every 10,000 of the population by language, omiting small figures. Punjábi is spoken in the Khálsa *iláka*, and by Hindús and Hindkís all over the district. Dogri and Kashmíri are spoken by immigrants from Kahsmír and Jammu, and Gujari by the Gujar shepherds of the hills. Hindustáni is chiefly confined to the troops and camp-followers. The mother tongue of the inhabitants of the Pesháwar district of Afghán descent (except the Khattaks) is the Pakhto, or northern (usually, but erroneously, styled the eastern) dialect of Afgháni. This dialect is also spoken by the miscellaneous classes of naturalized settlers who reside in the valley. It differs in many respects from Pashto or the southern (usually, but erroneously, styled the western) dialect, mainly in employing *kh* in lieu of the sibilant *sh*, and the hard *g* for the softer *zh* which prevail in the latter. The Pakhto of Hashtnagar and Yusafzai is noted for its purity, both of idiom and pronunciation. The Khattaks of the district speak the soft or Pashto dialect. The name Pakhtun, an Afghán (plural Pakhtanah), by which a Pathán designates himself in his own language, has been variously derived. Dr. Trumpp agrees with Lassen, and traces it back to the *Paktues* mentioned by Herodotus ; whilst Raverty relies on the Afghán tradition that Pakht, or Pasht, in the vicinity of Kesar-ghar, in the Sulemán range, was the head-quarters of Afghána, the commander-in-chief of King Solomon, and derives thence the name of the language, Pakhto or Pashto, and of the people, Pakhtun or Pashtun. The Afghán language was, there is every reason to believe, for an extended period purely colloquial. The first prose work connected with it, of which there is information, is entitled Sarah or "The Pure," of which according to Raverty Akhund Darweza (A.D. 1550) wrote that it had been in the possession of the Yusafzais for some period before his time. The title is an Arabic one, and Raverty does not say in what language it was written. The earliest prose work was by Sheikh Mali, Yusafzai, in A.D. 1417. It is a history of the Yusafzais, related their conquests, and recorded the distribution of the property held by the tribe. No copy, however, of this work is procurable. The earliest Afghán poetry was by one Mullah Arzani, who flourished in A.D. 1550. Their great poet was Khushál Khán, the renowned Khattak Chief : he was born in A.D. 1613 and died 1691 ; he must have had a good opinion of himself, having recorded that he was grateful to God for many things ; but above all that he was Khushál Khán, Khattak.

The principal works from the pens of European authors are six—four grammars and two dictionaries. The grammars are Vaughan's (1854), Raverty (1855), Bellew (1867), and Trumpp (1873). The lexicons are by Raverty, 1860, and Bellew, 1867. The following works have been published by Major T. C. Plowden, Bengal Army :—A translation into English of the

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—
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Language.

Kalíd-i-Afgháni, the Government text-book, with copious notes; idiomatic Pakhto colloquial sentences, in parts; a Grammar and Syntax of Pakhto, or the north dialect of Afgháni, as spoken in British Afgháníståu. In Appendix D to Captain Hastings' Settlement Report will be found lists of every work in the language.

Education.

Table No. XIII gives statistics of education as ascertained at the census of 1891 for each religion and for the total population of each tahsil. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII. The distribution of the scholars at these schools by religion and the occupations of their fathers as it stood in 1896-97 is shown in the margin. The Mission Schools of the district have been described above. The accomplishments of reading and writing were chiefly confined to the priestly class, but of late many of the young men of good family have learnt, besides a smattering of Arabic and Persian, to read and write Urdu, as they see it is their only chance of obtaining employment in the civil and police branches. Few, if any, of the ordinary landed proprietors can read or write, but the rising generation, with its better opportunities of education, will not be so deficient as the present one. The women as a rule are quite uneducated.

Education.		Rural population.	Total population.
Males.	Under instruction ..	106	204
	Can read and write	243	626
Females.	Under instruction...	11	20
	Can read and write	17	45

Details.	Boys.	Girls.
Europeans and Eurasians ..	...	...
Native Christians	...	...
Hindús	407	...
Musalmáns	2,263	...
Sikhs	89	...
Others	...	...
Children of agriculturists ...	1,833	...
" of non-agriculturists	926	...

Character and disposition of the people.

The character and disposition of the people are described in the following paragraphs, which are taken from Captain Hastings' Settlement Report. Tables Nos. XL, XLI and XLII give statistics of crime, while Table No. XXXV shows the consumption of liquors and narcotic stimulants :—

Physical characteristics of Pathán tribes.

"The Afgháns generally, and especially the Mandanr and Muhammadzai, are manly, muscular and full-statured; their complexions are dark without being black; and many of them have a Jewish cast of features which, added to a look of high bearing especially noticeable in some of the Arbáb and Khánkhel families, make them a handsome race. The inhabitants of the Peshâwar valley differ from each other in physical characteristics according to the nature of the locality in which they dwell. Thus the Khattaks, who occupy the hilly tract forming the southern boundary of the valley, are the finest, tallest and heaviest of

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Physical characteristics of Pathán tribes.

all the Peshâwar tribes. Of twelve Khattak men between the ages of 25 and 45 years weighed and measured by Dr. Bellew, the tallest measured 5 feet $11\frac{10}{12}$ inches and weighed 149lbs. 12ozs. The shortest measured 5 feet 3 inches and weighed 107lbs. 12ozs. The average height was 5 feet $7\frac{5}{12}$ inches and the average weight 125lbs. 13ozs. The Yusafzai, who inhabit the open elevated plain in the northern and central parts of the valley, come next to the Khattaks in size and weight. The tallest man measured was 5 feet $8\frac{10}{12}$ inches and weighed 130lbs., the shortest 5 feet 3 inches and 111lbs. The average height was 5 feet $5\frac{11}{12}$ inches, and weight 118lbs. 13ozs. Next in order came the Mohmands, located on the elevated but ill-ventilated tract occupying the south-western corner of the valley. Of twelve of these men the tallest was 5 feet $8\frac{9}{12}$ inches, and weighed 126lbs. 6ozs. The shortest was 5 feet $1\frac{5}{12}$ inches, and weighed 102lbs. 4ozs. The average height was 5 feet $5\frac{5}{12}$ inches, and weight 116lbs. 12ozs. Inferior to these again are the inhabitants of the low marshy tracts of Doába and Daudzai. Of these the tallest measured was 5 feet $8\frac{10}{12}$ inches, and weighed 150lbs.; the shortest was 5 feet $1\frac{11}{12}$ inches, and 89lbs. 8ozs. The average height was 5 feet $4\frac{5}{12}$ inches, and weight 111lbs. 15ozs. The inhabitants of the city are still more inferior as a whole. The tallest measured was 5 feet $7\frac{6}{12}$ inches, and 135lbs. The shortest was 5 feet 1 inch, and 103lbs. 1oz. The average height was only 5 feet $4\frac{3}{12}$ inches, and 183lbs. 1oz.

Character of the people.

"The Patháns are a lively people, superstitious beyond belief and proud to a degree, but brave and hospitable, two virtues compensating for many vices, among which may be mentioned distrustfulness, envy, resentment and vindictiveness. The chief occupation of the mass is agriculture; they seldom engage in trade or handicraft, because they have no capacity for it, and look down upon these means of gaining a livelihood. The wealthier men are very fond of hawking; all have the bump of destructiveness strongly developed, which they call *shikár*, but they have no idea of sport as sportsmen understand the term. A soldier's life has a charm for the younger men, many of whom are enlisted in the native infantry regiments and make good soldiers. Festive gatherings are frequent, either at the shrines of popular saints, or at centrical places where such meetings are held periodically, and where people seem to come together, not to buy or sell or even to quarrel, but simply to make a noise and be happy. Tilting, shooting at a mark, racing and wild music relieve the monotony; whilst the boisterous groups of children and young lads to be seen at these fairs as well as in the villages, are a sure indication that this happiness is not merely a holiday garb, but attends the Afghán in his home, be he peasant or noble. As a rule they are orderly and pass away the time vieing with one another in equestrian exercises, *neza bazi*, and shooting, relieved by songs (*landai*) and their wild *surnai* music. They are not, as a rule, athletes—wrestling, racing on foot, or performing feats of strength do not form a part of the village youth's amusements, and this does not wear off in manhood when they mix with Punjabis and Sikhs after enlistment. An Afghán thinks a Punjabi or Sikh who appears in a semi-nude state for gymnastics as utterly without shame. Their love of home is great; this, coupled with pride, keeps many younger members of good families wasting their lives in Peshâwar with next to nothing to live upon. It is also attributable to a custom which does not allow their wives to accompany them when they leave their homes. Service too in the army or civil department for young men of good family generally commences on such low pay as to render their living, and keeping the follower or two who would usually accompany them, impossible.

"According to their neighbours, the Patháns are said to be naturally very avaricious and grasping, selfish, and merciless, strangers to affection and without gratitude. They have all these faults, but the condemnation is too sweeping and severe. Though not always sincere in their manners, the Patháns observe many outward forms of courtesy towards each other and strangers that one would not expect in a people living the disturbed and violent life they do. Not to return the *salám* is always considered wrong, and not unfrequently is taken as a personal slight, and avenged accordingly. Friends meeting after a long absence, embrace, and in fervent phrases inquire of each other's welfare, never stopping to give a due reply in the midst of their counter-gabblings. They are very amenable to the orders of authority; a single *chaprási* is enough sometimes to stop a riot and often sufficient to bring in two factions, ready to fight one another on the slightest provocation. It is often difficult to make them understand the why and wherefore of procedure; they will not, or pretend not to do so, but they fully understand the meaning of the word *hukm* (order).

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Character of the people.

Pride and code of honour.

"The pride of the Afghâns is a marked feature of their national character. It is also a prominent one of the Yusafzai. They eternally boast of their descent their prowess in arms, and their independence, and cap all by 'Am I no a Pakhtun?' This exaggerated notion of their own honour (*Nangi-Pakhtana*) affords the most remarkable illustration of their pride. Any slight or insult t it is instantly resented. The existence of such sentiments amongst them is very strange, for they glory in being robbers, admit that they are avaricious, and can not deny the character they have acquired for faithlessness. The distinctive law of *Nang-i-Pukhtana* are very numerous, both as regards their dealings with their own race and with strangers. The chief are *Nanawatai*, *Badal*, and *Mailmastai* By *Nanawatai*, or "the entering in," the Pakhtun is expected, at the sacrifice o his own life and property, if necessary, to shelter and protect any one who i extremity may flee to his threshold and seek an asylum under his roof. This applies even to the protector's own enemies, and by some tribes the asylum i extended to all living creatures, man or brute or fowl; but the protection i only vouchsafed within the limits of the threshold or premises. Beyond these the host himself may be the first to injure the late *protégé*. *Badal* or retaliation, must be exacted for every and the slightest personal injury or insult, or for damage to property. Where the avenger takes the life of his victim in retaliation for the murder of one of his relatives, it is termed *kisás*. The laws of *mailmastai* bind the Pakhtun to feed and shelter any traveller arriving at his house and demanding them, and much of the debt is caused by the hospitality exercised. Hospitality above all things wins the heart of an Afghán; the hospitable men are the most popular, while a saving man is called a *shúm* (miser) and possesses but little influence. To omit or disregard any of these observances exposes the Pakhtun to the ridicule and scorn of his associates, and more especially as regards the *badal* and *kisás*. These are never forgotten, and whilst aptly illustrating the revengeful spirit of the people, show the means by which it is kept up. It is a common thing for injuries received by one generation to be revenged by their representatives of the next, or even by those two or three generations further removed. Children in their infancy are impressed with this necessity as the object of their lives.

Crime.

"Crime is prevalent, and connected, as the people generally say, with *zan*, *zar* or *zamin*, *i. e.*, woman, money or land. The murders are more numerous than elsewhere in the Punjab; many originate from old blood feuds, and no small number are the result of quarrels regarding women and boys, the object of un natural lust, one of the vices of the district. Section 32 of the Arms Act is no in force, and consequently there is no difficulty in finding the means to commi murder, which is often effected by carefully planned midnight assassinations cruel and brutal in their character. Cattle poisoning and rick burning are als common; they are the usual means of gratifying spite. For a marked reduction in crime, time is required. A generation or two hence, when the present cod of their forefathers, which encourages the committal of reprisals for certain act is a matter of history, and a man is not looked down upon for declining to tak the law into his own hands, then only a fixed noticeable reduction may be ex pected. The introduction of section 32 of the Arms Act in the interior village of tahsíls where crime has been prevalent will certainly have a deterrent effec as regards other parts of the district, for if there is one thing a Pathán values, i is arms and the privileges of wearing them."

Captain Hastings, who knew the people well, writes :—

Change in people since annexation; probable future change.

"The people are very different to what they were at the commencement o British rule, to judge from the difference I myself can see, during the last 1 years; it is most apparent in Yusafzai, some villages of which tahsíl were almos independent and but little interfered with. These villages used a few years ag to settle their disputes according to their own Pathán code, but latterly they hav learnt, and acknowledge, that the Government is strong, just, and very differen to any former governments. It is nothing unusual for villagers who never dream of using our courts, to use them freely for even small matters. But although wit our rule, life and property are undoubtedly more secure, and justice is availabl to all, still I think the mass of the people would prefer to revert to the old stat of affairs; they have not learned to like us, although they fear and admire us i many things, and also fully appreciate the justice of much that is done. B degrees the people, under the influence of our strong government, coupled with th many local improvements of canals, bridges, roads and wells yearly being carrie on, will change from a hardy, warlike race to a peaceful agricultural class, an with this change may be expected a great decrease to serious crime."

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Change in people since annexation; probable future change.

So Dr. Bellew writes of the Yusafzai:—

"For those of the Yusafzai tribes who have come under British rule, the conditions of life have in a measure become changed for the better. To outward appearance, the turbulent, restless, and savage Yusafzai of but a few years ago is now a peaceful, well-behaved, and industrious agriculturist—a remarkable contrast to his still savage and faithless brother in the hills, beyond the influence of British rule. Such is the result brought about by a strong, just, and merciful Government under which life and property are secure, the fruits of industry reaped by the labourer, and liberty of speech and action, so far as not seditious or criminal, unhindered; whilst a justice, such as was before unknown to them, is now available with equal facility to all, of whatever tribe, creed or rank. That these blessings are appreciated by the people is made apparent by the improvement of their condition during late years, and the influx of settlers from beyond the border. Indeed, they themselves, though owning many discontented characters, admit the blessings of their present condition as compared with their former state of life. The villager now never troubles himself with anxieties as to the safety of his cattle or crops, and is not always on the watch for an enemy in every corner. The alarm drum now is never heard, and the youths are untutored in the use of arms. Owing to their long enjoyment of peace and ease, and their confidence in the strength of the Government, many have sold their arms to tribes beyond the border. Despite all these advantages the mass of the people would gladly revert to their former state of barbarism and anarchy, for they have not yet learned to like their beneficent rulers, though they cannot deny being satisfied with the results of their government."

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures below show the working of the old income tax for the only three years for which details are available, with the figures of the new income tax from 1892-93 to 1896-97 for purposes of comparison—

Class.	Assessment.	1869-70.	1870-71.	1871-72.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.
I	Number taxed ...	626	281	160	813	802	721	667	690
	Amount of tax, Rs.	6,475	5,479	1,371	9,100	8,580	8,010	7,750	7,760
II	Number taxed ...	105	86	69	316	327	337	321	331
	Amount of tax, Rs.	2,160	2,322	971	4,935	4,785	5,355	4,980	4,960
III	Number taxed ...	68	43	30	138	157	150	158	153
	Amount of tax, Rs.	4,131	1,677	1,304	2,740	3,280	3,100	3,180	3,120
IV	Number taxed ...	2	24	5	87	95	94	99	92
	Amount of tax, Rs.	278	1,296	669	2,492	3,686	2,632	2,863	2,296
V	Number taxed ...	...	50	...	55	53	50	58	51
	Amount of tax, Rs.	...	5,260	...	2,135	1,855	1,750	1,925	1,855
VI	Number taxed ...	...	...	...	45	47	45	51	48
	Amount of tax, Rs.	...	...	...	1,974	979	1,932	2,184	1,848
VII	Number taxed ...	...	...	...	37	32	29	26	32
	Amount of tax, Rs.	...	...	...	1,915-2-7	1,637-0-3	4,207-6-3	1,371-11-3	1,521-6-7
VIII	Number taxed ...	...	...	...	50	53	55	52	36
	Amount of tax, Rs.	...	...	...	4,789-4-1	4,790-9-6	3,006-4-3	4,069-6-9	2,543-13-3
IX	Number taxed ..	...	...	...	18	19	19	12	11
	Amount of tax, Rs.	...	...	...	3,126-8-5	3,433-9-8	768-2-0	3,384-3-7	2,537-0-1
X	Number taxed ...	...	...	...	4	4	6	7	8
	Amount of tax, Rs.	...	...	...	1,411-6-9	1,235-3-10	1,703-8-6	2,424-10-2	2,003-14-8
XI	Number taxed ...	...	...	...	3	1	1	...	2
	Amount of tax, Rs.	...	...	...	1,693-1-4	837-15-8	1,692-14-1	...	654-6-3
XII	Number taxed ...	...	...	...	...	...	...	...	1
	Amount of tax, Rs.	...	...	...	...	...	...	...	853-1-4
XIII	Number taxed ...	...	...	...	...	...	...	...	...
	Amount of tax, Rs.	...	...	...	...	...	...	...	...
XIV	Number taxed ...	...	...	...	...	...	...	1	1
	Amount of tax, Rs.	...	...	...	...	...	...	1,562-7-0	1,562-7-0
Total	Number taxed ...	801	484	264	1,566	1,590	1,507	1,452	1,456
	Amount of tax, Rs.	13,044	16,034	4,315	36,311-7-2	35,101-6-11	34,157-3-1	35,751-0-9	33,515-1-2

Table No. XXXIV gives statistics for the license tax from 1878-79 to 1881-82, and for the income tax collections from 1892-93 to 1896-97.

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Poverty or wealth of the people.

In 1872-73 there were 164 persons brought under the operation of the Income Tax Act as enjoying an income in excess of Rs. 750. In the preceding year, all incomes above Rs. 500 being liable, there were 342 persons taxed. Of these, 12 were bankers and money-dealers; 45 merchants of piece-goods; 14 grain merchants; 12 other merchants; 19 traders in food. Of landed proprietors, 64 persons paid Rs. 1,184. The total collections amounted to Rs. 6,720. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls is shown in the margin. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce, while even where this is not the case the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section D.

	1880-81.		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses ...	112	106	217	252
Amount of fees ...	2,930	1,270	5,110	2,580

SECTION C.—TRIBES AND CASTES AND LEADING FAMILIES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IX A shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Peshâwar are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence are briefly noticed in the following sections; and each caste will be found described in Chapter XI of the Census Report for 1891. The census statistics of caste were not compiled for tahsíls, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important landowning tribes is very clearly defined, each tribe or clan occupying its own tribal territory, which is described in each

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case with the description of the tribe in the following pages; while the distribution by villages is given in the table at page 128.

Details of the tribal distribution are given in the Assessment Reports of the Revised Settlement, and the following extracts from the Final Settlement Report, paragraphs 18 and 19, give a general idea of the present distribution and how it originated :—

Main tribes.

18. Of the people no less than 339,069 persons, or 47·2 per cent., are true Patháns and 562,649 persons, or 90 per cent., speak Pashtu. In reality the infusions of land-holders belonging to other tribes is unusually small and much less than the figure for the total population would lead one to expect, and the non-Pathán population consists mainly of tenants, village servants and Hindús engaged in trade. The distribution of the main clans of owners will appear from the map attached, which clearly shows how the district was parcelled out amongst the various invading tribes, and illustrates the tenacity with which a Pathán clings to the land which has descended to him from his fathers. The only part where the races are much mixed is the tract immediately to the east of Pesháwar along the main road, which lay open to the depredations of successive invaders and the more regular spoliation of the constituted governors. The original Pathán proprietors here, who seem to have been mainly Tarakzai Mohmands, lost their lands in the seventeenth century and were replaced by ordinary cultivators from the Punjab, or farmers and favourites of the ruling power. All Punjábís, except Sayads or other holy personages, are known as Hindkís, irrespectively of their sect or origin; but the bulk of the Hindki cultivators call themselves Awáns, and muster as many as 105,357 souls. The only other important classes of tenants are the Gujars, 14,343 persons who are mainly to be found in Yusafzai and who, it is believed, represent the original owners of the soil; the Málís, 12,320, who lie to the east in Swábi and Nowshera; and the Bághbáns, 13,205, who are scattered all over the district, but are most numerous, I believe, in Pesháwar, though Abstract 85 does not quite bear out this.

History of the Pathán occupation of the district.

19. The first Patháns to invade the district appear to have been the Dilazaks, who at some time between the tenth and fourteenth centuries made themselves masters of the whole tract. At the close of the fifteenth century the Yusafzai and Gigiáni clans of the Khakhai stock, with the Muhammadzai and Usmán Khel, left Jalálabad, where they had been settled for some years, and obtained land in the Doáb from the Dilazaks. Subsequent disputes arose ending in war, and the Dilazaks were defeated and fled across the Indus. The Gigiánís then received the Doába; the Muhammadzai, Hashtnagar; and the Yusafzais the whole country to the east as far as the Indus, to which they have given their name. Subsequently they conquered Swát and Bonér, and in a re-adjustment of the tribal territory, the tract in this district fell to the Mandan subdivision of the tribe, while the Yusafzai proper received the hills to the north.

The Dilazaks still held the country to the south of the Kábul river, but in 1554 they were attacked by the Khalíl, Mohmand and Daudzai clans of the Ghorey Khel stock and dispossessed of all their territory in Pesháwar; while at about the same period the Khattaks emerged from the hills to the south-west and occupied the eastern portion of Nowshera. The Dilazaks are now hardly to be found in the district, though they hold two or three villages in the Doába and one or two near Pesháwar. They are not recognized as true Patháns by the other tribes.

With the exception of an extension of the Khattaks across the Kábul river and their dispossession of the Mandans of some of the southern villages here in the seventeenth century, and the appropriation of the greater part of the Baizai valley by a colony of this stock and some Utmán Khel, who had been called in to assist the Yusafzai in holding their own here, the district is still held as it was originally parcelled out amongst the invaders.

Pathán tribes.

The Pathán has been fully described in the preceding Section of the Chapter, while the history and colonisation of the Pesháwar tribes have been narrated in Chapter II. The origin

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Pathán tribes.

of the Pathán is discussed in Part II, Chapter VI of the Punjab Census Report of 1881 : while a summary of the evidence and opinions on either side of the much-vexed question of whether he is of Jewish descent is given in Captain Hastings' Settlement Report. The following figures show the Pathán tribes as returned at the census of 1891. It will be seen that there is much cross-classification owing to the varying nature of the entries, some returning their tribe, some their clan, while others returned both, and are shown twice over under the two headings :—

Sub-divisions of Pathans.

Name.	Number.	Name.	Number.	Name.	Number.
Afridi	9,388	Mangal	15	Muhammadzai ...	22
Babar	143	Marwat	3	Utman Khel ...	7,898
Bangash	402	Mishwani ...	148	Wazir	396
Daudzai	9,481	Momand	55,988	Wardag	170
Durrani	6,568	Mukhíl	2	Yusafzai	91,415
Gandapur	30	Mullagori ...	672	Banuchi	18
Ghilzai	5,981	Musa Khel ...	103	Dáwari	63
Gigiani	13,365	Niázi	59	Dilázák	2,408
Kakar	950	Orakzai	1,127	Gadún	1,308
Khalíl	17,335	Sáfi	144	Kheshgi	30
Khattak	49,512	Shinwari	2,018	Shilmani	294
Khugiání	171	Shiráni	107	Swáti	969
Lodi	899	Tarklanri ...	1,610	Umar	3,713
Luni	19	Tarin	1,107	Miscellaneous ...	58,222
Mando Khel ...	6	Turi	18		
				Total Pathans ...	344,297

Each of these tribes has its special locality, to which in most instances it has given its name. The Yusafzai hold the northern portion of the district, from the Kalpani (and its western feeder the Bagiarai) to the Indus. Hashtnagar, the remainder of the northern half of the district, is held mainly by the Muhammadzai. The Khattaks hold the *pargana* of the same name south of the Kábul river together with the lowlands north of the Kábul from Hind on the Indus to Nowshera. They have also a colony in Yusafzai. The Mohmands, Khalíls and Daudzai have given their names to the *parganas* whose boundaries have been described in the opening paragraphs of this account. For purpose of description, the tribes may be ranged under two main heads : (1) the residents of Yusafzai and Hashtnagar ; and (2) those of Doába and the country south of the Kábul river. This division is suggested by Major James. The tribes falling under the first head he describes as presenting "a fair specimen of civilized Patháns"—on the one hand, brought by powerful rulers into practical obedience and subjection, yet retaining, on the other hand, in all their essential features the individual freedom and patriarchal institutions of their hill brethren. In the second division (south of the Kábul), which was brought by the Sikhs into more complete subjection, the chiefs have been able to reduce their clansmen to a more subordinate position, and here accordingly the peculiar characteristics of Afghán communities, though not lost, have become blunted, the will of the chieftain being in many cases substituted for that of the brotherhood.

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Descent of the Pathán tribes.

The chief tribes are the Mohmand, Khalíl, Daudzai, Gigiáni, Muhammadzai, Mandan, Yusafzai, and Khattak. All but the last trace their descent from Kharshabun, son of Sarabun, one of the sons of Qais or Abdul Rashíd. From Sharkhabun, a brother of Kharshabun, are descended the Tarins, Shiráwís, Miánas, Waraiches, Urmar, and other tribes represented in the district in smaller numbers. Kharshabun had three sons, Kansi, Zamand and Kand. There are few descendants of Kansi in Pesháwar. From Zamand are descended the Muhammadzai of Hashtnagar, and the Kheshgi, which no longer exist as a tribe. Kand had two sons, Ibráhím Ghori and Khakhai. To the former were born three sons who are the eponymous ancestors of the Khalíl, the Mohmand, and the Daudzai who form the Ghoria Khel. Khakhai married two wives, Mast and Bassu. From the latter are descended the Tarklanri. By the former he had two sons, Mak and Mand; Mak was the ancestor of the Gigiánis of Doába, while from Mand are descended the Yusafzai, who are divided into two great sections; the Yusafzai proper descended from Yusaf, and the Mandanr descended from Mandan, son of Umar; both Yusaf and Umar being sons of Mand. The Yusafzai proper are now scantily represented in Pesháwar, there being only a small settlement in the Baizai valley. The Mandanr are divided into the Usmánzai, the Utmánzai, and the Razzar, the last tribe including the descendants of Razzar, Mahmúd, and Khizzar, three of the four sons of Mandan.

The Khattaks. The derivation of the name Khattak.

The Khattaks trace their descent from Karran through Luqmán, surnamed Khattak, a son of Burhán and grandson of Karran. The name Khattak is derived from a Pashto expression used tauntingly after a disappointment that Luqmán met with in the choice of a maiden. The story goes that he and his three brothers, Usmán, Utmán, and Judrán, were one day out hunting, when four young women were seen coming towards them; three brothers proposed that lot should determine the choice of the prizes, but Luqmán, who was the eldest, demanded the first choice, which was agreed to. Luqmán's choice, owing to the faces of the maidens being veiled, turned out contrary to his expectations. His brother, amused at his disappointment, remarked *Luqman pa khatékéh*, "Luqman has got in the mud"—hence the name Khattak. There are, besides, small colonies of other Afghán tribes, a mixed population, not recognized as Afgháns, who differ so slightly, however, from the Afgháns that no stranger could distinguish them, and a few Hindús.

The distribution of the tribes and the number of villages occupied by each.

The statement on the next page shows the distribution of the tribes and the number of villages occupied by each. These main divisions or tribes have each a separate tract of country, generally known by the name of the tribe now or originally occupying it; for instance, the tribal portion of the Mohmands is known as *tappa* (district) Mohmand, of the Khalíls as *tappa*

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The distribution of the tribes and the number of villages occupied by each.

Name of Tahsil.	Name of main tribe.	Number of villages occupied by them.	Colonies of other Afghâns not belonging to the main tribe.	Number of villages occupied by them.	Mixed population.	Number of villages occupied by them.	Total villages.
Chársadda.	Muhammadzai Gigiáni ...	77 42	Khattak ... ... Awán ... ... Sayads ... ... Swáthi ... ... Akhun Khel ... ... Mohmand ... ... Duráni ... ... Yusafzai	36	Misc.	23	178
Peshâwar.	Mohmand ... Daudzai ... Khalils ...	52 74 70	Sayad ... ... Miángan ... ... Awán ... ... Akhun Khel ... ... Duráni ... ... Swáthi ... ... Tirahi ... ... Dalazak ... ... Khand ... ... Maliár ... ... Kázi	67	Misc.	4	267
Nowshera.	Khattak ...	71	Muhammadzai ... ... Maliár ... ... Awán ... ... Sayad ... ... Urmar ... ... Tirahi ... ... Tarin ... ... Ismail Khel ... ... Swáthi ... ... Daudzai ... ... Akhun Khel ... ... Gumráni ... ... Bábuzai ... ... Besud ... ... Mohmand...	68	Misc.	20	159
Mardán.	Kamálzai ... Amánzai ... Yusafzai } Baizai } ...	46 36 4	Suddozai ... ... Utmánzai... ... ... Khattak ... ... Utmán Khel ... ... Sayad ... ... Awán	43	Misc.	4	133
Swábi.	Razzar ... Saddozai ... Utmánzai ...	44 34 11	Sayad ... ... Awán ... ... Khattak ... ... Gadún	9	Misc.	3	101
Total	...	561	...	223	...	54	838

(district) Khalíl, of the descendants of Daud as Daudzai, of the Gigiánís as Doába,* of the descendants of Muhammad as Muhammadzai, or more generally Hashtnagar, of the descendants of Yusaf and his nephew Mandan as Yusafzai.

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Constitution of the Pathán tribe.

The Patháns in their own country are altogether an agricultural people, and live entirely on the produce of their fields and flocks. In former times, previous to their migration eastward into their present limits, they were shepherd tribes, more or less nomadic, and used to a hardy, open-air life. Like other barbarous people similarly situated, their nation was composed of a number of tribes, or great clans, each of which was split up into a multitude of lesser tribes, made up of numerous small societies of members of the same family. Though collectively bound to each other by the relationship of a common descent and capable of coalescing against a common enemy, the tribes individually formed distinct communities, governed by separate tribal cheifs or patriarchs, each possessing its own tract of the country holding it by force of arms, and vigilantly guarding it against encroachment by the neighbouring tribes. Each tribe consists of a number of families who form separate but concordant societies, and who in matters that affect the interests of all alike, confederate under the elders of the senior family. The larger divisions of the tribe are termed *kaum* or "race," and bear the adjunct *zai* after the proper name of each, as Yusafzai, "the sons of Joseph," Iliaszai, "the sons of Elias," &c. The lesser divisions are termed *khel* or clan, with the proper name of each prefixed, as for example, Ako Khel, "the clan of Ako," Madda Khel, "the clan of Madda," Musa Khel, "the clan of Moses," and so on. Each *zai* and *khel* has its own representative chief or *malik*. As many of them are generally associated together to form one tribe, the chief of the most powerful clan is recognized as the head of the tribe they collectively form. Each *malik* is subordinate to the chief or *khán* of the tribe; to him he makes his reports, and from him he receives his orders. The offices of *khán* and *malik* are hereditary, except in the case of manifest incapacity from mental imbecility or physical deformity, or from some objectionable quality of temper or general conduct; but there is nothing to prevent a man of courage and ability raising himself to the position of either. The independent powers of these chiefs—for the terms merely represent different degrees of rank of the same kind—are very restricted indeed. In matters affecting the welfare or interests of the tribe or clan, they cannot act in opposition to the wishes of the general community. These are ascertained through the *maliks* by *jirgah*, or council of the "elders" of each clan, and its sectional *khels*, separately first, and collectively afterwards. Each clan is a separate democracy. Their members are guided in their views by the

* Owing to its position between the rivers Swát and Kábul.

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"grey beards" or elders, the patriarchs of the different families, who, in concert with the *malik*, decide all matters relating to their own society. This is the regular course, but, in actual practice, the Patháns generally take the law into their own hands, and, on the principle that might is right, generally act much as they please.

Internal administration.

Disputes between members of the same clan are sometimes settled by their friends, the injured party receiving an equivalent for the injury suffered, but very seldom without the assistance of the elders and the *malik*; and they in their decisions are guided by the usages of *pukhtunwali*, a code framed on the principles of equity and retaliation. Thus *A* kills *B's* plough bullock; the matter is referred to the *jirgah*; they decide that *B* shall kill one of *A's* plough bullocks; he does so, and all parties are satisfied. Or *A* kills *B's charaikar*, or bondsman. *B* must be provided with another by *A*, and the matter ends. But if *A* kills *B* then *B's* relatives demand the life of *A*: and if the *jirgah* succeed in handing him over to *B's* next-of-kin for revenge, the matter ends in *A's* death: or the payment of the price of blood (*khún baha*) where the case is not a bad one. Otherwise, if *A* escapes, and one of his family is not sacrificed, a feud breaks out till the injured party is revenged. Between members of the same clan such disputes seldom lead to extremes; but where members of different clans are the principals, their respective clan divisions take up the quarrel as a personal one, and a settlement is seldom effected; for reprisals are made on both sides, and ultimately lead to a lasting estrangement or feud between the tribes; for, barbarians as they are, they are most sensitive to any insult or slur on their honour and independence. When undisturbed from without, the several tribes (in their natural state) are always opposed to each other: feuds, estrangements, and affrays are of constant occurrence; the public roads and private property are alike unsafe.* The men, although wearing arms as regularly as others do clothes, seldom or never move beyond the limits of their own lands except disguised as beggars or priests. Everywhere family is arrayed against family, and tribe against tribe,—in fact one way and another every man's hand is against his neighbour. Feuds are settled and truces patched up, but they break out afresh on the smallest provocation. Such is the ordinary condition of Yusafzai beyond the border. But when danger threatens from without, all family feuds and clan jealousies are at once forgotten, and all unite to repel the common enemy. Previous to the British occupation of the Yusafzai plain, men ploughed their fields with a rifle slung over the shoulder or a sword suspended at the waist, and watched the growth of their crops with armed pickets night and day. Similarly, their cattle never went out to graze except they were protected by armed guards. Happily all is now

* This of course applies at the present day only to the country beyond the border.

Internal administration.

altered, and the change is appreciated by the mass of the people. The cultivator now casts his seed on ground far away from his village, and is troubled by no anxieties for the safety of the crop. Children now lead out the cattle to graze and amuse themselves at play on the mounds formerly held as pickets which are still known as Badraqa Dheri from the use to which they were formerly put. Men and women follow the tracks across the dreary and desert *maira* wastes unhindered and undisturbed, and in their visits from village to village daily perform journeys their grand-parents never dreamed of. The tales of heroism and deeds of bloodshed, of which almost any mound and hollow in the country is the site, are now fast becoming traditions, and are only heard of from actors amongst the old men, who in their village homes delight the youth untutored in the use of arms with thrilling recitations of the manly deeds of their fathers.

Status of the *arbábs, kháns,* and chiefs.

The *arbábs, kháns,* or chiefs were never powerful enough to act in opposition to the tribe; they were the acknowledged heads of their clan, which position they had acquired in the first instance by force of character. They could call upon the tribe to arm and take the field, and they were supposed to take the lead; but in matters affecting the welfare or interests of the tribe, they could not act without the wishes of the community, ascertained by the *jirgah* or council of elders. Some of them have acquired exceptionally large shares of the common land, but in the *daftar, i.e.,* Shaikh Malli's allotment of land, they have nothing more than their proper share, which is in many instances very much less than that of other families.

Distribution of the tribes resident in Pesháwar.

It will now be necessary to describe briefly the present distribution of the Afgháns and miscellaneous tribes resident in Pesháwar, their members, leading men, and the settlement of the sub-tribes or clans, commencing with the tribes occupying the tract of country known as Yusafzai, which forms the north-east portion of the district. At Shaikh Malli's allotment the Yusafzai tract included, besides its present limits, the tracts of Swát and Bonér. The main divisions of the tribe were Yusafzai and Mandanrs. Shaikh Malli allotted each tribe a portion in the plains, as well as in the hills; the Mandanrs were strongest in the plain and the Yusafzais in the hills. In time the Mandanr tribes in the plains appropriated the plain lands of the Yusafzais, and the Yusafzais gained the hill land of the Mandanrs. This will account for the tract of country bearing the name of Yusafzai, although now held almost altogether by Mandanrs.

At Shaikh Malli's allotment.

The pedigree table of Manno, the son of Mandanr.

Mandanr had four sons—Manno, Razzar, Mahmúd and Khizzar. Manno's sons were Utmán and Usmán; their descendants occupy the eastern corner of the Yusafzai plain. Utmán had two wives. From the first are descended the Akazai, Kanizai and Alizai, collectively known as Utmánzai proper; from the second the Saddozai. A full

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The pedigree table of Manno, the son of Mandaur.

pedigree table, tracing the descent of the leading families, is given opposite page 89 of Captain Hastings' Settlement Report. They occupy that portion of the district which, with tappa Baizai, is now known as Yusafzai, a sub-division of the Peshάwar District.

Tappa Baizai to the northwards was originally a portion of the allotment made to the descendants of Bazíd, also known as Baizai, a grandson of Yusaf. At the present time possession in Baizai is held by some Baizais, Khattaks, and Utmán Khels; the last two tribes were called in by the Baizais to strengthen themselves against the Kanizais, and the original feudal tenure on which they first held has grown into a proprietary one, which was upheld at settlement. Some of the leading families enjoy the title of *khάns*. The generality of leading men in villages are called *maliks*.

Tappa Muhammadzai known as Hashtnagar.

Continuing in a south-westerly direction, we come to the tribal tract of country occupied by the Muhammadzais, and known as Hashtnagar; its northern boundary abuts on the independent territory held by the Utmán Khels and Ranizais. Commencing from fort Abazai, it lines the left bank of the river for a distance of twenty-three miles as far south as the large village of Kheshghi. The average width of the tract is thirteen miles; on its outer or eastern boundary lies the Yusafzai tract, above described.

The leading men are Muhabbat Khán of Toru, Khwája Muhammad Khán of Hoti, Ibráhím Khán of Mardán, belonging to the Ranizai section, the Amazai Kháns of Sadum, Akhun Khán of Ismaila in Razzar, Habíb Khán of Khunda and Abdul Ghafúr Khán, of Zaida.

The following extract from the Yusafzai Assessment Report of 1895 summarises the character of the population of that subdivision:—

Population and tribal distribution.

Practically the whole of the area, except in Baizai and Bolaknáma, is held by the Mandaur or Mandan branch of the Khakhai Patháns. The main sub-divisions of the clan are the Kamálzai and Amazai in Mardán and Razzar, Sadozai and Utmánzai in Swábi. These and their sub-divisions are fully explained on page 84 of Captain Hastings' Final Settlement Report, where the old distribution of the land amongst the clans by Shaikh Malli is also noticed. The Utmán Khel in Kharki, Kui Barmúl, Pipal, Mián Khán and Sangao and the Khattaks of Lundkhwár, Katlang and Jallála were brought in to protect the Yusafzai who still hold Bábuzai, Shamuzai and Matta in Baizai. The others in Bolaknáma acquired their lands by conquest, and some of the estates in this circle have a very mixed population. The Khudu Khel own Baja and Bam Khel, and the Gadun Babini against which must be set the fact that the Utmánzai own Torbela in Hazára and Kabbal and one or two trans-border villages near Mahában. Zarobi in the Kinára Darya circle is owned by Bajaurís, who were formerly Malatar tenants, who still divide the area by sword hilts. The people as a whole are a fine manly race of independent but respectful bearing, and are certainly the pleasantest to deal with of any of the tribes holding the Peshάwar valley. The Khattaks and Utmán Khel are industrious and fair cultivators, and their wives help in the field work generally. The other Patháns are but indifferent cultivators and are particularly bad at getting their wells to work effectively, which is probably due to the fact that this is comparatively a new form of agriculture amongst them. The Amazai in Sadum are perhaps the least satisfactory. All are jealous, superstitious and revengeful, proud of their descent and the strict observance of the Pathán point of honor, but brave and hospitable to a degree. They are more industrious and less given,

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to extravagance and gambling than the Muhammadzai of Hashtnagar, but not above highway robbery and house-breaking and are endowed with but a scanty respect for human life. In their ordinary dealings they are frank and open to all outward appearance, but in reality are prone to every form of intrigue and trickery to gain their ends. In Swábi and Baizai the number of self-cultivating proprietors is large, and throughout the subdivision the area in the hands of tenants is much less than in Chársadda, while Awáns and other Hindkís are comparatively rare. A good many estates are held by Gujars as tenants or owners who, it is believed, represent the original population, and some have been taken over by Tanawali and Malliār tenants and other miscellaneous clans. Sayads hold 12 estates, but are not satisfactory landowners, and in Mubib Banda at any rate have a very unenviable reputation.

The Muhammadzai otherwise known as Mahamandzai.

This tribe is the most important among the mixed population of Hashtnagar, where they settled towards the close of the reign of Akbar. Dr. Bellew says of them: "They have always remained distinct from the Yusafzai until recent times on account of sectarian differences in matters of religion; and, moreover, being nearer to the city of Pesháwar, they have always been more or less subject to its successive governors; whilst the Yusafzai on the adjoining plain managed, by the aid of their mountain retreats, to maintain more or less of independence. The district was for a long time held as a hereditary *jágir* by the Ali Khel *kháns*, till Yár Muhammad Khán, Barakzai, became ruler of Pesháwar; he then farmed it himself, in common with the rest of the Pesháwar District. His rule lasted sixteen or seventeen years, and was succeeded by that of the Sikhs in 1832. During their stay they squeezed as much as they could out of the country, and in 1845 made the district over to Syad Muhammad Khán, the son of Sardár Pir Muhammad Khán, and he held it till the British annexed the country in 1850. The population of Hashtnagar is a very mixed one, and is reckoned in all at about five and twenty thousand souls, and can muster about five thousand matchlock men. The tribe is descended from Muhammad, son of Zamand, and is divided into eight branches—Tangi, Sherpao, Umrazai, Turangzai, Utmánzai, Razzar, Chársadda and Prang. Their pedigree is given at page 103 of Captain Hastings' Report. Each branch holds one of the eight large villages of which the *tappa* is composed.

They have a bad reputation and are desperate gamblers notwithstanding the great benefits which they have derived from the canal which has raised ordinary *maliks* to the wealth and status of *kháns;* they are perhaps the most discontented, treacherous and disloyal clan in the district, and large numbers of them from Tangi joined in 1897 in the attacks on our troops at Málakand.

Derivation of th name Hashtnagar.

General Cunningham, at page 50 of his *Ancient Geography of India,* considers the modern name of Hashtnagar may be only a slight alteration of the name Hastinagra or "city of Hasti," which might have been applied to the capital of Astes, the Prince of Penkelastis, and that the reference given by the people to the derivation of the name, from the eight towns, is simply a plausible meaning given by a Persianised Muhammadan population, to whom the Sanskrit Hastinagra was unintelligible.

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The distribution of property.

The distribution of property in the four upper villages is *puchawari, i.e.*, the areas are considered as representing 6,000 *puchas* or shares ; in the four lower villages the areas are considered as representing 480 *bakhrás* or shares. There is no proportion between a *bakhra* and *pucha* : both mean a share ; the different scale of internal distribution can only be accounted for by the fact that the shareholders in the Tangis, Sherpao, Umarzai and Turangzai must have been so numerous as to necessitate the division into so large a number of shares for distribution purposes. There is no *fixed area* for a share of *pucha*. There are both *sholgira* (rice-bearing land) and *maira* (high-land) hamlets. The former are along the banks of the Swát river ; some of them are still held by the tribe, but many have slipped from their hands ; the *maira* hamlets to the north and west are of recent origin and, as a rule, were enjoyed by the leading *kháns* and *maliks*. The seven *maira* divisions of tahsíl Hashtnagar are (1) the Tangis, (2) Umarzai, (3) Turangzai, (4) Utmánzai, (5) Razzar, (6) Chársadda, (7) Prang, each of which has its main village and hamlets.

The large villages of Kheshgi and Nowshera were originally outlying hamlets of the Umarzai and Turanzai sub-divisions ; they have been, since British rule, included with Tahsíl Nowshera. Here also the leading men are known as *kháns* and *maliks*.

The chief are Afzal Khán and Ghulám Haidar of Trangi, Abdullah Khán of Umarzai, Núr Muhammad Khán of Rajjar and Muhabbat Khán of Prang.

The Mandanrs and Muhammandzais the most manly of all tribes.

This completes the Mandanrs and Baizais occupying the Yusafzai plain and the Muhammadzais ; they, of all the tribes in the district, may be put down as the most manly and plain spoken, probably owing to their having remained independent so long after the other tribes, and consequently retaining much of the independent bearing of the Afghán.

The Gigiánís.

South of Hashtnagar, enclosed by the rivers Swát and Kábul, and lying between the site of Panjpao on the north, and Garhi Sharf Khán on the south is tappa Doába, the heritage of the Gigiánís. They are the descendants of Daulat Qadam, said to have been an adopted son of Makh's ; he was married according to some to Mussammát Gagi, said to be a daughter of Makh's ; others say she was a daughter of Torbin Tarin, and it is after her they are called Gigiánís. They are divided into two main clans, Hotak and Zirak. Captain Hastings gives their pedigree table at page 108 of his Settlement Report. The original distribution was by *kandís* ; each *kandi* was made up of 100 *bakhrás* (shares). Tappa Doába consisted of 36 *kandís*. The villages were either full *kandis*, or some proportional shares of a *kandi*.

The lands of this tribe were for many years held in *jágír* by the Duráni Sardárs. These jágírdárs were adepts at the art of rack-renting, and their exactions almost destroyed the proprietary tenures of the Gigiánís. Had these jágírdárs held the

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The Gigiánís.

lands of this *tappa* a few years longer than they did, it is probable that no distinction would have remained between the old proprietary and tenant classes, except in a few leading families. The treatment thus experienced by the Gigiánís has left permanent traces on their character. They are good cultivators, but have few of the sturdy qualities ordinarily attributed to Afgháns. The leading men of the Gigiánís are Mahbúb Khán of Matta Moghal Khel, Akram Mián of Kangra, Nasrulla Khán of Ambadher, and Malik Mozaffar of Nahakki.

The remainder of the *tappa* is occupied by Halímza Mohmands and miscellaneous classes: to the former belong the Panjpao lands situated to the west of the *tappa*; they pay only a nominal revenue. Their village was razed in 1863, during which year they had given trouble; permission to rebuild on other sites has been granted, but as these sites are commanded by the Shabkadar fort they prefer residing in independent territory, only visiting Panjpao at sowing and harvest time. This course agrees with their reputation for pride and stubbornness. The hamlets of Panjpao are Mián Isa and Mardána.

Daudzai occupied mainly by the descendants of Daud, a colony of the Tarakzai clan of the hill Mohmands, and miscellaneous Afgháns and Hindkís.

The next tribal tract on the left bank of the Kábul is Daudzai, occupied mainly by the descendants of Daud, a colony of the Tarakzai clan of the hill Mohmands, and miscellaneous classes of Afgháns and Hindkís. The limits of the tract which formed the original tahsíl boundaries were between the Adezai branch of the Kábul river, the Shaikh-ka-katha and the Budni stream, and from Michni in the north-west to Akbarpura in the south-west. The tribe belongs to the Ghori Khel division, as distinguished from the Khakais and settled in the district with the Khalíls and Mohmands and received the rich lowlands on the right bank of the Kábul between tappás Khalíl and Khálsa. There are three main sections of the tribe—Mamur, Yusaf and Mandki. Captain Hastings gives their pedigree table opposite page 111 of his Report.

The Gulbela, Chárpriza and Khazána families are the best known now in Daudzai, but the khans have not much influence.

The Tarakzai clan of the upper Bár Mohmands.

Commencing with the upper part of the *tappa* we come to a colony of the Tarakzai clan of the upper or Bár Mohmands. They occupy the upper villages, and like their neighbouring kinsmen, the Halímzai Mohmands, pay only a nominal revenue. The Tarakzai section of the Mohmands are said to have originally resided in that portion of the district known as Khálsa; they either left or were turned out in Jahángír's rule and settled in the hills above the present Michni fort. In an encounter with the Daudzais they lost five men, and in exchange as blood-money (*khún baha*) received the villages of Bela Mohmandan and Zormandi; these villages represent *daftar* and belong to the tribe. In Ahmad Sháh's reign Zain Khán, one of the leading men in the tribe and the ancestor of the Murchakhel section, was recognized as *khán*, and had 12 villages ade over to him in consideration of their command of the

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The Tarakzai clan of the upper Bár Mohmands.

The Khalíls.

dams which turn the water of the Kábul river into the irrigation cuts of Khalíl, Daudzai and Khálsa. A further account of these and the Halímzai Mohmands is given in Chapter V, Section B. Their land is minutely subdivided, the people are much addicted to gambling, and there are no wealthy men amongst them.

A pedigree table of the Bár Mohmands, traced to their main clans, is given on page 113 of Captain Hastings' Report.

The Khalíl tappa of this district extends for 20 miles along the foot of the Khaibar hills, with an average breadth of ten miles from east to west, from the Kábul southwards to the commencement of the Mohmand tappa. It is bounded on the east by the *tappa* of Daudzai. Its area is 72·80 square miles. The Khalíls are descended from Khalíl and are divided into four main clans—Mattezai, Barozai, Ishaqzai and Tallarzai. Captain Hastings gives their pedigree table opposite page 117 of his Report. They, with the Mohmands and Daudzais, formed the Ghoria Khel clan of Afgháns and were formerly settled along the banks of the Tarnak river, south of Ghazni. They descended to Pesháwar in the reign of Kámrán, son of Babar, and with the assistance of that prince drove the Dalazaks across the Indus. From their residence in the open plain they have always been more subject than other tribes. Their chiefs are styled *arbábs*. They resemble the Yusafzai in a great measure. They wear, in winter, dark blue coats of quilted cotton, which are thrown aside as the summer advances, when a large Afghán skirt and a white and blue turban form the dress of the people. A *lungi*, either twisted round the waist or worn over the shoulder, is always part of their attire. The Khalíl *arbábs* in the time of the Sikhs held their lands in *jágír* on condition of service, and this was continued to them on the annexation of the Pesháwar district by the British. During the Mohmand disturbances in 1850-51 they permitted a number of the hostile members of this tribe to escape through their fief. For this misfeasance their *jágírs* were reduced, and they were temporarily exiled to Lahore, but afterwards were allowed to return to their homes, and their grants were restored. The *tappa* is irrigated by both the Bára and Kábul rivers; but even with this help in irrigation from the Kábul river the tract is not as well cultivated or valuable as that of the Mohmands, their neighbours on the opposite bank of the Bára. The portion of Khalíl known as the Garhís to the north-west originally belonged jointly to the Daudzai and Khalíl tribes. They gave it to some Miáns, from whose ancestor, Shah Rasúl, the Khalíl *arbábs*, allege they purchased. The title of the leading men in this tribe is *arbáb*, * a word meaning lord, master or cherisher, and conferred in the first instance by Sháh Jahán Bádsháh on Muhammad Asil Khán, Khalíl. Previous to that time their headmen were known as *maliks*. The *arbábs* are all of the Mitha Khel section, and are

* The Arabic broken plural of Rabb (a lord) used in a cumulative sense for greater dignity.

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now represented by Dost Muhammad Khán, Faríd Khán and Bahádur Khán, of whom the second and third are in Government employ as Political Tahsíldár and Subadár, Border Military Police, respectively. Their power and influence is much decreased since the Khaibar tribes came under direct management.

Tappa Mohmand. The Mohmands.

Across the Bára stream, on the south-west corner of the district, come the Mohmands. Their villages, with a few exceptions, are situated between the right bank of the Bára and the Afrídi hills. All but the five southernmost villages are irrigated by Bára water. The irrigated land is very productive, and, compared with the adjoining land of the Khalíls, is superior, and it is more productive because of the greater number of proprietors, who are better farmers and more hardworking. There is a marked difference in the character of the occupants of the villages nearest the Afrídi border and those whose villages are near the city. The troublesome villages in the Sikh time were Mashokhel and Adezai ; their revenue was never collected without a show of force. The tribe is divided into five main sections—Mayárzai, Musazai, Dawezai, Mattanni and Sirgani. The pedigree table will be found on page 122 of Captain Hastings' Report. These plain Mohmands are of the same stock as the Bár or Hill Mohmands, but have been separated from them ever since the migration described at page 53. The Mohmand division is a very important part of the district, the character of the people, their proximity to, and frequent intercourse with, the independent tribes on their border being considered. In the more fertile part, on the south side of the Bára, there are several large and important villages, amongst which Mashokhel, Sulimánkhel, Shahábkhel, Sheikh-Muhammadi, Bazídkhel, and Badabher may be considered the principal. There are no villages in the district excepting perhaps Tangi and Chársadda in Hashtnagar and some of the large villages of Yusafzai, in which there is more crime committed than in these. The Badabher thána is partly from this, and partly from its situation on the Kohát road, and the passing and re-passing of Bassikhels, Galiwáls and Hassankhels to and from Peshávar, carrying on their trade in firewood and salt, one of the most important in the district. The most remote large village on that border is Sheikhan, inhabited chiefly by a race of Sheikhs who are somewhat venerated by the Afrídís. The leading man now in the village is Sheikh Muhammad Akbar. In the further part of the Mohmand division, on the road to Kohát (*i.e.*, towards the Kohát pass) there are the important villages of Mattanni and Adezai, which have often figured in the criminal annals of the district. Next to them may be mentioned Azakhel. The headmen of the Mohmands are also styled *arbábs*, and they allege this name was conferred by Sháh Jahán Bádsháh, but this is doubtful, as they are unable to produce *sanads* like their neighbours the Khalíls, and it is quite possible the title after being conferred on the Khalíls was assumed by them. The leading *arbáb* of the Mohmands, on whom has also been conferred

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the title of *nawáb*, was Sarfaráz Khán, who was drowned by a flood in the Bára, some eight years ago. He has been succeeded by his son Muhammad Husain Khán. The second *arbáb* is now Muhammad Azam Khán, and both enjoy large grants from Government.

The Khattak tract of country.

It now remains to describe the tract of country hitherto known as Tahsíl Nowshera, occupied mainly by Khattaks and miscellaneous classes. That portion of it known as Khálsa and the Bandaját were originally the outlying hamlets of the Mohmands and Khalíls. Nowshera and Kheshgi, as already stated, were Hashtnagar hamlets. The Khattaks occupy the hills, the strip of plain between the hills, and the Landai river to Nowshera, and a small tract of country between the stream and the Sir-i-maira included with the tahsíl of Swábi. Its length is 50, breadth 15, and area 309 square miles. The different clans and classes of people, with the number and name of the chief villages in their possession, is given in the subjoined statement :—

Name of clan or class of people.	Number of villages and hamlets held by them.	Names of the chief villages.
Khattaks	54	Akora, Dag Ismail Khel.
Afrídís	8	Silla Khána.
Miscellaneous Afgháns	13	Nowshera Kalán, Pabbi Jallozai.
Miscellaneous Patháns	27	Kheshgi, Urmar, Taru Lahore.
Sayads	8	Pír Sábaq.
Sikhs	2	Kund.
Hindkís	29	Jahángíra, Khairabad, Budhai, Harguni, Masmah.

The Khattaks.

By far the largest number of villages are held by Khattaks; they are located in the south-eastern corner of the district. The derivation of their name has already been given at page 127. They are divided into two main branches known as the eastern or Akora, and the western or Teri Khattaks. The greater portion of the Eastern Khattaks are attached to the Pesháwar district, while the remainder and the Western Khattaks are attached to Kohát. The tribe was originally under one chief, who in the time of Akbar undertook to protect the road to Pesháwar, receiving in return a grant of the plain from Khairabad to Nowshera. At that time the communication with Pesháwar was in danger of being cut off by the depredations committed in the Giddar Galli: the chief had also sufficient power to collect from his tribe a small revenue, deriving further emoluments from the Jutta Salt Mine. His successors appear to have held their chiefship under the confirmation of the Delhi Emperors and usually met a violent death at the hands of their relatives. The celebrated Khushál Khán was their most noted chieftain, whose wars with Aurangzeb in the latter part of the seventeenth century and temporary imprisonment in the fort of Gwalior have been noticed above.

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The Khattaks.

The last chief who held sway over the entire tribe was Saadat Khán, who received from Timur Sháh the title of Sarfaráz Khán, by which he is more commonly known in recognition of services rendered by his brother Khushál Khán to the king's father Ahmad Sháh when the former engaged the Mahrattas near Hassan Abdál and lost his life in the action. At his death his son succeeded to the Khánship of the eastern Khattaks and resided at Akora on the Kábul river; his authority extended to near Khushálgarh on the Indus, below which the western Khattaks remained under the authority of the sons of Sháhbáz Khán, a younger brother of Sarfaráz Khán who resided at Teri. When Ranjít Singh made first a passing visit to Pesháwar he received assistance from Abbás Khán, the great-grandson of Sarfaráz, who was then the chief of the Akora Khattaks, which led to a friendship that aroused the jealousy of the Barakzai Sardárs who invited him to Pesháwar through Alim Khán, Orakzai, where he was imprisoned and afterwards poisoned by order of Yár Muhammad Khán. Khwás Khán, brother of the late Abbás, was murdered by Afzal Khán, whose father, Najaf Khán, succeeded to the chiefship of Akora. He continued in power for a long time owing to his connexion with the three Bárakzai Sardárs, who married three of his nieces; but they received from him an annual tribute of Rs. 12,000. When the Sikhs took actual possession of Pesháwar Najaf Khán fled to the hills and they assumed the direct management of all the plain country of the eastern Khattaks and built a fort at Jahángíra. Subsequently, Jafar Khán, cousin of the two murdered brothers Abbás and Khwás, forming an alliance with Arsla Khán, the Chief of Zaida in Yusafzai, went against Najaf Khán and expelled him from Niláb. This Jáfar Khán had been a Jamadár of horse under Captain Wade, but now became a rival for the Khánship with Najaf Khán. The Sikhs had left all the hill villages as a *jágír* attached to the chiefship, stipulating that the Attock road should be kept open and free from plunder. Its value was estimated at Rs. 10,000 including certain ferry dues and customs, and General Avitabile continued to transfer it at pleasure until it was finally divided betwen Jáfar Khán and Najaf Khán. Their *jágír* was confirmed to them by the Darbár, and when the second Sikh War broke out Jáfar Khán is said to have joined Chattar Singh with 1,000 men and Najaf Khán to have gone to Pír Muhammad Khán at Pesháwar. The latter was murdered soon after in the fort of Jahángíra by the sons of Khwás Khán in revenge for their father's death, and they immediately fled to Swát. Muhammad Afzal Khán was confirmed in his father's position by Dost Muhammad Khán, then at Pesháwar, and together with Jáfar Khán was found in possession at the annexation of the country. Jáfar Khán is said to have been the first man to enter the fort of Attock for plunder after the retirement of Major Herbert, but neither he nor Muhammad Afzal Khán attempted to oppose or molest

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the British force on their way to Pesháwar. Jáfar Khán is a man of much cunning and intrigue, but not wholly devoid of qualifications for chieftainship, whilst Afzal Khán is both cruel and cowardly, and lowly esteemed throughout the country.

The Khattaks.

The Khattaks, as a people, are a most favourable specimen of Patháns, and deserved better leaders than have lately been in power over them; they retain all the good qualities for which they were renowned under Khushál the Great, are brave and independent, and the only Afghán tribe which can lay claim to faithfulness. Active and industrious, they are largely engaged in trade, and the evil name they at one time acquired was caused by the Afridis of Bori and Janakor, who plundered in the Ráwalpindi and Pesháwar Districts, and found an asylum for themselves and a place of concealment for stolen property and imprisoned Hindús, in the Khattak jungles, under the sanction of Afzal Khán, against whom the Khattaks were powerless as long as he exercised unlimited control over them. There are three classes amongst the Khattaks, apart from the general body of the people: 1st, the Khán Khel, which includes all the relatives of the chiefs; 2nd, the Fákir Khel; and, 3rd, the Káka Khel. The leading Khán Khel families now are those of Akora, Saidu and Manduri. The Fákir Khel are the descendants of the elder brother of the renowned Khushál Khán, who retired from the world at the instigation of Rahímkar, the great Khattak saint, since which time they have acquired a character for sanctity, and to them is entrusted the keeping of valuable property in times of public danger or internal feuds. The Káka Khel are the descendants of the above saint, whose shrine is seven miles from Nowshera, much resorted to as a place of pilgrimage and believed by popular superstition to be the scene of many miraculous cures. Very large numbers of people assemble annually from all neighbouring countries in April at a fair held at the shrine, which is picturesquely situated amongst the low hills skirting the plain, covered at this point with dense brushwood. This class has acquired a veneration beyond the district and is respected amongst the wildest tribes of Afgháuistán; one instance only has occurred of a Káka Khel being killed even by the Khaibaris, who were compelled to pay a large fine on the occasion. Zaid Gul of this tribe lived at the foot of the hills to the south of the Kohát Pass, near Fort Mackeson, and was the Pír of Adam Khel Afridís; other members of the family are Aftáb Gul residing at Abazai on the Swát river, whose influence in the Utmán Khel hills is considerable, and Rahím Sháh and Ráhat Sháh, well known in connection with Swát and Chitrál affairs, who now live in Hashtnagar. The remainder of the Khattaks are exceedingly poor: their country, with the exception of a small strip on the bank of the river, being rugged, full of ravines and unfit for cultivation. Their hills afford good pasturage for cattle and goats, of which they have large herds. All their bullocks are trained to carry loads, and the Khattaks

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form the principal carriers of salt to the countries north of Pesháwar and all Afghánistán. To this circumstance of foreign travel, which cannot but tend to civilize, combined with a desire to retain the respect entertained for large divisions of their tribe, they are, perhaps, indebted for the good qualities which so remarkably distinguish them from all other Afgháns. An immigration from the Khattaks to the Lund Khwár valley in Yusafzai took place some generations back. That valley was then occupied by several clans of the Baezai tribe of Yusafzai, the remainder of whom were in Swát. Apprehensive of the encroachments of the Mandan clan, they called the Khattaks to their assistance, who finally succeeded in establishing themselves on the lands of the Mattorzai, which have remained in their possession to the present day.

In the Khattak country there are—besides the well-known shrine of Káka Sáhib in the village of Ziárat—the following shrines :—

Sheikh Bábar Sáhib's,	Faqír Sáhib's,
Mirza Gul Sáhib's,	Habak Sáhib's.

An account of the shrines will be found in the English village note-books of Ziárat, Dag Ismail Khel and Jalozai. The buildings are not very interesting, architecturally speaking, and consist of low domed masonry constructions.

The following extract from paragraph 52 of the Pesháwar-Nowshera Assessment Report, 1895, describes the character of the population south of the Kábul river :—

"The oldest in date of arrival are the Dilazáks, who hold Dilazák and Gulozai in the Sháhi Mahal and Hazárkháni near Pesháwar. They are, however, but a wretched remnant of a once all-powerful clan, and are in very reduced circumstances and hopelessly in debt. The Mohmands are the strongest clan in the Pesháwar tahsíl, as they have multiplied exceedingly and holdings are relatively very small both amongst the Bára Mohmands and their congeners the Tarakzai Mohmands of Michni. They are rather a surly, discontented set, and the Tarakzai are determined gamblers, but they are industrious and cultivate themselves to a greater extent than any other class of Pathán proprietors except the Khattaks.

"After the Mohmands the Khalíls are the most prominent clan. Though not so strong in numbers as the Mohmands, they have always played a leading part in history owing to their position near the Khaibar. They are not as satisfactory as cultivators, and the leading clan, or Arbábkhel, who hold their lands free save for the payment of one-fourth revenue, are very numerous and on very bad terms, which gives rise to constant friction and trouble. The Bárazai section to the north of the *tappa* have always been very leniently treated and even now enjoy large remissions. I do not think that the clan has benefited by this leniency and they have a good deal too much wind in their heads considering their present status

"The Daudzais are weak in numbers and appear to be a steadily dwindling race. This is probably due to the unhealthy character of the riverain and swampy tract in which they live. They do very little cultivation themselves and are decidedly extravagant, and so are not as a rule well off. Otherwise they are peaceable and easily managed and do not possess any great political importance. Of the miscellaneous tribes in Pesháwar the Awáns are the most important as, with their cousins the Khands, they own nearly the whole of the Khálsa and Kasba tappas and furnish the bulk of the tenants in Daudzai. They are industrious cultivators and get as much out of their holdings as possible. The vicinity of the city, however, has led them into extravagant habits, and the load of debt on many of the estates, especially those containing leading families who have conformed too fully to Pathán usages, is very heavy.

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"In Nowshera the Khattaks are by far the most important class. Living as they do in a hilly and dry portion of the district and being compelled to work largely as carriers and traders for their living, they are a singularly healthy and fine set of men. Brave soldiers and industrious cultivators, they deserve well in every respect of Government, and though they have inherited a considerable share of the Pathán vices of treachery and rapacity, they possess in a marked degree the best qualities of the race and are always pleasant to deal with.

"The Muhammadzais of Kheshgi and Nowshera resemble in most respects their brethren of Hashtnagar, but as they were outlying settlements of the clan, consisting probably of the poorer members, they are not so haughty or extravagant and are much more easy to manage. The Urmars on the border of the Pesháwar tahsil are closely akin to the Khattaks and are hardy traders, though very quarrelsome and litigious. The Tarins, Tirahís, Besuds, Babars and other miscellaneous Patháns, who with the Hindkís hold the bulk of the Cháhi Nahri circle, deserve no special mention, and they have lost most of the characteristics of the true Patháns and resemble ordinary cultivators in the Punjab. The Uríyakhel Afrídís of the Sillah Khána group of villages near Cherát were the poorest and the worst behaved clan in the district. Thanks, however, to the Cherát allowances and the excellent opening they have for labour in the cantonment, they are now exceedingly well off and have settled down considerably since last settlement, though still much addicted, among themselves, to murder and violent crime."

Sayads.

Amidst the fanatical Pathán population of this district the Sayads naturally occupy a position of great social prominence. Writing especially of the Yusafzai Sayads, Dr. Bellew says: "Their bold, obtrusive and continual publication of their sacred character and descent draws from the ignorant a reverential and awful respect, and at the same time gives them great influence over the mass of the people they dwell amongst. They use this to their own advantage and manage to get from the Afgháns considerable tracts of land in gift as a perpetual and hereditary possession, besides the usual alms-offerings. The *astanádárs* (persons who hold land acquired by virtue of the reputed sanctity of their ancestry) of this class are very numerous, and in some localities constitute entire village communities. On this they live peaceably and undisturbed as agriculturists, and enjoy the respect and good-will of their duped neighbours. The Sayad is always addressed by the title of Sháh."

Hindkís.

In the popular phraseology of the district all the tribes of Indian, as opposed to Pathán, origin, are massed together under the designation of "Hindki." With the exception only of the trading classes (separately noticed below), these are all Muhammadans. The principal tribes among them are those of the Gujars and Awáns. The Awáns are fully described in the Gazetteer of the Jhelum district.

Gujars.

The Gujars are especially numerous in Yusafzai, where they form the entire population of many villages. They are distinctly of Indian blood, and are probably descendants of the original Hindu population of the country, though they have adopted much of the Afghán into their customs and mode of life. They are found also in some numbers beyond the border of British Yusafzai. There they have no hereditary possessions, but are held in a state of vassalage under Afghán masters, paying a land-tax for their holdings in cash or kind, and liable to

Gujars.

military service and forced labour at the call of the Khán under whose protection they live. As a class they are a fine, healthy and athletic race, much resembling the Afgháns among whom they dwell. They are exclusively engaged in agriculture or as graziers. As a rule they are said to be "comfortably, if not richly off, according to their own standard of comparison," maintaining more independence than the other tribes located among the Patháns. Dr. Bellew states that in Yusafzai "they equal in numbers about the whole of the rest of the population not Afghán," and he puts down their total number (apparently in the *whole* of the Yusafzai territory including Independent Yusafzái) as 75,000 souls.

Hamsayas or Fakírs.

The Awáns, Kashmírís and other Hindkís constitute the class of mechanics, artificers and petty traders throughout the district. They are styled collectively *hamsáya* or *fakír*, terms which Dr. Bellew renders 'dependant' and 'vassal.' The same writer gives the following list of trade-guilds represented in Yusafzai; *bághwán*, gardener, fruiterer, &c.; *charikár*, ploughman, cultivator; *chamár*, tanner, currier, &c.; *darzi*, tailor; *dum*, musician, &c.; *gadba*, shepherds and cattle graziers (they are also called *rawanri*); *jolah*, weavers, rope-makers, &c.; *kalál*, potters and brick-makers; *lohár*, ironsmiths (called also *taudi kárigar*); *musalli*, sweepers, grave-diggers, &c. (also called *sháhikhel*; *nandap*, cotton dressers and cleaners; *rangraiz*, dyers (also called *dhobi*); *nai*, barbers, dentists, cuppers, &c.; *pansári*, druggists, perfumers, &c.; *parácha*, carriers, pedlars (also called *tattar*); *teli*, oil and soap-makers; *tarkhán*, carpenters (also called *sari kárigar*); *zargar*, gold and silversmiths, jewellers. The members of each profession or trade-guild live in separate societies, intermarrying only among themselves. They have as a rule no proprietary rights in the soil, but rent their houses from the Afghán owners, and generally a patch of land as well; for, as a rule, none of these classes can live entirely by their trades, the demand for their services being too small to yield a return sufficient for the support of a family.

Slaves.

One stage lower than the *hamsáya* is the *ghulám*, or slave. These are said to be still numerous in Yusafzai, even within the British border, where, however, they are of course no longer bought and sold They are the descendants of former captives of war, or purchases from the hill tracts north of Kábul. They perform household, farm, or agricultural labour for their masters, and are in return fed, clothed and sheltered, and, as a rule, are much more comfortably off than many of the independent mechanic class. The men are termed *mrai*, and are valued as faithful servants and body guards. They are said to be true and brave in the defence of their masters. The women are termed *winzat*. They perform the household duties in the women's departments, grind the corn, &c. They often serve as the concubines of their master, and sometimes rise to favour, are set free, and then legally married to their former master.

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Most of the *kháns* and *maliks* still possess their hereditary slaves, and some of them own over a hundred of both sexes. They are, however, now fast diminishing by desertions and prohibition of new purchases within British limits.*

Religious classes. *Astánádárs.*

There are several classes in the enjoyment of religious respect from the Afgháns. They are often collectively described under the designation of *astánádár*. The *astánádár*, as the name implies, is a "place possessor"—one whose ancestors in remote or recent times acquired the title of *zburg*, or *buzurg*, or "saint," by a notoriety for superior holiness and piety and the performar , of miracles during life, and who after death left either memorials of the same in the shape of mosques, shrines, or other sacred spots, or at least a traditional reputation for sanctity. The descendants of such, by virtue of the sanctity of their ancient *zburg* and the present benefits dispensed at his shrine (*ustán* or *ziárat*) as well as by the unanimous accord of the people, enjoy at the present day besides a superior and uncontested character for sanctity and righteousness many secular and religious privileges. Any Musalmán may become the founder of a race of *astánádárs*, provided he have the qualification of a *zburg*, and be acknowledged as such during life. With the Afgháns there are four different classes of the *astánádárs*—(1) *sayad*; (2) *pír*; (3) *mián*; and (4) *sáhibzáda*. The *sayad* class has been already commented upon. The *pírs* are the descendants of Afgháns or Pakhtuns, whose ancestors become recognized as *zburgs* during life or received the title after death through the cunning and exertions of interested parties. As descendants of holy Pakhtuns, the *pírs* exact many exclusive and hereditary rights and privileges from their own people. Their hereditary share in the soil is rent free, their tribes are exempt from labour and taxes of every kind, and in common with the rest of the priestly order they receive a share of the produce of the fields and flocks. They claim the pre-eminence amongst their own religious orders and the precedence amongst their own people with its concomitants of respect and deference wherever they move amongst them. The *pír* takes the front rank, and leads the congregation in their prayers. He is addressed as *bádsháh* whenever spoken to, and on joining an assembly is welcomed by the rising of the congregation, who remain standing till the *pír* is seated. The *pír* has also the *entrée* to the women's apartments, a portion of the Afghán's house most jealously closed to all others of whatever creed or caste. All *pírs* are comfortably off if not rich. Their social position and privileges are hereditary, and quite independent of individual merit, for many can neither read nor write and are equally ignorant of the religion they profess. Many of them are bad characters, and some of them are notorious high

* Bellew. This does not apply to the same extent now, but still there are many female servants in a *khán's* house who are hardly distinguishable from the *Winzat*.

Religious classes, *Astánadárs*.

waymen and burglars. The *miáns* in hereditary privileges and qualities of sanctity much resemble the *pírs* with the difference that their ancestors were not Afgháns but *hamsáyas*. They enjoy similar privileges and powers to those of the *pírs*, but are debarred from entering the women's apartments. The *sáhibzádás* though resembling the *pírs* and *miáns* in most points rank after them, because their ancestors are supposed to have been of a somewhat lower grade of sanctity. They are not so numerous as the other classes, but are more wealthy. The Swát *sáhib* or *akhun* is an instance of a *zburg* whose descendants will be styled *sáhibzáda*. The *pír* of Kotah in Swát was well known, and his descendants enjoy this title. The best-known *pír* at present is Abdul Wahab of Manki in Nowshera who is known as the Manki Mullah. His doctrines are of the Wahábi School, and so he is on bad terms with the *miáns* of Ziárat, and is also at loggerheads with the Adda Mullah on the question of the *isharat* at prayers. His influence is great amongst the people of Mardán and Chársadda and across the border amongst the lower Swátis and Utmán Khel. In his own country it is rather on the wane, and as he is over 70 he cannot live much longer. He has acquired a good deal of land in Kheshgi and the village of Gumtar in Hashtnagar and is well off. He usually spends the summer at Spankhara just across the Tangi border.

Hindús.

Of the Hindu population Brahmans, Khatrís and Arorás represent the greater portion. A few Hindu families are found in almost every village conducting the local trade and in the capacity of bankers and money-lenders managing the pecuniary affairs of the agricultural population. But a large majority of them are collected in Pesháwar where, though not engrossing the whole trade, they yet form a most influential body to whose enterprise the commercial prosperity of the city is mainly due. A few Brahmans engage in the professional duties of their caste, but the majority devote themselves to secular business. There is nothing in their manners or mode of dress to claim remark. Though dwelling in the heart of a bigoted Muhammadan population they retain most of their religious rites and national characteristics undisturbed. As being the channels through which all the money matters and other business of the population are carried on they enjoy the protection of the Afgháns and are on the whole a very flourishing class. Of the Arorás, 4,152 returned themselves in 1881 as Uttarádhi and 2,818 as Dahra in the census of 1881. The chief Khatri clans were as follows :—Bunjai, 2,778 ; Bahri, 1,217 ; Chárzáti, 1,083 ; Kapúr, 743 ; Marhotra, 603 ; Bedi, 317 ; Daighar, 312 ; Sarin, 174.

Chapter III, D.

Village Communities and Tenures.

Village tenures.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Part I.—Rights in Land.

Table No. XV shows the number of villages held in the various forms of tenure as returned at the Settlement of 1895-96. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures, the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follow another form, which itself often varies from one sub-division to another.

Further particulars of tenures will be found in the Assessment Reports and in the following extract from paragraph 21 of the Final Report :—

Tenures.

Ancestral shares still form the measure of right over most of the Khalíl and Mohmand *tappas* and in Tarakzai villages in Peshávar, and in Yusafzai except where the Swát Canal has been extended, and ordinarily complete portion has been effected, so that actual possession is now the basis of distribution of the revenue. I have done my best to try and keep the people to the old system of distribution of the revenue by shares; but elsewhere they have generally fallen back on possession owing to the inequality in the holdings which has gradually grown up. In some cases, unfortunately, the water is distributed by ancestral shares, while the revenue is paid on possession; but every effort has been made to prevent such an arrangement wherever possible, and it is hoped that inconvenience will not arise in future in the cases where, of necessity, it has been adopted. The following table shows the result of the new distribution of the assessment and the change thereby introduced into the tenures of the district :—

Tahsil.	Detail.	Zamíndári.	Pattidári.	Bháiachára.	Total.	Remarks.
Chársadda ...	Former ...	28	115	35	178	For the sake of comparison the former and present number of estates have been taken to be the same. Where the area contained in the present estate formed part of a larger old estate the former tenure of the old estate has been shown.
	Present ...	16	3	159	178	
Mardán ...	Former ...	45	35	53	133	
	Present ...	29	7	97	133	
Swábi ...	Former ...	15	60	26	101	
	Present ...	15	28	58	101	
Peshávar ...	Former ...	34	221	12	267	
	Present ...	24	167	76	267	
Nowshera ...	Former ...	52	70	37	159	
	Present ...	9	6	144	159	
Total ...	Former ...	174	501	163	838	
	Present ...	93	211	534	838	

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Village Communities and Tenures.

Tribal communities.

In the Peshâwar District tribal take the place of village communities, the tribal territory being parcelled out into blocks of which each is held separately by a clan or section of a clan. The manner of this allotment, the original constitution of the communities thus formed, and the manner in which they have gradually been moulded into something more nearly corresponding with the villages of the type more familiar in the Punjab will be described in the following pages. First, the existing state of affairs will be sketched and then the successive steps will be traced by which that state was arrived at.

The distribution and allotment of the country by Shaikh Mali.

The distribution and allotment of the country on some recognized system was, as already stated at page 60, entrusted to Shaikh Mali of the Akazai clan; this was about the eleventh generation after Qais, the ancestor of the Afghâns; the allotment to the present day is known as Shaikh Mali's *taksim*. The first step towards his distribution was an enumeration of the people,—men, women and children; he thereby ascertained the total number of shares* required for each main tribe and then the country was divided into main divisions, equal to a certain number of shares. Lots were afterwards drawn and the main divisions allotted. The further interior distribution was carried out on the same principle by the people.

Periodical *veshes* (redistributions) at fixed periods.

The distribution and allotment of the land made by Shaikh Mali was admittedly imperfect; to remedy its inequalities and also to keep up a common interest by the whole tribe periodical redistributions (*vesh*) were provided at fixed periods. These redistributions were made by casting lots. At a redistribution a re-enumeration of the tribes was made, and if it happened that the division of land which had fallen to a certain tribe contained more than the number of shares to which they were entitled by the new enumeration, a part of another tribe, whose shareholders were in excess of the land which had fallen to them, or colonists who had accompanied the main tribe, were associated for the shares with the tribe who had land in excess of shareholders. The *vesh* or redistribution of the main divisions and *tappás* has ceased for many years. The interior redistribution of the villages in *tappás* and of *kandís* and *tals* in villages lasted long after and was in existence in a few villages when the Regular Settlement commenced; it was then altogether put a stop to except in the village of Kheshgi, where one of the *vands* (or divisions of land) adjoining the river is liable to the effects of alluvion and diluvion.†

The mode of apportionment is thus described by Dr. Bellew. The procedure followed is still to be seen in actual working on

* The share of a man, woman and child was the same.

† It existed up to a recent date in Bannu in an Appendix to the Gazetteer of which district will be found a very full account of the custom, and is regularly carried out in Boner, where the last *vesh* was made in 1891, though there the distribution which extended even to the houses was by adult males,

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Periodical *veshes* (redistributions) at fixed periods.

the occasion of any division of land undertaken at the present day.

"The land to be divided is first marked off into compact blocks called *vand*, each of which is sub-divided into the required number of allotments. After the measurement and primary division of a *vand*, its distribution is regulated by lot, or, as it is termed, casting the *pucha* or *hissah*. It is thus managed. The representative of each of the *khels* to share in the distribution selects a private mark (a piece of wood, or a rag, a grain of maize or pellet of sheep's dung or a stone, or any substance near at hand) which, in the presence of all, he hands over to the 'greybeard' appointed to cast the lot, declaring it to be his token. The 'greybeard' having collected all the tokens and seen them severally recognized gathers them together in the skirt of his frock and then walks round the *vand*, followed by the assembly, and as he passes them throws on each of the plots marked off the first token that comes into his hand. The several plots then become the possession of the *khels* severally represented by the token thrown out on them. Each plot is then successively divided and allotted in a similar manner to the divisions of the *khels* and their several respective families. In the ultimate divisions the portions of land are often of very small extent and are frequently styled *pucha* after the process thus described.

"In thus dividing the land for cultivation the *vands* are in detached plots all round the village, roads, watercourses and wastes intervening. Each *vand* is known by a separate name, just like a farmer's fields at home, mostly expressive of some quality of the soil, or position, &c., as *irai vand*, *shigai vand*, 'the ash field,' 'the sand field,' &c. The division of the land, it will thus be seen, gives each section or tribe or clan a fixed possession in the soil. It will also be observed that each individual's *daftar* is not in one unbroken plot but scattered according to lot in the different *vands*. This is necessary so that each shall share alike, as far as possible, in the good and bad land. Very often, and beyond the British border always in one tribe where the several *khels* possess lands of varying quality the lot of some having fallen on good and that of others on inferior land, it is customary to exchange places at fixed periods of five, ten or more years. The land always remains the *daftar* of the original owners, but is mapped out afresh for distribution amongst the new owners, who all share equally with those of their own tribal divisions without reference to rank. In these exchanges between the tribes only the houses are left standing, and often these are deprived of their timbers."

The great objection to the redistribution system was the want of assurance of prolonged enjoyment, without which it is difficult to expect improvements. The necessity too, *i.e.*, the common interest of the whole tribe in their tribal allotment no longer exists as it undoubtedly did when there was no settled Government.

Subdivisions of village and land.

The land is called *daftar* and is divided into lots or shares known as *brakhas* or *bakhrás* and as *puchás* in Hashtnagar. These shares may be one piece of land; sometimes they are situated in two or three places, but are often proportional shares in every *vand* (or division of land) within the village area. In the irrigated part of the district the allotment of the land for a *bakhra* or share depends on the water distribution, without which the land is of little value; but in Yusafzai, where the land is altogether dependent on rain, a *bakhra* represents a proportional share in every description of land in the village—all alike possess a share of *good, medium* and *inferior* land. The villages are usually divided into *kandís* (sections) corresponding to the word *taraf* in the Punjab, and the *kandís* are again sometimes subdivided into *tals*. A *kandi* usually has its own mosque *(jamáat)*, and *hujra* or guest-house.

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Headmen and chief headmen.

Fortunately the *lambardári* arrangements of the district had been revised by Captain Hastings at the last Settlement, so it was not necessary to again open a general inquiry into the subject, as nothing leads so much to murder and crime in Peshávar as *lambardári* cases do. In a few cases, however, the reduction of superfluous headmen was proposed, or the addition of fresh headmen suggested, where the altered conditions of an estate rendered this desirable; but, as a rule, in the old estates the headmen were left as fixed at Settlement, and no general list of reduction, such as is contemplated in paragraph 5 of Revenue Circular No. 51, as amended by Correction Slip No. 450 has been submitted. The existence of such a list would surely become known, and this would lead to serious trouble. If the Collector finds that in any special case reductions are necessary he can report the case separately, and in this district this is all that is required. In the case of the new estates, however, new headmen were of necessity appointed, and in making such appointments a preference was given to the headmen of the old estate if they owned land in the new village. Failing these, one of the original owners was put in, and if none such were qualified, then a headman was selected from amongst the owners of the estate. The task was a troublesome one, as there were no less than 81 new estates, but it was successfully accomplished without creating any serious disturbance or exciting bad blood to any noteworthy extent. There are now 2,432 headmen in the district as shown below:—

Tahsíl.	Detail.	Headmen.	Chief Headmen.	Zaildárs.	Inámdárs.
Chársadda	Former ...	397	4	3	78
	Present ...	524	3	3	33
Mardán	Former ...	428	...	...	106
	Present ...	441	...	...	34
Swábi	Former ...	359	1	...	118
	Present ...	357	...	...	43
Peshávar	Former ...	714	16	11	136
	Present ...	700	16	12	55
Nowshera	Former ...	341	7	7	110
	Present ...	410	3	6	82
Total	Former ...	2,239	28	21	548
	Present ...	2,432	22	21	247

To secure simplicity in calculation the rate of the *pachotra* for emoluments of the headmen has been fixed at 10 pies per rupee, or Rs. 5-3-4 per cent. as against 5 per cent. hitherto. The enhancement of the rate will also compensate the headmen for the additional duties required from them in this frontier district.

Chief headmen were, as Captain Hastings notes in paragraph 570 of his Settlement Report, only put in to prevent some of the leading men suffering, as he did not expect that their

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Headmen and chief headmen.

ináms would be maintained. They were, as a fact, only appointed in 28 estates and were not appointed in Yusafzai or Hashtnagar at all. In many cases also sole headmen were put in as chief headmen, so the arrangement was farcical, and as it is quite unsuited to the genius of the Pathán landowners it was proposed at this Settlement to abolish it. The proposals were sanctioned by letter No. 130, dated 29th June 1895, from Revenue Secretary, Government, Punjab, and on the death of the existing incumbents the office will lapse and the villages in question will be saved the extra cess of 1 per cent. on the revenue. At present there are 22 chief headmen in existence. The rate of the village officers' cess was notified with Notification No. 247, dated 8th December 1896, Appendix D.

Zaildárs and inámdárs.

Zaildárs were also appointed on the same grounds which led Captain Hastings to propose the introduction of the *ála-lambardári* system, except in Yusafzai and Hashtnagar. These men are however useful and can be of assistance to District Officers, so in the report on the *zaildári* system, submitted with Settlement Officer's No. 318, dated 9th July 1895, the retention of the system where it existed was recommended subject to an ultimate restriction of the emoluments of the zaildár on the death of existing incumbents to Rs. 360 per annum. The extension of the system was not recommended as the word zaildár is novel and so obnoxious, while the existing *inám* and *muwájib* holders adequately supply the place of such notables. The proposals were sanctioned by letter No. 187, dated 3rd August 1896, from the Revenue Secretary to Government, Punjab, to the Senior Secretary to Financial Commissioner, Punjab, and the chief statistics of the *zails* now in existence are shown below:—

Tahsíl.	Number of zails.	Average area in acres.	Average revenue.	Average population.	Average pay of zaildárs.
			Rs.		Rs.
Chársadda	3	17,022	37,563	14,369	376
Peshāwar	12	24,036	34,929	18,994	349
Nowshera	6	58,101	16,835	16,696	168
Total ...	21	32,767	30,136	17,677	301

Zaildárs were not appointed in the Hashtnagar *tappa* of the Chásardda tahsíl, or in the Niláb and Khwárra circles in Nowshera.

Zaildárs and inámdárs.

The usual *zail* books have been prepared, and the leading features of each circle and the character of the existing zaildárs noted up in them, while each zaildár has been supplied with a book containing a copy of the map and statistical tables for his circles with a copy of the rules affecting him, so that officers visiting the *zail* can at once see how the charge has been constituted and record notes of the conduct of the zaildár or any other circumstances calling for remark. The head-quarters of the *zails* together with the leading tribes in each are shown below, and the position of circles can be ascertained from the *thána* and *zail* map in Chapter V, Section A.

1	2	3	4	5
Name of Tahsíl.	Name of Zail.	Number of villages.	Annual land revenue.	Prevailing caste or tribe.
			Rs.	
Chársadda.	Shabkadar ...	16	33,285	Afgháns (Gigiáni), with some Jatahanáin and Dalaz k.
	Matta Mughal Khel.	13	35,580	Afgháns (Gigiáni) and Mohmand Halimzai, with some Akhun Khel and Kazalbásh.
	Batgram	22	43,825	Gigiáni, Sulemánzai and Muhammadzai and miscellaneous.
Peshávar.	Michni Gulzela ...	48	44,871	Mohmands, Afgháns (Daudzai), with some Sayads, Mughals, Awáns, Sáhibzáda, &c.
	Tahkál	27	67,562	Afgháns (Khalíl), with some Awáns and miscellaneous.
	Landi Yarghajo...	18	57,950	Mohmands with some Sayads, Awáns and Adezai.
	Khálsa I	8	9,635	Khands, Awáns, Bhatti, Mián Khel and Kakkezai.
	Khálsa II... ...	23	26,270	Awáns, Sayads, Janjua, Ratanpál. Gheba and miscellaneous.
	Khazána	29	30,771	Afgháns (Daudzai), with some miscellaneous.
	Charpariza ...	24	32,685	Afgháns (Daudzai), with some miscellaneous.
	Kasba	16	29,364	Bághbán, Awán, with a few Sayads and miscellaneous.
	Chamkanni ...	12	29,474	Mohmand Dawazi with a few Awáns.
	Badabher... ...	12	37,507	Mohmand, (Mohib Khel), Sargani, Mirzai, Adezai, Maryamzai.
	Babozai	11	15,384	Afgháns (Daudzai), with a few Awáns.
	Barozai	39	34,565	Afgháns, Khalíls (Ishaqzai and Barozai), Mitta Khel.
Nowshera.	Akora	29	12,500	Afgháns (Khattak), with some Awáns.
	Valai	45	11,906	Afgháns (Khattak), with some Awáns.
	Akharpura ...	23	18,938	Afgháns (Daudzai), Awáns, Mughals, Tiráhi, &c.
	Urmar Bála ...	14	11,423	Afgháns (Urmar) (Afridi Uria Khel) Tiráhi and Ismail Khel.
	Nowshera	12	21,065	Afgháns (Khattak), with some Awáns, Sayads, &c.
	Alibeg	20	23,447	Afgháns (Urmar and Besúd), with some Awáns and Tiráhi.

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Zaildárs and inámdárs.

For the rest of the district the old *zamíndárí ináms* granted mainly for service at the Regular Settlement have been for the most part upheld, and proposals have been submitted for fresh *ináms* of a similar character as shown below :—

Tahsil.	Number of Inams.			Amount of Inams.		
	Old.	New.	Total.	Old.	New.	Total.
				Rs.	Rs.	Rs.
* Chársadda	12	21	33	2,672	3,280	5,952
Mardán	9	21	30	603	2,040	2,643
Swábi	6	17	23	376	1,305	1,681
Peshávar	...	5	5	...	190	190
Nowshera	...	8	8	...	292	292
Total ...	27	72	99	3,651	7,107	10,758

* These *ináms* have been sanctioned by the orders contained in the correspondence noted on the margin. By *Punjab Gazette* Notification No. 177 Revenue, dated 8th October 1897, the inámdárs' rules under the Land Revenue Act have been extended to the Pesháwar District, so as to give the District Officer full control over all these grants, so with these and the zaildárs a system of rural notables has been introduced throughout the district, though in Hashtnagar and Yusafzai, to prevent unnecessary jealousy, no definite circles have been allotted to the inámdárs. The limits of the *tappás* in these tracts are well known and can be ascertained from the tribal maps in Chapter III ; and ordinarily of course on the death of an inámdár a successor will be selected from amongst the headmen in the *tappa*. The amount actually sanctioned for these *ináms* subject to the approval of the Government of India is Rs. 10,529.

* *Chársada*—Punjab Government letter No. 254, dated 11th December 1896.

Yusafzai—Punjab Government letter No. 178, dated 8th October 1897.

Pesháwar and Nowshera—Punjab Government letter No. 99, dated 14th May 1897.

The village *jirga* or council.

The elders (*mishran*) and the *maliks* compose the *jirga* or village council ; they are referred to on all questions of custom,

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The village servants.

and matters affecting the village society. The village servants usually receive small grants of land free of charge in consideration for their service. They only intermarry amongst themselves, for instance weaver with weaver, *dúm* with *dúm*. They are now only known by the trade they carry on; they can give no tribe or section to which they belong or have belonged. Many of them are descendants said to have come into the district with the Afgháns, while some may be descendants of the old inhabitants of the country.

First settlement of a tribe.

Major James thus described the manner in which the present distribution of rights has grown up:—

"The Pathán families at first located themselves in one spot or in villages adjacent to each other, for the sake of mutual protection, the remainder of the *tappa* being held in common and used chiefly as pasturage. Each man cultivated his *bakhra* or any portion of it at pleasure, paying no tribute or share of the produce to any one, his duty to the tribe requiring only that he should join in all offensive or defensive operations undertaken in accordance with the resolutions arrived at by the tribal *jirga* or council.

Settlement of non-proprietors.

"Very little land in the immediate vicinity of the villages was at first brought under cultivation, but this was increased with their numbers and when cultivators from other parts settled amongst them. These were styled *fakírs*, and the system usually adopted with them was to require service only in lieu of the land which they were allowed to cultivate on their own account. This service consisted chiefly of attendance on the *daftari* or proprietor in his raids and fights with his neighbours, in furnishing grain and grass for his guests, and providing beds and blankets for their use in the *hujras* or houses set apart in each quarter of a village for the reception of guests, keeping in turn watch and ward, with occasional demands for labour in building and at harvest time. The priesthood had no share allotted to them under these distributions, but it was incumbent on the communities to set aside a provision for them as *seri* or free-gift. This primitive order of things continued for many years, but by degrees several of the *kháns* assumed rights and privileges which did not of right belong to them and collected fees from the non-proprietary members on the occasion of births and marriages.

Outlying hamlets.

"The encroachments of one clan upon the lands of another led to the establishment of *bandas* or hamlets towards the boundaries of the *tappas*. These were occupied partly by the poorer Pathán members, but chiefly by the non-proprietary cultivators, who still paid no portion of the produce, but held the land on the condition of warding off aggression and joining the tribe in its expeditions, their distance from the original settlements exempting them from the minor services formerly exacted. The personal character of some of the *kháns* enabled them at this time to make further innovations, and they frequently acquired such power as to enable them to settle villages on their own accounts, realizing a certain portion of the produce, and even to remove proprietors from one locality to another. But the feeling of the people has always been so antagonistic to these assumptions on the part of their chiefs that the latter found it usually more prudent to accept waste lands from the brotherhood as *seri* or free-gift than to take possession by open violence. The state of Yusafzai prior to the Sikh rule exemplifies the above condition of the communities, one which could not remain in force when the government of the country passed into other hands. The change took place earlier in other parts of the district, and when the Sikhs possessed themselves of Peshâwar the description applied to Yusafzai alone.

Inám and proprietary exemption.

"In other *parganas* the claims of Government introduced a more complicated system. So long as no demand was made upon the proprietors they were

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Inám and proprietary exemption.

content that their lands should be held by cultivators on a service tenure, their own position and influence in the tribe depending in a great measure on the number of their followers. But when that demand was enforced, it became their object to cast the burden upon the cultivators; and this gave rise to the large exemptions, under the name of *inám*, which exist in all villages. It was in point of fact the portion of the estate cultivated by the proprietors themselves, and although a comparatively small share of this now remains to them, it is still absolutely large; in Khalíl it is one-fourth, in Mohmand one-sixteenth of the whole. The nature of this *inám* must be borne in mind, or we shall be apt at the present day to confound it with the *málikána*. It has nothing to do with the fees paid to managing lambardárs, an office unknown prior to our rule, when the villages were in the hands of farmers, either Hindú capitalists or influential *arbábs* and *maliks*. It is still connected with and evidences proprietary right; none but a *daftari* can claim *inám*, and the portion of a village thus excluded from the settlement is the property of the brotherhood. In former days it represented the actual cultivation of the proprietary body, and was the only profit accruing to them from the estate beyond that of personal services of the nature previously described. From the remainder of their lands they collected nothing, the cultivators being reponsible for the Government share. The farmers found it to their interest to increase this *inám* in favour of influential *maliks*, but in most cases it had been gradually reduced and confined to small grants to the chief proprietors indicative of those rights in the estate which have been now acknowledged and recorded. It is, however, not unfrequently found that the portion of this *inám* held by an individual is his sole share in the estate, all other rights which his ancestors may have possessed having passed out of his hands.

"The system of joint village responsibility was unknown prior to annexation, but it has not been found difficult to introduce it; and, indeed, it is consonant with the habits of the people in other than revenue matters. But whatever peculiarities may have existed formerly amongst Pathán communities with reference to land tenures, they had been mostly removed under the operation of the systems introduced by successive Governments; and now that joint responsibility has been enforced there is little, with the exception of a few local usages and peculiarities, to distinguish the tenures of this district from those which exist in the North-Western Provinces and the Punjab."

Classes of overlords and proprietors.

In further illustration of the modifications wrought upon the old Pathán system Major James proceeds to enumerate the classes of which the villages were composed at the time of annexation—the *kháns*, the *arbábs*, the *maliks* and the *daftaris*. The following is an abridgment of his remarks. He says:—

The *kháns* and *arbábs*.

"The *kháns*, of whom I have spoken, were found only in Yusafzai and Hashtnagar. In the other *parganás* their place was supplied by *arbábs*. The latter, as farmers of the revenue, exercised great influence amongst the village communities, which they owed more to their official position than to rank as chiefs, which gave them *per se* no superior share in the inheritance. Their office, however, enabled them to appropriate much to which they had no title, and on our assuming charge of the district they were mostly in possession of large estates. They were continued in the enjoyment of these as *jágírdárs*, but their services were dispensed with as farmers of the revenue; even under the Sikhs it was only in the Mohmand and Khalíl tappas that they maintained their full power, in which districts their services could not well be dispensed with at that time, as it was chiefly through them that the hill tribes were kept in check and the peace of the district preserved. In the Doába, Daudzai and Khálsa tappas the Sikh Government either exercised a more direct interference, or placed the Barakzai *sardárs* in power, and the *arbábs* were held in but little account. The *arbábi* in all these is now practically extinct.

The *máliks*.

"Next in importance were the *máliks*, or heads of families. Owing to the peculiar jealousy amongst Patháns of the assumption of authority by individuals,

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The *máliks*.

the number of this class was very large, and a village was a cluster not merely of several branches of a tribe, but of small families, the members of which, bound together by the closest ties of kindred, yielded obedience only to their respective *máliks*. The office was in its nature hereditary. . . . . It was this portion of the proprietary body which was chiefly in the enjoyment of *inám*; and though the other proprietors shared in it, yet this was very much at the option of the *máliks* in whose names the exemptions were made. They were in fact nothing more than the heads or representatives of families united together for purposes of mutual advantage, but entirely independent of each other, and mutually jealous of any interference. The Sikhs held every *málik* responsible for the family which he represented, but one *málik* was never associated with another in this responsibility. In one village, therefore, there might be 30 or 40 *máliks*, and they must not be confounded with the lambardárs, or managing proprietors of our time. One of the chief difficulties which at first presented themselves at the settlement was the introduction of joint responsibility and the nomination of men from amongst the proprietors who should enter into engagements with the Government. It was not, indeed, advisable to abolish the office *in toto*, as it formed one of our best securities for the peace and well-being of the villages; but it was evidently desirable for revenue purposes to limit the number of engaging proprietors, and this has gradually been effected throughout the district, except in Yusafzai, where the state of society is such as will not yet admit of such radical change. The fee which is realized for the remuneration of the lambardárs is distinct from the *inám*, which latter must still be considered as the joint property of the brotherhood, or of such portion of them as have been in acknowledged possession of it.

The *daftarís* or proprietors.

"The remaining body of proprietors are styled *daftari*, holding their ancestral shares in virtue of their descent from the founder of the family. In explanation of much that at first sight is calculated to tend to misapprehension, it may be noted that the measurement of land was totally unknown; the shares having been originally allotted according to the capabilities of the several tracts, remained in joint possession of *the family*; the title of the individual was never suffered to become extinct, though the actual extent of that title was never definitely assigned beyond his right to work one, two, or more ploughs in the *daftar* as the fractional portion of a *bakhra* or share.

Rights of absentees.

"In former times, when land was plentiful and cultivators few, the circumstance entailed no inconvenience: a man left his home to seek service in foreign countries and returned after the lapse of years to find his claim uncontested. Under the Duráni and Sikh Governments also, when actual possession was accompanied by personal responsibility for the revenue, such emigrations were more frequent, but still the returning Patháu was always welcomed home, as strengthening his party, and adding to the stock from which the Government demand was to be paid. But under all circumstances, and after any length of absence, the Pathán could claim his rights, and he cared not who cultivated the land in the meantime, resting assured that he would acquire possession whenever it suited his convenience. During the first years of our rule these absentee proprietors found their claims, for the first time, contested, and in dealing with such cases it was necessary to allow a great latitude to parties preferring them. It was evidently most agreeable to the public feeling that the latter should be reinstated, but at the same time it was undoubtedly desirable that some limitation should be fixed; accordingly the present settlement has been considered the appropriate time for finally determining all such disputed points. Where possession could not be proved for more than one generation the claim was rejected; but in cases where such possession was clear, either the claimant received the whole or a portion of the land, or, being recorded as the proprietor, became entitled to receive a fixed percentage on the revenue demand from the non-proprietary cultivator, whose right to the cultivation of the land was declared.

Tenants.

"Little need be said of the possession of the remaining portion of the community, comprising, as elsewhere, the hereditary cultivators and tenants-at-will. The former, usually styled amongst Patháns *fakírs*, held their land originally upon a service tenure; but when the country passed into the hands

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Tenants.

of a settled Government, and revenue was demanded, it was upon them that the burden chiefly fell. At annexation, therefore, we found them in the actual possession of all proprietary rights, except that of sale or transfer, but acknowledging a vague liability to ejectment from a portion of their holdings on the appearance of the rightful owner. The service too which they had in former times been called on to render had, in the course of years, and the social charges created by successive Governments, gradually become less definite, and may be said indeed to have depended solely on the power of the *daftari* to exact them. Everything tended to make their position one of independence. On the one hand, the proprietors were interested in retaining them on the estate; and, on the other hand, the Government farmers supported a class to which they mainly looked for profit. The ejectment to which I have stated them to be liable applied only to such lands as they occupied in the absence of the *daftari*; they were all in possession of shares assigned to them as *fakírs*, to the occupation of which they retained a hereditary right. What remained to be determined at the present settlement was the extent to which the latent right of proprietors should be acknowledged and enforced in the lands which cultivators had occupied in their absence, and this has been done, as above explained, with reference to the merits of each case. In Yusafzai, the *kháns* and *máliks* have retained more of the primitive system and the *fakírs* have been made to pay a share of the produce to them in addition to the small Government demand, the share so taken being one-third and one-fourth of the whole. This also has been adjusted and the share of produce commuted into a percentage on the revenue demand. The tenants-at-will received land on stated terms for the two seasons of the year and were responsible for the revenue of those seasons. Amongst this class may be included the numerous personal servants who received their wages by such assignments of land, the proprietor usually furnishing the seed and bullocks and receiving half the produce, being responsible himself for the revenue. More generally, however, such holdings were assigned from the *inám* lands upon which there was no demand."

Statistics of proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the Settlement Returns, 1895-96. The accuracy of the figures is, however, exceedingly doubtful; indeed land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings. In this district the history of each tribal tract has varied greatly and corresponding variations are to be found in the prevailing tenures of each. It will therefore be well briefly to sketch the effect of the various rules to which the district has been subject upon proprietary rights.

The division of the district under the Duránís to the dissolution of the Saddozai power.

Local information divides the district of Pesháwar, during the ascendancy of the Duránis to the fall of the Saddozai clan, into three divisions :—

I.—That immediately under the rulers. This consisted of (1) tahsíl Pesháwar as it now is, and included tappás Mohmand, Khalil, the Qasbah and Khálsa ; (2) Daudzai ; (3) Doába ; and (4) Hashtnagar.

II.—The country occupied by the Khattaks. This was little interfered with, and left to the management of the *khans* of the tribe.

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The division of the district under the Duránís to the dissolution of the Saddozai power.

III.—Yusafzai. This portion of the district was only nominally under the Duránís. It was really independent, and under a patriarchal system; each man cultivated his *bakhra* (share), or any portion of it, at pleasure, and paid no tribute or share of the produce to any one; his duty to the tribe required that he should join in all offensive or defensive operations undertaken in accordance with the resolutions arrived at by the *jirgah* (Council of Elders).

Growth of *ináms*.

It has already been stated in the chapter on the history of the district that the first three main tribes to settle were those descended from Khakhai, *viz*, the Yusafzai, Muhammadzais and Gigiánís. They begged land from the Dilazaks, but eventually possessed themselves of the divisions known as Yusafzai, Hashtnagar and Doába, which they occupy at the present time. The Ghorai Khel Afgháns, comprising the Mohmands, Khalíl and Daudzais came some years later and took the *tappas** in which they are now located from the Dilazaks. The position occupied by them was in the plain; they were in consequence exposed to attack by the local governors and became more under control than their fellow-clansmen of the other three tribes who lived at a greater distance. The claims of Government in these three *tappas* created the *ináms bawajeh-daftariát*. They were on a fixed scale, and enjoyed generally by the proprietary body. It is the exception to find *ináms* with the Khakhai division; in some few cases they are found to be enjoyed by members of some of their leading families. In tappa Khálsa, the outlying hamlets of the Mohmands and Khalíls, occupied chiefly by tenants, there was no fixed share of *inám*,—in some villages *ináms* were enjoyed, but they are of modern date and were granted by the farmers.

Farms under the Duránís.

Under the Duránís, the villages in the first division of the district, that portion directly subject to the ruler of the day, excluding Hashtnagar, were farmed for what they would fetch to *arbábs*, *kháns*, leading men and retainers of the court. The farmers took a half share from the *ábi* lands, one-fourth and one-sixth from the *báráni* lands; they paid the Government demand, were responsible for any losses, and enjoyed the profits. Full authority was exercised by them as regards the cultivation of the land and the distribution of water, &c. In Hashtnagar the *kháns* of *tappás* held the farms, and the Government demand was distributed on *tappás*. This fell very much lighter on the proprietors than elsewhere, the general rule being to lease out farms for the highest they would fetch.

Rates of *inám* in the different *tappás*.

The rates of *inám* varied. In sub-division Bározai, of tappa Khalíl, it was one-fourth, owing partly to the character of the people and the position of their villages near the hills which made farmers shy of taking up the leases. In other parts of

* Mohmand, Khalíl, Daudzai.

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Rates of *inám* in the different *tappas*.

Khalíl more under control, the rate of *inám* was one-eighth; in tappa Mohmand it was one-sixteenth, perhaps because the proprietors were so numerous that to have granted more would have reduced the revenue too much. In Daudzai it was one-eighth. Besides the above rates, the Bari, composed of lands in the proximity of the village site, detached plots amongst the houses or in the beds of *nallas*, were also excused payment of a share to the farmers. They were a part of the shares on which the revenue was paid when cash assessments were made, and were erroneously looked upon as *máfis* at the Summary Settlement. In some influential families there were besides *ináms* granted by farmers, who found it to their interest to increase the *inám* of leading men in order to obtain their help in the recovery of the revenue. From the remaining land farmers took a half share from both proprietors and tenants; the share was taken in some cases by a division or appraisement of the probable outturn of grain locally known as *tip*. Proprietors took service, and received fees at *marriages* from the non-proprietors; the fees are locally known as *haq tora*;* these were distributed among the village servants according to fixed rates and did not increase the income of the proprietors.

Fees known as *haq tora*.

Marked difference between proprietors (*daftarís*) and tenants (*hamsáyas*).

There always has existed a wide gulf between the Afghán proprietors and their tenants; the former were and are known as *daftarís*, the latter as *fakírs* or *hamsáyas* (under the same shade). The *bandas* or outlying hamlets were usually occupied by *hamsáyas* and sometimes by some of the proprietary class. In some cases the occupying *hamsáyas* held the hamlet on a feudal tenure, and were, in consideration of its free enjoyment, bound to join the tribe from whom they received the land in its offensive and defensive operations. This tenure is known as the *malatar* (girding up loins) tenure. In most cases the hamlet tenants, owing to their residence at a distance from the original settlement, were exempt from many of the minor services exacted from the tenants in the parent villages. These privileges have been recognized, as far as possible, in the declaration of their *status* and decision of their cases. It is very common to find men of the holy class located in a hamlet on the borders of the land of two tribes; they were the best buffers obtainable at that time.

In the Khattak portion or second division the *kháns* took rent.

In the second division, or Khattak portion of the district, the *kháns* were all-powerful and exercised proprietary rights over the waste lands (hill and uncultivated). From all occupants in possession, whether members of the tribe or not, it was usual to take a share of the produce or cash rents. Well lands always paid cash; the usual rate recovered from *báráni* lands was one-fourth. The *máliks* enjoyed either cash *ináms* or shares of land locally known as *qulbas*,—sometimes they enjoyed pieces of irrigated

Máliks enjoy *ináms*.

*Tura = a sword.

Tora = a copper coin equal to half an anna.

Tora is a nobleman or chief in Turki. Perhaps this may be the derivation of the word.

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Máliks enjoy *ináms*.

land. In the hilly part of this division, the demand was distributed on houses and cattle ; this is the present mode of distribution. The revenue is looked upon as a fine (*tawán*) ; the land is poor, and not considered worth the cultivation ; it is useful only for grazing.

The Barakzai rule.

During 1818-19 the district fell to the Barakzai *sardárs*. Hashtnagar was allotted to Sardár Sayad Muhammad Khán. He commenced to recover half produce from *ábi* ; one-fourth and one-sixth from the *báráni* under cultivation. During their power, owing to the numerous interests, all anxious to squeeze as much as they could out of the land, the proprietary system was much shaken. Proprietors looked simply to keeping their *ináms*. They took no interest in the managemant of their estates or cultivators and were only too glad to be relieved of all responsibility. Very few of the leading men held their villages in farm. The Khattak and Yusafzai portions of the district remained as heretofore. When the district became a portion of the Sikh dominions in 1823, after the battle of Nowshera, the Barakzai *Sardárs* became tributaries of Ranjít Singh. During the Sikh rule Hashtnagar was continued in *jágír* to Sardár Sultán Muhammad and Doába to Sardár Pír Muhammad. The Khattak country was annexed, and only *jágírs* granted to the *kháns*. The remainder of the district, excluding Yusafzai, was farmed to Hindu capitalists and leading men ; they took half produce as heretofore and paid the Government demand. Yusafzai, paid a *nazrána*, collected with difficulty and seldom without force. The *ináms* were not interfered with, but the hamlets of Khalíl, Muhammad and Daudzai were separated from their parent settlements and the proprietors lost such rights as they had enjoyed in them. Jágírdárs took upon themselves the same powers as were exercised by the Government. The proprietary system of Doába and Hashtnagar received injuries from which they never recovered.

The district under the Sikhs from 1823 to 1846.

Statistics of tenants and rent.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1895-96, and also gives the current rent-rates of various kinds of land as returned in 1895-96. Table No. XXI shows the rates of cash rents by soils. The figures are as accurate as can be obtained and were the result of careful inquiries at settlement, but it is almost impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. For further details of rents the Assessment Reports should be consulted, but the following extracts from the Final Settlement Report of 1897 give some figures of interest :—

Tenancies and rents.

As will appear from the following abstract, the proportion of the area cultivated by the owners themselves is highest in Nowshera and Swábi. In the former tahsíl the bulk of the proprietors are Khattaks, who are very industrious and hard-working, while the remaining area is held by miscellaneous clans, who were recognized as owners as they were found to be in possession. As already noted too, this tahsíl was as densely peopled as the existing areas available for cultivation could stand, and so naturally the owners have been driven to cultivate themselves. In Swábi the owners are also numerous and fairly industrious, so that there is not much room for tenants. The lower proportion of the area cultivated by the owners in Chársadda is due to the large areas in the hands of a few

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proprietors in Hashtnagar, which has been explained in paragraph 22, and which constituted a great source of difficulty in the present assessment. In Peshawar, notwithstanding the density of the population, the area cultivated by the owners themselves is small because in Daudzai, and to some extent in the Khálsa tappa, the proprietary body is small and seems to be dwindling, owing perhaps to the malarious climate of the tract, so that the deficiency in cultivating owners has to be made good by an influx of tenants. In the Mohmand and Khalil tappas and especially in the latter, the tradition has been against cultivation by an owner, probably because the lands were so rich that when first acquired the owners had more than enough and were able to let out the land and live on half produce. Now, owing to the increase in population, the Mohmands have been forced largely to cultivate themselves, and the Khalils must soon follow their example if they are to retain their property.

The area held by tenants free of rent is normal. Occupancy tenants are not numerous, and the strongest body consists of the Gujars, who hold several estates in the Sadhum valley and in tappa Razzar in Yusafzai.

Tenants without right of occupancy are naturally most numerous in Chársadda, and, except on the Swat Canal lands, these, as a rule, pay everywhere by a share of the produce. The area shown as paying cash rents in Chársadda is almost entirely canal lands, and 12 per cent. of this area here pays rent of this class, averaging Rs. 2-7-2 per acre. So in Mardán Rs. 28·7 per cent. of the *shah nahri* area, or 23,751 acres, are let at an average cash rent of Rs. 2-8-10 per acre. These rents are paid almost entirely by middlemen who have taken over the management of the land and sublet it to cultivating tenants at half produce. In Peshávar and Nowshera cash rents practically do not exist, and in Swábi most of the area shown as paying cash rents is held by tenants paying at revenue rates with or without *málikána*. Such rents are, as a rule, nominal, and are paid by tenants claiming and practically enjoying an occupancy status, or by proprietors who have taken the land in exchange.

The share of the produce on lands irrigated by private canals and by the Kábul River Canal is almost invariably half, and on the richer lands in the Doába and Peshávar sometimes amounts to three-fifths; while in the Bára circle it is a common practice for the tenants to pay half the revenue or a lump sum in cash per holding in addition to half the produce. These are extraordinarily high rents, and indicate the great value of the produce of such lands.

On the Swát Canal the general arrangement is that the owner takes half produce and pays the canal rates, or one-fourth produce, and leaves the tenant to pay the canal revenue.

On well lands and those irrigated by springs the share taken by the owner is from one-third to half, and this is also the usual proportion on the *sailáb* and better classes of unirrigated lands.

On ordinary unirrigated soils the share varies from one-fourth to one-sixth and on the poorer soils it falls as low as one-sixth to one-tenth, and even one-twelfth, but one-sixth is the usual rate.

The principal statistics of interest under this head are summarized in the following table, and fuller particulars of the rents paid will be found in Statement No. VIII. For further details a reference can, if necessary, be made to the Assessment Reports, in which the subject has been fully treated and the great discrepancy in the rates of cash rent explained:—

Tahsil.	Average percentage of area cultivated by owners.	Percentage of area cultivated by tenants free of rent, or at nominal rents.	Percentage of area cultivated by tenants paying rents.				
			Tenants with right of occupancy.	Tenants without right of occupancy.			Total.
				Tenants paying rent in kind.	Tenants paying rent in cash.	Total.	
Chársadda	32	2	5	56	5	61	66
Mardán	54	2·3	8	21·3	14·4	35·7	43·7
Swabi	70·6	1·0	5·2	15·0	8·2	23·2	28·4
Peshávar	48	2	6	43	1	44	50
Nowshera	77	1	5	15	2	17	22
Average for District	55·9	1·7	6·1	28·9	7·4	36·3	42·4

1	2	3	4	5	6	7	8	9	10	11
Tahsíls.	Detail.	Percentage of total area on which rent is paid by division of crops at fixed rates.	Percentage paying half or more.	Percentage paying one-third or more.	Percentage paying one-fourth or more.	Percentage paying one-fifth.	Percentage paying one-sixth.	Percentage paying less than one-sixth.	Rate of incidence of kamíns' dues per cent.	Percentage of half assets share after deducting kamíns' dues according to circle rate of incidence of these.
Chársadda.	Cháhi	...	30	70	...	...	...	...	6·9	17·8
	,, nahri	...	55	45	...	...	...	...	8·5	19·4
	Nahri I	12	100	...	...	...	...	...	8·5	22·9
	,, II	1	100	...	...	...	...	...	8·5	22·9
	Shah nahri	19	86	...	13	...	1	...	8·5	21·23
	Abi	...	...	...	100	...	...	...	8·5	11·4
	Sailab	2	100	...	...	...	...	...	8·5	22·9
	Dagoba	1	...	...	99	1	...	...	8·5	11·7
	Bárání	9	3	...	85	1	10	1	8·5	11·6
	Maira	13	...	...	93	1	6	...	8·5	11·2
	Total	57	55	...	41	1	3	...	...	...
Mardán.	Cháhi	1·2	22	69	7	...	...	2	5·5	17·0
	Shah nahri	7·5	74	3	20	3	...	...	...	12·5
	Abi, sailáb and dagoba	·7	10	16	24	3	34	13	4·5	11·4
	Bárání	9·9	3	14	32	14	11	26	4·5	10·2
	Maira	2·1	...	8	24	18	16	34	4·5	8·8
	Total	21·4	29	13	25	10	7	16	...	...

1	2	3	4	5	6	7	8	9	10	11
Tahsíl.	Detail.	Percentage of total area on which rent is paid by division of crops at fixed rates.	Percentage paying half or more.	Percentage paying one-third or more.	Percentage paying one-fourth or more.	Percentage paying one-fifth.	Percentage paying one-sixth.	Percentage paying less than one-sixth.	Rate of incidence of kamíns' dues per cent.	Percentage of half assets share after deducting kamíns' dues according to circle rate of incidence of these.
Swábi.	Cháhi	2·05	43	49	6	...	2	...	1	19·6
	Abi, sailáb and dagoba	·3	9	63	25	...	3	...	1	16·0
	Báráni	9·8	7	43	38	...	9	3	2	14·3
	Maira	2·9	2	14	53	..	27	4	2	11·7
	Total	15·05	11	39	36	...	11	3	...	...
Pesháwar.	Cháhi and jhalári	1	15	84	1	...	...	...	4	17·2
	Shah nahri	5	96	4	...	...	...	...	4·5	23·5
	Gardens	...	100	...	...	...	...	...	...	25·0
	Nahri I	18	100	...	...	...	...	...	5	23·8
	„ II	12	100	...	...	...	...	...	5	23·8
	Abi	1	95	...	5	...	...	...	2·5	23·8
	Sailáb	...	97	...	2	1	...	...	5·5	23·3
	Dagoba	1	10	14	48	28	...	...	4	13·1
	Báráni	4	31	5	53	11	...	...	4·5	15·8
	Maira	1	2	9	64	25	...	...	4	12·0
	Total	43	86	3	8	3	...	...	4·5	22·8

				Two-fifths		Less than ¼				
Nowshera.	Cháhi and jhalári	2	51	47	2	...	...	...	4	20·5
	" nahri	1	97	3	...	...	...	...	2·5	24·2
	Abi	...	84	16	...	...	...	...	2·5	23·5
	Shah nahri and Cháhi Shah nahri	3	95	4	1	...	...	...	2·5	19·9
	Nahri I	1	96	4	...	...	...	...	2·5	24·2
	" II	...	99	1	...	...	...	...	2·5	24·3
	Sailáb and dagoba	2	62	26	11	1	...	...	2·5	21·6
	Báráni	4	26	19	39	16	...	...	2·5	15·54
	Maira	2	8	15	26	51	...	...	2·5	11·7
	Total	15	52	19	16	13	...	...	2·5	18·9
District.	Cháhi	2·6	64	33	3	...	...	...	4·3	24·2
	" nahri	·1	96	4	...	...	...	...	5·5	26·46
	Shah nahri	6·6	84	2	13	1	...	...	5·2	21·8
	Cháhi shah nahri	·03	90	9	...	1	...	...	2·5	23·5
	Gardens	·1	100	...	...	...	...	...	...	25·0
	Nahri I	5	75	25	...	...	...	...	5·4	21·7
	" II	2	100	...	...	...	...	...	5·4	23·7
	Sailáb	1	90	4	1	...	5	...	4·4	22·4
	Abi	·1	69	14	16	...	...	1	3·8	21
	Dagoba	1	6	19	54	9	7	5	4·1	13·3
	Báráni	8·6	8	17	49	8	8	10	4·4	12·3
	Maira	3·4	1	6	65	9	10	9	4·3	11·1
	Total	30·53	46	14	28	4	4	4	...	...

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		Details.	Charsadda.		Peshawar.	
			Number of holdings.	Area.	Number of holdings.	Area.
				Acres.		Acres.
		Total cultivated area	33,100	166,931	38,439	137,513
		Area cultivated by owners	10,809	53,958	15,856	74,350
		Area cultivated by tenants free of rent at nominal rent.	1,686	3,488	2,054	2,427
Area cultivated by tenants paying rent.	*With right of occupancy.*	Paying at revenue rates, with or without málikána.	2,095	5,074	1,172	2,89[illegible]
		Paying other cash rents ...	62	176	26	4[illegible]
		Paying in kind, with or without an addition in cash.	293	1,845	1,080	4,88[illegible]
	Without right of occupancy.	Paying at revenue rates, with or without málikána.	304	773	119	27[illegible]
		Paying other cash rents ...	1,336	10,683	392	1,101
		Paying in kind, with or without an addition in cash.	16,515	90,934	17,740	51,53[illegible]
		Total held by tenants paying rent...	20,695	109,485	20,529	60,73[illegible]

		Details.	Charsadda Area.		Peshawar Area.	
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
			Acres.	Acres.	Acres.	Acres.
Detail of rents and area on which paid by tenants-at-will.	*Rents in kind.*	(1) Zabti rent	...	...	...	...
		(2) ½ produce or more ...	44,744	3,581	40,703	1,99[illegible]
		(3) ⅖ths and less than ½ ...	217	2	285	3[illegible]
		(4) ⅓rd and less than ⅖ths	139	79	1,206	70[illegible]
		(5) Less than ⅓rd	4,130	37,589	131	6,40[illegible]
		(6) By fixed amount of produce.	448	5	67	...
		(7) Total area under rent in kind.	49,678	41,256	42,392	9,14[illegible]
	Cash rents.	(8) Total paying at revenue, rates with or without málikána.	338	435	279	...
		(9) Total paying other cash rents.	8,551	2,132	1,095	6[illegible]
		(10) Total cash rents paid on area entered in column 9.	32,852	2,305	13,184	
			35,157			

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Nowshera.		Mardan.		Swabi.		Total district.	
Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.
	Acres.		Acres.		Acres.		Acres.
23,951	125,135	32,507	262,379	63,730	200,361	191,727	892,321
15,914	96,307	14,811	139,160	39,602	138,336	96,992	502,111
898	1,877	1,706	6,477	1,511	1,867	7,855	16,136
631	3,049	2,479	19,699	2,212	9,382	8,589	40,097
203	1,005	27	341	23	157	341	1,722
517	2,750	81	934	1,721	994	3,692	11,409
447	1,921	881	9,683	5,881	13,285	7,632	25,941
171	468	1,861	13,483	762	2,651	4,522	28,386
5,170	17,758	10,661	72,602	12,018	33,689	62,104	266,519
7,139	26,951	15,990	116,742	22,617	60,158	86,880	374,074

Area.		Area.		Area.		Area.	
Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
...	...	...	...	...	...	...	...
5,758	2,877	22,721	1,233	1,701	1,624	115,627	11,310
488	98	...	...	43	301	1,033	440
1,383	1,906	3,294	4,855	2,029	12,734	8,051	20,282
59	5,136	7,479	32,956	486	14,719	12,285	96,802
23	30	47	17	20	32	605	84
7,711	10,047	33,541	39,061	4,279	29,410	137,601	128,918
345	1,576	2,607	7,076	745	12,540	4,314	21,627
207	261	2,693	10,790	330	2,321	12,876	15,510
2,814	175	36,307		2,889	2,087	92,613	
2,989				4,976			

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Tenant rights at Major James' Settlement.

At Major James' Settlement the inquiries regarding the status of tenants were directed towards ascertaining if possession was of twelve years' duration; this was generally considered sufficient to confer hereditary rights, and also the right to pay in cash at the same rates as the proprietors: no rent above the Government revenue was fixed as payable by this class of tenant. The tenants whose possession was of less than twelve years were considered non-hereditary, and, as a rule, liable to pay a rent of half produce (*nim kára*).

Tenancy rights at the Regular Settlement.

At the Regular Settlement the tenures were most carefully investigated, and it was found that there were many tenants who had been ever since annexation to all intents and purposes proprietors. In cases where the tenant was found to have been located by the ruler, or where they undoubtedly showed they had upheld the village, and the proprietors were very weak, they were declared tenants with occupancy rights. In other cases if the parties agreed among themselves, the terms of their agreement were recorded; if, however, any dispute arose, the *onus* was usually thrown on the tenant, who was directed to sue. Many tenants were afraid to fight for their rights, the proprietary body being so strong; but in hamlets occupied mainly by tenants, and in villages where the proprietary body was weak, suits were filed by tenants.

Rent rates.

Rents have been fixed for all proprietors; occupancy tenants paying cash rents have had them settled at percentage rates on the revenue—this was the only possible way, as there are no such things as cash rents per acre or *jaríb*. Proprietors always wished for produce rents, but this was not possible according to Section 16 of the Act of 1868, which was strictly observed.

Class of tenants.

The local designations of tenants are given in the tenancy *misl*. The ordinary names are *nimkáragar* and *naqdi deh*, or "giver of half produce" and "giver of cash." In some parts of the district there are classes of tenants known as *mulki* and *khulki*. The former have rights; they usually have resided for some generations in the village, and the proprietor does not care about turning them out. The *khulki* tenant is a pure tenant-at-will—everything depends on his getting on well with the proprietors.

In the Qasbah the tenants were usually found to be the planters of the fruit trees; they also repaired the garden walls, provided the outlay required was not excessive. Proprietors were found to take half and three-fourths share of the produce, and it was allowed that tenants of this class were entitled to compensation on eviction. They were declared tenants with occupancy rights, and, where not, they were always decreed compensation. In some villages of Tahsil Pesháwar, where there were vineyards planted by the tenants, it was agreed that if the tenant is dispossessed while the garden exists the proprietor is bound to give him compensation on account of his share of expense incurred on the trees. In some cases the occupants,

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who were undoubtedly tenants under former rulers, were, owing to the loss of possession by the original proprietors, declared proprietors. In Daudzai the occupants of the Khalíl hamlets, who were tenants originally, were at the Regular Settlement declared proprietors in consequence of long adverse possession. In Doába many of the tenants at the Summary Settlement took up the engagements with the proprietors and were known as *khewati;* they paid no rent and in some cases actually enjoyed a share of the *shámilát.* Many of them were located by the *sardár* to whom the *tappa* was in *jágír ;* he was to all intents and purposes also the ruler ; in such cases they were also declared *tenants with occupancy rights.* In tappa Khálsa many tenants were found to have sold and mortgaged their rights for large sums, with the knowledge and acquiescence of the proprietors ; they were also declared tenants with occupancy rights. In the cluster of villages known as the *bandehjat,* Tahsíl Nowshera, the occupants, originally tenants of the Mohmands and Khalíls, in consequence of long adverse possession, were declared proprietors. In tappas Bolak and Tare, now part of the Swabi Tahsil, the occupants who broke up the waste were declared proprietors and the tenants considered as possessing occupancy rights. In the hamlets and Mián Isa, founded in the Sikh time, the tenants found to be representatives of the founders were declared tenants with occupancy rights, but proprietors of the wells and enclosures built by them. In Hashtnagar the occupants of the *sholgíra* hamlets were declared either proprietors owing to long adverse possession, or tenants with occupancy rights. In the *maira* hamlets the tenants are nearly all considered as tenants without occupancy rights.

Names of tenants.

The Deputy Commissioner thus explains in his Census Report for 1881 some of the more common terms used in the district to denote various classes of tenants :—

Ijáradárs are those who take the contract of crops from owners or tenants and have nothing to do with the cultivation.* *Cherakárs* are those to whom the owner advances money, furnishing all the implements, &c., himself ; *cherakárs* furnish labour only. The custom is that the owner takes all the straw and *bhúsa ;* the *cherakár* receives a fixed share of the grain only, which is fixed according to the quality of the land and the amount of the money advance, not being less than one-sixteenth nor as a rule more than one-fourth. The *cherakár* who furnishes one bullock for the plough, the other being the *malik's,* is called a *cherakar adhjogia,* but they are not numerous in this district. The *dehkan* is the same as the *cherakár* ; the former name is more frequently used in the Yusafzai *iláka.* *Fakír* does not mean a mendicant : it is a man who lives on a site, the property of the Pathán whose land he cultivates ; the term *fakir* is used

* The word is now used to denote the men who have taken the farm at cash rates for a term of years of the large estates on the Swát Canal.

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in this sense chiefly in the Mardán and Utmán Bolak tahsíls ; in other parts of the district the term *hamsáya* is thus used.

The following are the principal village menials :—

The *kalál*, or potter, makes earthen vessels for sale, and supplies all such articles as plates, cups, oil-burners, *chillams* and pitchers, which are required in the guest-house or mosque. He lends out all earthenware vessels needed on such occasions as deaths or marriages. The *lohár*, or ironsmith, repairs all iron implements of agriculture ; he also makes new ones for sale. He does all the jobs in iron which are required of him by the villagers, and generally enjoys rent-free tenure of a small piece of land. The *nadáf*, or cotton-cleaner, cleans and dresses the cotton. He prepares cotton-padded coverlets and clothes, and is paid by the job. The *musalli*, or sweeper, also called *sháhikhel*, sweeps out the *hujra* or guest-house and keeps the fire alive on the *chillam* : he makes the *chhaj*, or sieve with which they winnow and clean grain for the zamíndárs ; for this last, he receives an allowance of one ser in the maund of grain winnowed. He discharges various functions at deaths or marriages, for which he is paid according to the discretion of his employer. The *nai*, or barber, besides performing the ordinary offices incidental to his profession, extracts teeth, bleeds those who require bleeding, and performs the act of circumcision on the boys, is frequently employed to carry confidential messages, and receives payment in grain for his services at harvest time as well as special fees for assisting at deaths and marriages, which he never fails to attend. The *tarkhán*, or carpenter, makes wooden implements of agriculture for sale as well as beds and stools. He repairs all such articles on occasion arising. He is called in for any skilled work that may be required in the building of houses or mills. Assisted by the *lohár*, he digs graves and buries the dead. Like the ironsmith, he holds a piece of land rent-free, although by no means wholly dependant on this. The *dúm*, or musician or ballad-singer, plays, sings, and dances on occasions of festivity ; beats the drum when required to summon the village folk together ; carries confidential messages, and assists at births, deaths and marriages. He is paid for each job by his employer, and also receives contributions from the zamíndárs. The *imám*, or priest, calls the people to prayers and reads the service five times in the day, is responsible for the mosque, and sees that it is kept in repair. He instructs the village children in the Korán. He prepares corpses for burial and performs the funeral service. The sick ask for his prayers and his charms. He reads the marriage contract, for which service he receives a fee varying from Rs. 2 to Rs. 5. He enjoys the produce of the rent-free land attached to the *masjid* and receives occasional presents. The *dharwai*, or weighman, weighs and divides the produce of the land cultivated in common; furnishes seed, grain, and advances money on demand ; lends money without interest at deaths and marriages, recovering his advances at harvest. When grain is being sold,

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the *dharwai* attends and receives for his trouble of weighing the corn one ser in the maund. The shop-keeper plies the trade of grocer, selling his wares at the price current of the neighbourhood. He gives oil and tobacco free to the lambardár's guest-house. The *kotwál*, or policeman, keeps watch and ward in the village, reports offences at the *thána*, collects the village people when their presence is required, and is used by the village headman to make known any orders passed by the Civil authorities. The *muháfiz fasl*, called in Pashto *kakha*, protects and watches the crops of the village and keeps regular rounds like the *chaukidár* : when the grain is threshed out a share is given to him, either so much per plough or so much per *bakhra* or share in the village. The *kama* and *pali* receive pay monthly or every six months ; their duties are to feed cattle. The *mazdur* cleans the field of weeds, cuts the crop, and performs other duties connected with cultivation.

Agricultural labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, and the system of agricultural partnerships are thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (pages 721-2).

" In this district hired field labourers of three descriptions are employed—

(*a*) Those who receive monthly wages, which amount to Rs. 4 or 5 in cash without food, or Re. 1-8 or Rs. 2 in cash along with food. They are employed in every description of agricultural work.

(*b*) Those locally known by the name of *charakár*, who are indebted to their masters for sums ranging from Rs. 30 to Rs. 150, and are under engagement to give their services as agricultural labourers till such time as the debt is paid off. Plough bullocks, seed, &c., are furnished by the employer. These labourers are paid by a share of the crop in kind, which is usually from one-fourth to one-tenth. They feed themselves.

(*c*) The labourers who are especially employed as cattle herds or crop watchmen. The former are paid at harvest by receiving 15 sers of grain (barley or *jowár*) for every head of cattle grazed, or sometimes the payment is calculated not on the cattle but on the owners or their houses. The latter are also paid in kind at harvest ; they receive one ser per maund of grain out of every crop.

" There is no tribe specially devoted to these occupations. When not engaged in agricultural work they are ready to do any sort of miscellaneous labour. Their numbers are about 2,854, which is a percentage of 0·55 per cent. of the total population. There is no material difference in the condition of such labourers and that of the poorer agriculturists who cultivate holdings of their own. The *charakars* are generally in debt ; they borrow money under promise of paying it back at harvest, but with that exception the labourers are well able to live upon their earnings. Those who watch crops are, as a rule, very well off."

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

The table on pages 161—63 shows the rate of incidence of the true agricultural *kamíns*' dues per cent. on the total produce, but the following extract from the Yusafzai Assessment Report shows how intricate the calculation is :—

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Kamíns' dues.

The calculation of the share given to the village servants or *kamíns* has been very difficult. In Swábi the Náib-Tahsíldár went into the subject very fully and ascertained that very little was really paid out of the produce on this account. Nothing is paid to the potter, as the people purchase the earthen pots themselves, and as well irrigation is a comparatively new feature in the agriculture of the tract, potters are only to be found in a few villages and the pots which they make are often very badly shaped and waste a good deal of the water. No deduction has to be made for cleaning and winnowing the grain, for it is usual for all the people to turn out themselves *en masse* and dispose of the threshing and cleaning of each man's stack in turn. Something is, however, paid to the *tarkhán* (carpenter) and *lohár* (blacksmith), who are agricultural servants, and the *nai* (barber), *mochi* (leather-worker) and *mirási* (bard) are also said to receive payment in grain in some estates, but in their case there is no general practice, and at any rate they are not such village servants as are entitled to have their dues deducted before calculating the pitch of the Government share. Where paid at all they receive half a sér per maund in the kharíf and one sér per maund in the rabi, but, as above stated, in reality no regular payments are made generally to these men. The *lohár* and *tarkhán* are regularly paid and receive *makki* and *moth* in the kharíf and wheat and barley in the rabi. No share of *gur* is given, but the men engaged in the manufacture receive pay partly in cash and partly in raw sugar, while in the case of tobacco an equivalent in barley is paid. The maximum amount receivable is also usually fixed. If the produce exceeds this the owner allows no deduction from the balance in excess. The deductions are made per *kulba* (plough) or per well and sometimes in sérs or measures of capacity, sometimes in sheaves and sometimes by making over a *kiári* or irrigation plot. To arrive at an idea of what these deductions amount to per cent., it has therefore been necessary to make a calculation of how much ordinarily goes to the sheaf or *kiári* and what proportion this bears to the total outturn per acre. The results have then to be converted into some one grain with reference to the relative value of the different crops and what was selected. It has been a complicated arrangement, but nothing else was possible, and at the best only an estimate of such deductions can be made, and this has been done with greater care than is usually the case. Thus to take the Bolaknáma circle, which most resembles the Punjab, and where the *kamíns'* dues are heaviest, we find that in the case of a well the *lohár* receives 30 sérs maize and one *kiári* equal to 5 sérs and the *tarkhán* 30 sérs of maize and one *kiári*. In the rabi the *lohár* gets nothing, but the *tarkhán* receives 35 sérs barley. On *báráni* lands the *lohár* and *tarkhán* get 7 sérs barley and 8 sers wheat per plough. This on being converted with reference to the average area cultivated per well and per plough and the average outturn is equivalent to one per cent. on the gross produce of the *cháhi* land and 3 per cent. of that of the *báráni*. The same procedure has been followed in the case of the other circles, though the actual method of payment varies in each. In the Kinára Darya the calculation is by *oghas*, a measure of capacity, containing 6 sérs in the case of barley and 7½ of wheat, maize or *moth*. The *lohár* gets 2 *oghás* per well and the *tarkhán* 4 *oghás* in the kharíf but nothing in the rabi. Per *kulba* the *lohár* gets in both harvests 1 *ogha* per *chat* or load up to an outturn of 5 *chats*. If the produce exceeds this he only receives 5 *oghás*. The *tarkhán* gets the same. The *chat* is equal to 312 sérs, so the estimate of average produce of wheat and barley here for 12 acres, the average area per plough, is 1,560 sérs or 130 sérs per acre, which is very favourable for the owner. The calculation in the Jabba circle is made on the same lines. In the Maira and Sadúm circles the calculation is by the *chaj* containing 5 sérs per well, and by the *ogha* per *kulba* up to a limit of 6 *oghás*. In Mardán the calculation has been more roughly made, and it is stated that in Baizai the *tarkhán* and *lohár* receive half sér per maund each on irrigated land and 1 sér per maund on unirrigated. In Sadúm the *lohár* receives the same, but the *tarkhán* gets 1 sér per maund on both classes, and the potter receives 1 sér per maund on *cháhi* lands. In the Maira they all receive one sér per maund on *cháhi* lands and the *tarkhán* and *lohár* the same amount on unirrigated. These deductions have been converted into percentages with reference to the average total produce. Altogether the subject is one attended by much difficulty and I am not certain that it would not have been best to have allowed an all-round deduction of 5 per cent. on this account, but I certainly should not say that more than this is ever really deducted.

Petty village grantees.

Small service or *chakirana* grants are sometimes held by village servants. Sometimes the land is leased to the grantee at a

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Petty village grantees.

favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like. The assignments of revenue or favourable rates of assessment allowed to these last by the British Government will be discussed in Chapter V.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIII A show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are still imperfect; the prices quoted are often fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. Captain Hastings has the following remarks on the subject:—

"The people, as a rule, although better off than under former rulers, are not extricating themselves from debt; if report is true, debts are and have increased chiefly owing to that bad custom which induces them to vie with one another in expenditure at marriages and deaths. More money is now spent on jewels, food and clothes than used to be. Gambling, too, which is becoming very common, has much to say to the indebtedness of certain classes. Cash loans are obtainable between the rates of 1 and 3 per cent. interest per month; as much as 25 and 50 per cent. are charged for loans repayable at the next harvest. For seed loans, from ½ ser to 1 ser per maund is paid as interest. Money is obtainable on a deposit of jewels at Re. 1-9 per cent. per month. It is not unusual to find land mortgaged to two persons, the proprietary right to one and the cultivating right to another. Till this settlement, the ordinary custom in the district was for proprietors to mortgage their lands, give over possession to the mortgagees, but still continue responsible for the Government demand. For the future such agreements as these are not attended to; the revenue is primarily recovered from the person in possession. The debts are chiefly due to the local shopkeepers."

The following extract (paragraph 23 of the Final Settlement Report, 1897,) shows how matters now stand:—

"The statistics of alienations and the average price of land are summarized below and have been fully explained in the Assessment Reports. Only in Peshâwar and in the Doâba is there any reason to apprehend danger from excessive alienations, especially to new agriculturists. The large proportion mortgaged and sold in Chârsadda is due to the opening of the Swât River Canal, on which large areas in the tract commanded changed hands, as much as 28 per cent. of the Nahri circle having been sold at an average price of only Rs. 18 per acre, while outsiders acquired 69 per cent. of the area so alienated. In Nowshera the sales are not a source of danger, for with the mixed tribes holding in that tahsîl land is treated as a marketable commodity and changes hands freely. In Swâbi the mortgages arise largely from the peculiar system of distributions, and are to a great extent merely exchanges or transfers by absentee proprietors as explained in paragraph 45 of the Yusafzai Assessment Report, and the burden of debt in that tahsîl is really very small.

"Care has been taken at this settlement to ensure that new purchasers shall bear a fair, and even a full, share of the burden, and in the present state of the law nothing more than this can be done; but the state of affairs in Peshâwar and in the Doâba is most unsatisfactory, and the progress of alienation in these tracts must be carefully watched.

Tahsil.	Percentage of cultivated area mortgaged.			Percentage of cultivated area sold.			Price per acre during five years ending 1895.			
	To new agriculturists.	To others.	Total.	To new agriculturists.	To others.	Total.	Irrigated.		Unirrigated.	Average without regard to irrigation.
								Rs.	Rs.	Rs.
Chársadda	5·4	6·5	11·9	7·3	16·1	23·4	Mortgages	81	28	48
							Sales	104	22	33
Mardán	2·0	7·1	9·1	1·3	3·6	4·9	Mortgages	50	17	25
							Sales	51	15	21
Swábi	2·8	8·5	11·3	·45	3·75	4·2	Mortgages	170	35	60
							Sales	242	37	56
Pesháwar	8·4	14·7	23·1	3·7	9·3	13·0	Mortgages	74	18	71
							Sales	129	15	99
Nowshera	3·3	3·9	7·2	5·1	13·2	18·3	Mortgages	67	24	41
							Sales	81	22	38
Total District	4·0	8·8	12·8	3·1	8·3	11·4	Mortgages	88	24	49
							Sales	121	22	49

Part 2.—Rights in water.

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Rights in water.

The depth of water from the surface being, except in the lowlands which fringe the rivers, so great that it is impossible to work wells for purposes of cultivation, the rights in water assume almost as great importance in Peshâwar as do the rights in land. Indeed it is often said that the two are identical, the available water-supply having been originally distributed together with the land. This may have been the case in the first instance; but it cannot now be said with truth.

Irrigation customs. The Bára.

An account of the Bára is given in Chapter I. The system by which the water of the river is distributed is as follows. The water is turned off from the river's bed into the *walas* (irrigation channels) by means of dams. The first two dams are erected above the Khalíl and Mohmand place of distribution; they turn water into the under-ground channels of the villages of Shekhan (tappa Mohmand) and Sangu (tappa Khalíl). The new weir has been erected at the head of the Sangu channel. It may be noted that owing to unforeseen difficulties, due to the frontier disturbances in 1897 and to heavy floods while the work was in progress, the cost of the weir has risen to Rs. 69,765, and this estimate has been sanctioned by Government of India, P. W. D., Irrigation letter No. 365 I., dated 11th August 1898. The remaining water is considered as half belonging to Mohmand and half to Khalíl; from each share sufficient water to turn a mill (*ek jandar páni*) is set apart for the cantonment, and carried with the Khalíl supply, with which also runs the supply for the Kuzar lower Mohmand villages and an intermittent supply for the Kasbah. The upper villages are called *sar-i-warkh,* and the lower villages *páin-warkh*. *Warkh* is a Pashto word and means the hole in the side of a water-course; *sar* = head or upper, and *páin* = low.

To some *pain-warkh* (low) villages, which are at a disadvantage as regards receipt of water, an extra share is sometimes allotted.

The water-distribution system.

The following statement shows the irrigated area according to *tappas* :—

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The water distribution system.

Name of river.	Name of canal.	Tahsíl.	Area in acres. Nahri I.	Nahri II.	ChＡhi Nahri.	Shah Nahri.	Jhalári.	Cháhi Shah Nahri.	Total.	Annual cost of repairs.	Cost of repairs per acre.
										Rs.	Rs. a. p.
Bara	Bára. Mohmand	Peshâwar ..	10,405	5,352	...	...	...	...	15,757		
	Khalil...	Do. ...	8,009	7,468	...	...	...	...	15,477	1,000	0 0 5
	Kasbah	Do. ...	4,170	1,326	198	...	51	...	5,745		
	Total Bára ...	...	22,584	14,146	198	...	51	...	36,979	...	...

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The water distribution system.

The water distribution system, although called Shaikh Malli's, is not so ; it probably existed prior to his allotment of the land ; he doubtless made some alterations and modifications, but the greater part of the system must have been in force before the Afgháns took the country. The system of division and distribution of the water in a *kandi* of a village, in the first instance, was as follows : The *bakhrás* (shares) of the *kandi* were first grouped by fours ; for the irrigation of every four *bakhrás* (shares) a period of time (*waqat*) was fixed. The periods of times (*waqats*) were either from sunrise to sunset, or from sunset to sunrise. Two periods of time (*waqat*) for eight *bakhrás* (shares) are called *shabánaroz* (*shab*= night, *roz*=day). The terms *waqat* and *shabánaroz* are now applied indifferently both to the *water-supply* and *the land* watered. In some villages four *bakhrás* (shares) of land receiving water for only four *pahars* (watches of three hours each) are called *shabánarozes,* and eight *bakhrás* a *dogún.* Two or three *dogúns* compose a *kandi* (section). Lots (*púcha* or *kurra andázi*) settled the order of turns (*naubats*) in which the *shabánarozes* (eight *pahars* of water-supply) were to be taken, and within *shabánarozes* (eight *pahars* of time) the choice for the first turn of night or day *waqat* (four *pahars* of time). The day *waqat* (four *pahars*) is preferred to the night one. One watering being completed, no more casting of lots for *waqats* is required ; at the second watering the *waqats* are reversed, and so on alternately throughout the season. This continues until the order of rotation has been so interfered with, for instance by floods causing an excess supply, or by drought causing a short supply, that it is necessary, in the opinion of the majority, to have a fresh casting of lots to start a new rotation. The allotment of turns is managed by the people among themselves ; we have never interfered, and no disputes about it are ever brought into Court. The water is, as a rule, applied by the proprietor to the land of the four *bakhrás* in a *waqat* (four *bakhrás* of land), or the eight *bakhrás* (shares) for which it is allotted. The lands composing the *waqat* or *shabánaroz* adjoin and are in the same *vesh* (strips of area known by particular names based upon the description and quality of the soil) ; it is also customary to sow these divisions of land with the same crop, in order that the requirements of all the proprietors may be alike. When the *shabánaroz* or *waqat* is owned by several proprietors not holding jointly, or where the plot has broken up into several tenancies or fields, the order of irrigation is first the *sar-i-warkh* (upper) field, and so on in regular succession down to the *páin-warkh* (lower) field ; if the supply of water should not be sufficient, and any occupant's land remain unirrigated, he is entitled to take it first at the next turn of water for this four or eight *bakhrás.* The water in this case, it will be observed, is allotted for certain land, and it must be used for the irrigation of that land only. The proprietor has not the option of using it out of the regular order, or for land elsewhere belonging to him in any other *shabánaroz.*

The distribution system in villages at the tail of the irrigation (*páin warkh*).

In villages at the tail of the irrigation (*páin-warkh*), where the areas of the *bakhrás* (shares) are larger and the water-supply for the land short, the distribution is as follows. The proprietors

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The distribution system in villages at the tail of the irrigation (*páin-warkh*).

roughly calculate how much of the whole *shabáanroz*, or *waqat*, can be irrigated by the water at their disposal, *i.e.*, one-half or two-thirds or three-fifths of the land; each owner then irrigates that proportion of his land; the order of irrigation ordinarily commences with the owner of the *sar-i-warkh* field, and so on in regular succession down to the owners of the *páin-warkh* field, at the tail. But in some cases the *páin-warkh* field proprietors can demand a casting of lots for turns if they choose. If, after every one has had his turn, there is still water to spare, a second allotment of the same nature as the first is made, and the water similarly distributed, but in this case the *páin-warkh* (lower) owner has the first use of it. In Tehkal-bála there is no re-allotment of turns permitted. The water is distributed according to a fixed order of rotation.

The custom known as *khinza*.

The custom in the event of freshets and floods.

The custom known as *tala-oba* (plunder water).

The water right of miscellaneous plots.

The custom known as *wach* (dry) *oba* (wet).

Near cantonments water division is regulated by hours.

In villages (Musazai, Baddabair) where the *kandi* (section) areas are *chakbat* (separate), and so situated as to produce inequalities in respect of facilities for irrigation, it is usual to make up the difference of position by an extra allowance of water known as *khinza* (literally, a boil). This extra allowance is looked upon as a boil, *i. e.*, annoyance and trouble. When the Bára river floods, the regular distribution of its water above described is for the time placed in abeyance, and every *tappa* erects temporary dams and turns off as much water as they can. But they are not justified in doing this when only freshets occur. What water escapes down the bed is utilized by lower villages who have regular flood cuts. In some of the *páin* (low) villages of Mohmand (Deh Bahádur, Achar) and in those Khalíl villages affected by flood water after rain in the hills, a similar custom obtains. A stone or piece of wood is let into the ground, and on the water rising above this flood mark, it is said to be *tala-oba* (plunder water), and may be taken for irrigation without regard to the ordinary system. In most villages there are *mutafariq* (miscellaneous) lands apart from the shares; they are in some cases entitled by right to water, but as a rule the allowance is a favour. There are a few entitled to a right known as (*wach-oba*) dry water; this is of two kinds; it either represents the water-supply in a channel between the point of receipt and the *páin khet*, after it has been turned off for the next *shabánaroz*, which is often given away previous to the turning off of the water for another division. In some villages near the cantonment the water distribution is according to hours, and even divisions of an hour.

The tenant's right to the water-supply.

The water is a necessity; the land is worth nothing without it, consequently the proprietors cannot in any way interfere with the water-supply of a tenant's holding so long as the tenant holds that land. If, however, the water should be more than is required for the land, the power of giving or transferring the surplus lies with the proprietor and not the tenant.

Shaikh-ka-katha.

The other canal which irrigates the greater number of the remaining villages in the new Pesháwar tahsíl is called Shaikh-ka-katha (the Shekh's canal) after Shaikh Usmán; he was ruler in

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Sheikh-ka-Katha.

Pesháwar in Aurangzeb's time, and has the credit of having originated and constructed it. Muhibb Khán, the ancestor of the present Mohmand Arbábkhel, worked under him as *názir*. The water supplying the canal is turned from the Kábul river by means of a dam in the boundaries of Sherkili and Dherikili villages to the west of Tappa Daudzai. At the same place, by means of a separate channel, water is turned into the Mamun branch; this irrigates Chukrimatti and other villages in Tappa Daudzai.

For the first seven miles of its course it runs in the bed of the Budhni, an old branch of the Kábul river, out of which it is taken by an earth dam near Pír-bála, at the point where the Lakrai torrent joins the Budhni. It then runs just along the edge of the Bára system of irrigation under the Pesháwar city, thence due east to the Bára, which is crossed by an aqueduct, and ends in the Jehángírabad circle of the Nowshera tahsíl. Of recent years a new wooden aqueduct over the Bára has been built at a cost of Rs. 36,503 as a second string to the old work which is still in existence. A scheme was also in contemplation for replacing the earth dam on the Budhni by an iron tube syphon at a cost of Rs. 35,000 to be met by a *takávi* grant, but the villages interested are now hesitating about taking the advance, as a diversion dug this year has reduced the height of the dam from 14 to 6 feet; and the provision of a temporary escape for flood waters has made the work more stable, so that for some years to come it can be maintained at trifling trouble and expense. These works have greatly improved the canal, and there is now no necessity to remit any portion of the assessment of the lower villages as was done at last settlement on account of the insecurity of these two points.

The distribution of the water of the main channel.

The water of the main canal is divided as follows:—Between the first dam on the Kábul river and the Dag-band dam just below the village of Pír-bála, water for irrigation is taken by the Sari, Gidarai, Tirahi, Marina, Budakandarkhel, Kukar and Laram cuts of the Daudzai tappa. They are entitled to one-third of the water plus sufficient to irrigate the Budakandar-khel area. What remains in the canal after this is distributed among the villages below the Dag-band as follows:—The villages of Darbangi, Garhi Bábu, plots Mahal Gabri, Salo Lala Ahmad in the *qasbah*, and *maira* Haidarabad receive a restricted water-supply through *warkhs* (holes in the side of the canal for water to pass through) or by small irrigation channels. The surplus that passes the distributaries goes mostly to the Khálsa tappa. The villages supplied by it are divided for the purposes of irrigation into 20½ shares (*kandís*).* These shares are of unequal area, but they govern the distribution of the water. A part of these 20½ *kandís*, *viz.*, the villages of Akbarpur, Rashída, Chughalpura, Paháripura and Kamboh, receive their water-supply on the *shabánaroz* system, the remaining villages receive a continuous flow of water through masonry heads.

The water in the canal is not allowed to be dammed.

The subjoined statement gives the areas, according to tahsíls, irrigated by the Sheikh-ka-Katha.

* The area of a *kandi* was originally about 500 acres; this does not hold good at the present time.

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The water in the canal is not allowed to be dammed.

Name of river.	Name of canal.	Tahsíl.	AREA IN ACRES. Nahri I.	Nahri II.	Cháhi Nahri.	Sháh Nahri.	Jhalári.	Cháhi Sháh Nahri.	Total.	Annual cost of repairs.	Cost of repairs per acre.
											Rs. a. p.
Kábul river.	Katha Sheikh { Above Dag-band ...	Peshâwar ...	3,460	1,927	...	...	...	...	5,387	...	0 2 0
	Katha Sheikh { Below „ ...	Do. ...	6,497	2,396	...	...	37	...	8,930	...	*0 8 0
	Total	Do. ...	9,957	4,323	...	...	37	...	14,317	...	...
	Haqdár	...	9,406	4,110	...	...	37	...	13,553	...	...
	Ghair Haqdár	...	551	213	...	...	...	...	764	...	...
	Below Dag-band	Nowshera ...	1,869	158	196	298	...	75	2,596	...	*0 8 0
	Total Katha Sheikh	...	11,826	4,481	196	298	37	75	16,913	...	...

* Cost of repairs heavy owing to construction of bands in Bára and Budhni.

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Mills.

In no one instance is it allowable to dam the water in the bed of the channel, in order to increase the supply that enters a branch. The only estate in favour of which the exception was made is that of Jhalarián in the Pesháwar *qasbah ;* it now receives its supply by flow. There are 39 mills turned by this canal. The water, after turning them, is again utilized for irrigation ; there are no mills turned the water of which is wasted.

The canal is directly controlled by the Deputy Commissioner and is in everything but the name a Government wrok, though certain estates are by prescription entitled to the first share in the supply. The surplus water is sold to other villages at an acreage rate of Rs. 5 a year or Rs. 2-8-0 a harvest per acre, except in the case of cane, which pays Rs. 7 an acre. The canal has a capacity of 150 cusecs. It is most intimately connected with the Kábul River Canal, from which it can be supplied in the event of failure of the Dag-band in the Budhni, which it also serves as a feeder channel and as a distributary for the larger work. It must therefore always remain under the same management. The viilages having a first claim on the water are bound by custom to assist in the repairs to the head and Dag-band and in the silt clearances, and for some years to come at any rate this statutory labour must be required of them, since in consideration of this their lands are specially assessed at fixed lump rates and do not have to pay full water-rates.

Water distribution in a village described.

The system by which the owners of a village distribute the water among themselves is as follows : For the irrigation of every four *bakhrás* (shares) a *shabánaroz* of water (day and night supply) is set apart. The order in which each section (*kandi*) of a village is to receive its share in the water is settled at customary seasons by casting lots. In cases in which the *shabánaroz* (or four *bakhrás*) is owned by several proprietors not holding jointly, the order in which each shall receive his share is similarly settled by casting of lots ; these interior shares being commonly called *waqats* (twelve hours) and *pahars* (three hours). It is not obligatory that the water be used for the land (*bakhrás*) on account of which it is allotted. If the proprietor has other land which he prefers to irrigate, he may use the water for that purpose. In this point the custom on the Shaikh-ka-katha differs from that prevailing on the Bára, where the water is useable for particular lands only. Unfortunately this excellent rule has been in cases broken by the action of our Courts which have recognized sales of water apart from the land.

The re-allotment of turns.

The casting of lots to settle the order of rotation for the distribution of water takes place once a year, *viz.*, in the month of *Jeth* (May) for villages which cultivate *chari*, and in others in *Ilár* (June) and *Sávan* (July). These periods are those at which the exact regulation of the irrigation becomes most important, the exact observance of the rotation having been ordinarily neglected during the months immediately preceding.

The miscellaneous plots.

The miscellaneous plots of lands, small *máfis*, have no fixed share of water ; where the plot is part of a *bakhra* (share) or attaches to a *shabánaroz* or *kandi*, it receives its water during the time of irrigation for the *bakhra, shabánaroz*, or *kandi*, and its receipt has generally been considered a favour.

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Kábul river irrigation customs.

The Kábul river near the points of its debouchement into the Peshávar valley forms two branches, the Adézai and Nagoman; the former is the main stream. The latter again divides itself into two channels known as the Nagoman, or main stream, and the Sháh Alam. The irrigation is carried on by channels, into which the water is turned by dams. No restriction is placed on the amount of water diverted by each dam. The statement below shows the area irrigated by each branch of the river:—

Name of river.	Name of canal.	Tahsil.	Area in acres.							Annual cost of repairs.	Cost of repairs per acre.
			Nahri I.	Nahri II.	Châhi Nahri.	Shah Nahri.	Jhalári.	Châhi Shah Nahri.	Total.	Rs.	Rs. a. p.
Nagoman ...	Jui Mamun	Peshâwar ...	3,143	2,299	...	...	...	...	5,442	100	0 0 4
Do. ...	„ Zormandi	Do. ...	756	584	...	...	...	...	1,340	50	0 0 7
Do. ...	„ Palosa	Do. ...	927	561	...	...	...	...	1,488	50	0 0 6
Do. ...	„ Zardádi	Do. ...	1,700	1,440	...	...	...	...	3,140	100	0 0 6
Do. ...	Amanzai	Do. ...	1,238	430	...	...	...	...	1,668	108	0 1 0
Do. ...	Other Kathás, 25 ...	Do. ...	6,198	3,609	...	...	...	...	9,807	525	0 0 10
Shah Alam	Mandakzai	Do. ...	1,344	1,322	...	...	...	...	2,666	100	0 0 7
Do. ...	Katha Saidi Khel ...	Do. ...	429	865	...	...	...	...	1,294	40	0 0 6
Do. ...	Katha Bazid Khel ...	Do. ...	1,019	1,431	...	...	...	...	2,450	80	0 0 6
Kábul ...	Michni-Nowshera Canal	Do. ...	...	...	...	11,117	16	15	11,148	...	...
Do. ...	Do. ...	Nowshera	...	...	...	5,195	93	4,120	9,408	...	...

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The Budhni.

The Budhni stream, fed by springs, escape water from the Dag-band, and waste water, used to supply water for the Shahi Mahal and Zardád channels. The number of villages, their area and revenue is shown in the margin. Both of these are now fed by the Michni-Nowshera Canal and at the most only 566 acres derive irrigation from this source.

Name of channel.	No. of villages.	Area irrigated.	Revenue.
		Acres.	Rs.
Shahi Mahal	6	2,771	9,126
Zardád ...	5	1,292	5,300
Total ...	11	4,063	14,427

As a rule there is a sufficient supply of water; but in the event of short supply, the system of allotting the water by *shabánaroz* (night and day supplies) is followed, and the turns for order of receipt settled by the casting of lots, as already explained for the Shaikh-ka-katha.

The Swát river irrigation customs.

It now remains briefly to describe the irrigation customs of the Swát river, which forms the boundary between tahsíl Hashtnagar and tappa Doába. The supply of water from the river is plentiful, and consequently the customs are not complicated. The statement below shows the number of irrigating canals and the area irrigated :—

No.	Name of canal.	Area irrigated.	Annual repairs.	Cost per acre.
		Acres.	Rs. a. p.	Rs. a. p.
1	Abazai	546	...	...
2	Marghalra	843	...	...
3	Samkána	665	77 4 0	0 1 10
4	Kari Khára	658	45 0 0	0 1 1
5	Barkazo	1,560	...	...
6	Khat	519	...	...
7	Katha Patai	654	102 14 0	0 2 6
8	Chaliagram	518	200 0 0	0 6 2
9	Kalla Dher	751	100 0 0	0 2 2
10	Shakarpara	2,897	607 0 0	0 3 4
11	Katha Chársadda	1,582	320 0 0	0 3 3
12	Malo	655	155 0 0	0 3 10
13	Mattanah	567	88 0 0	0 1 9
14	Torapana	524	88 0 0	0 2 8
15	Tande	555	80 0 0	0 2 4
16	Loiwála	1,071	300 0 0	0 4 7
17	Others	5,650	1,211 7 0	0 3 5
	Total of cuts in Sholgira ...	20,215	3,374 9 0	0 2 8
18	Joi Kathiála	7,678	1,585 0 0	0 3 4
19	Kari Khára	1,303	227 0 0	0 2 9
20	Shakarpara	690	105 0 0	0 2 5
21	Kandrara	1,315	135 0 0	0 1 8
22	Ishára	1,288	150 0 0	0 1 9
23	Biandála	7,280	1,382 0 0	0 3 4
24	Ichra	3,237	500 0 0	0 2 6
25	Yarghakai...	847	65 0 0	0 1 3
26	Khani	581	80 0 0	0 1 10
27	Others	1,080	190 0 0	0 2 9
	Total of cuts in Doába ...	25,299	4,419 0 0	0 2 10
	GRAND TOTAL ...	45,514	7,793 9 0	0 2 9

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The Swát river irrigation customs.

The river forms two branches between Jurra and Katozai; the upper one is known as the Zindai and irrigates Hashtnagar, which was formerly the lower main stream as the Abazai till it arrives between Marozai in Doába and Sangar in Hashtnagar; at this point it again divides itself into two channels; the left one is known as the Shambor, the other as the Khyáli; the former irrigates Hashtnagar, the latter Doába and some few villages also of Hashtnagar. The cuts generally have a stony bed, so that except for the *bands* at the head-works the cost of repairs is not excessive. The turning of a full supply into the Khyáli is now a matter of some difficulty, as the Zindai is the deeper channel and a good deal of cutting is required at the head-works.

The custom of distributing the water.

There is always a continuous flow of water into these main channels, but there is no measure to the supply as regards one another; each channel diverts as much as it can; the supplies in the channels are measured by the scale in force for the particular channel and distributed into the separate village cuts entitled to receive water. There has hitherto been sufficient water for all, and it is taken as required. In the event of a short supply, as is sometimes the case in *Sávan* (July), the water in some villages is distributed on the *shabánaroz* system, the turns for the receipt of which are settled by the casting of lots. There are some miscellaneous plots in Doába; they have separate channels and a fixed supply; the smaller miscellaneous plots receive their supply as elsewhere.

System of management of the District Canals. Area and revenue dependent on these.

The whole of the District Canals are under the control of the Deputy Commissioner. This control is absolutely necessary to ensure their proper management. These are not mere inundation cuts into which the rivers rise irresistibly when in flood, but are perennial canals irrigating in most cases groups of villages with conflicting interests and on bad terms with each other. They really are not private canals therefore in the true sense of the term, but owe their origin in most cases to the direct action of some representative of the central power who turned out the people and got them to dig a channel. When the tribal tie was stronger than it is at present, doubtless, the distribution of the water was in accordance with ancestral shares, and this distribution has survived more or less intact up to the present time. If the Deputy Commissioner's control were removed the whole arrangement would collapse and the head villages would appropriate or waste the whole supply.

Ordinary repairs, such as silt clearance and the construction of the small dams which turn the water into the canal when the river is low, are carried out by a sort of *chher* system, under which each village, or *kandi* as in the case of the Jui Shaikh, has to provide a certain number of labourers in accordance with their share in the water and as laid down in the *Riváj Abpáshi* or Code of Irrigation Rights and Customs. Special

repairs or masonry works are met out of a fund which will be noticed separately.

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System of management of the District Canals. Area and revenue dependent on these.

The actual distribution is usually effected by means of masonry regulators consisting of dams built across the canal with openings or *nakhás* in them, graduated to admit of the passage of a supply into the channel below equal to the share of the village owning the channel. In the case of the Jui Shaikh and some of the main canals, the village channels take out by masonry outlets in the bank of the canal; but in practice it is found much more difficult to distribute the water equally in this way than by the old-fashioned dam. Constant care is required to see that the village channel below the outlet or *nakha* is not deepened unduly so as to secure a greater supply, or that a breach is not made above the *nakha*, otherwise the system works well, is thoroughly understood by the people, and gives but little trouble considering the very complicated system of rights and interests which it has to meet.

Up till recently the Deputy Commissioner's orders based on the records of irrigation rights prepared at the Regular Settlement were quite sufficient to meet all difficulties, but the village lawyer is abroad even in Peshâwar, and a tendency to question the District Officer's decisions and to take the matter into the Civil Courts was becoming apparent. Mr. Merk had urged the necessity for placing the existing system of management on an indisputably legal basis, and the matter was taken up during settlement, with the result that a Peshâwar Canals Regulation under the Government of India Act (1870), 33 Vic., Chapter III, has recently been passed. This practically legalizes the arrangements for the control of the canals which have existed all along and raises a presumption of accuracy in favour of the entries of the Codes of Irrigation Rights and Customs which have been prepared for each canal at the Revised Settlement of 1896.

No difficulties should therefore occur in future in managing these works, on which the prosperity of the richest and most highly assessed half of the district depends.

The total area so irrigated amounts to 129,893 acres, assessed at Rs. 5,77,805 as shown in the following table. The assessment is at lump wet-rates, and it is difficult to say exactly how much is due to the canals, but it may be taken that the land in its unirrigated aspect could not pay more than 12 annas an acre all-round, so that the revenue directly dependent on the canals amounts to Rs. 4,80,385 :—

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System of management of the District Canals. Area and revenue dependent on these.

Statement showing area dependent on zamindári Canals in Pesháwar, and revenue assessed on this.

1	2	3	4	5
TAHSIL.	TAHSIL CHARSADDA.			
	Class.	Area.	Rate.	Revenue.
		Acres.	Rs. a. p.	Rs.
Chársadda	Nahri I	36,417	5 1 2	1,84,917
	Nahri II	7,579	2 10 0	19,908
Pesháwar	Nahri I	50,573	5 3 6	2,63,939
	Nahri II	30,718	2 14 8	89,571
Nowshera	Nahri I	3,182	5 0 0	15,910
	Nahri II	1,424	2 8 0	3,560
District	Nahri	129,893	4 7 2	5,77,805

Maintenance of the canals. *Mirábi* and *Zar-i-nágha* Fund.

The canals were in the direct charge of the Revenue Assistant, but owing to the constant changes in this office they have recently been made over to the District Canal Officer, Shaikh Sher Muhammad, Khán Bahádur, an Assistant Engineer, lent by the Canal Department, who is also in charge of the revenue management of the Kábul River Canal and of the District Board Canals in the Doába. The Tahsíldárs arrange for the ordinary silt clearance and the construction of the head *bunds*. A non-pensionable staff of officials, known as *mirábs* (lords of the water) is entertained to look after the actual work of repairs and the distribution. These are paid out of a *mirábi* cess sanctioned by Government in letter No. 2128, dated 22nd December 1874. The cess is a fixed sum in Hashtnagar, but is a cess on the revenue at varying rates in Doába Daudzai, Pesháwar and Nowshera. Now that the Canal Regulation has been passed the arrangements regarding the cess will require revision. The average income for the five years ending 1896-97 has been Rs. 5,653.

The establishment at present maintained is the following :—

Maintenance of the canals. *Mirábi* and *Zar-i-nágha* Fund.

Statement of the present Mirábi Establishment in Peshâwar District.

Section.	Class.	No.	Rate.	Amount.	Total of Section.	Remarks.
			Rs.	Rs.	Rs. a. p.	
Bára ...	Miráb	1	50	50		The items marked A aggregating Rs. 106-1-0 are paid from *zar-i-nágha*, and the balance out of *mirábi* receipts.
Do. ...	Náib-Miráb ...	1	15	15		
Do. ...	Náib-Mirábs ...	2	10	20		
Do. ...	Chaprási ...	1	6	6		
Do. ...	Chaprásís ...	12	5	60	151 0 0	
Daudzai ...	Miráb	1	30	30		
Do. ...	Náib-Miráb ...	1	10	10		
Do. ...	Chaprásís ...	5	5	25	65 0 0	
Jui Shaikh ...	Miráb	1	30	30		
Do. ...	Náib-Mirábs ...	2	10	20		
Do. ...	Chaprási ...	1	6	6		
Do. ...	Chaprásís ...	13	5	65	121 0 0	
Sadar ...	Moharrir ...	1	20	20		
Do. ...	Do.	1	15	15		
Do. ...	Contingent ...	...	5	5	40 0 0	
Doába ...	Miráb	1	30	30		
Do. ...	Náib-Mirábs ...	2	10	20		
Do. ...	Chaprási ...	1	6	6		
Do. ...	Chaprásís ...	3	5	15	71 0 0	
Hashtnagar	Do. ...	3	6	18		
Do. ...	Chaprási ...	1	5	5	23 0 0	Rs. 471 × 12 = Rs. 5,652 per annum.
General ...	Sub-Overseer ...	1	65	65		
	Clerk allowance	1	10	10		
	Máli	1	7	7		
	Do.	1	4	4		
A ...	Jamadárs ...	2	2	4		
	Beldárs	6	1	6		
	Treasury Clerk ...	1	10	10	106 1 0	
	Receipt Stamp ...	1	1 anna	1 anna		

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Maintenance of the canals. *Mirábi* and *Zar-i-nágha* Fund.

The *mirábi* cess is therefore insufficient to meet the cost of the establishment and something also must be provided to meet the cost of exceptional repairs and masonry head-work. These are met out of an Excluded Local Fund known as the *Zar-i-nágha* or Fines Fund, to which all fines on absentee labourers, &c., are credited. Another source of income was the proceeds of the sale of the surplus water of the Shaikh-ka-katha to villages not having a right to the water, which are known as Garhi Haqdár villages, and lie to the east of the Bára mainly near Akarpura. The irrigation of these villages have been recently taken over by the Kábul River Canal, which utilises any surplus supply there may be from the Jui Shaikh. It has been arranged that an annual payment of Rs. 5,000 should be made from the Kábul River Canal to the *Zar-i-nágha* to make good the loss of profits from the sale of the Jui Shaikh water.

The following statement shows the income and expenditure of the fund for the five years ending 1896-97. The deposits and advances consist of sums paid in on account of some special work or of advances made for such works pending recovery from the irrigators. Without this fund no improvements to the canal could be made, and indeed it would be almost impossible to carry on the management at all. Masonry works, such as regulators, aqueducts, &c., are necessary, and these cannot be constructed by the unskilled labour of the irrigators, while if it was necessary to wait until the cost could be recovered from the crop would be lost.

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Maintenance of the canals. *Mirábi* and *Zar-i-nágha* Fund.

Statement showing the Receipts of Zar-i-nágha and Mirábi Cess for the years 1892-93 *to* 1896-97.

Revenue year, 1st October to end of September.	Abiána.	Begár fines.	Funds for repairs to bunds, &c.	Miscellaneous.	Total.	Advance.	Deposits.	Grand Total.	Mirábi Cess.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.
1892-93	8,541 2 3	507 7 9	774 5 10	52 0 0	9,874 15 10	1,188 6 2	2,351 13 6	13,415 3 6	5,653
1893-94	4,699 7 2	377 12 0	550 15 3	119 6 6	5,747 8 11	2,024 12 1	6,587 11 10	14,360 0 10	5,653
1894-95	1,942 15 5	149 0 0	744 8 0	141 7 11	2,977 15 4	4,830 14 10	1,303 4 10	9,112 3 0	5,653
1895-96	1,980 12 6	81 8 0	728 12 11	66 12 0	2,857 13 5	2,667 7 3	2,640 0 4	8,165 5 0	5,653
1896-97	3,548 15 8	456 1 9	679 6 3	35 0 0	4,719 7 8	1,489 6 9	1,842 7 8	8,051 6 1	5,653
Total ...	20,713 5 0	1,571 13 6	3,478 0 3	414 10 5	26,177 13 2	12,200 15 1	14,725 6 2	53,104 2 5	28,265
Add ...	7,143 0 9	Arrears due from Kábul River Canal up to Rabi 1897 and recovered in January 1898.			7,143 0 9			7,143 0 9	
Total ...	27,856 5 9	1,571 13 6	3,478 0 3	414 10 5	33,320 13 11	12,200 15 1	14,725 6 2	60,247 3 2	28,265
Average ...	5,571 4 4	314 5 11	695 9 8	82 14 11	6,664 2 9	2,440 3 0	2,995 1 3	12,049 7 0	5,653

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Maintenance of the canals. *Mirábi* and *Zar-i-nágha* Fund.

Statement showing the expenditure of Zar-i-nágha and Mirábi Cess for the years 1892-93 *to* 1896-97.

Revenue year, 1st October to end of September.	Repairs to Bunds.	Establishment.	Canal Works.	Miscellaneous.	Total.	Advance.	Deposits.	Grand Total.	Mirábi Cess.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.
1892-93	147 8 0	1,640 6 4	4,161 1 10	599 0 1	6,548 0 3	6,958 13 3	115 0 0	13,621 13 6	5,652
1893-94	195 15 0	1,328 5 10	952 0 6	1,460 5 3	3,936 10 7	7,484 11 9	312 6 3	11,733 12 7	5,652
1894-95	2 13 6	1,365 2 2	140 0 0	376 7 3	1,884 6 11	8,255 2 10	3,299 12 8	13,439 6 5	5,652
1895-96	492 8 0	1,232 15 1	619 8 0	442 14 7	2,787 13 8	6,204 9 6	1,727 4 1	10,719 11 3	5,652
1896-97	1,622 1 3	1,104 6 2	250 0 0	1,361 12 3	4,338 3 8	4,606 10 5	927 1 4	9,871 15 5	5,652
Total ...	2,460 13 9	6,671 3 7	6,122 10 4	4,240 7 5	19,495 3 1	33,509 15 9	5,381 8 4	58,386 11 2	28,260
Average ...	492 2 9	1,334 3 10	1,224 8 6	848 1 6	3,899 0 7	6,701 15 11	1,076 4 10	11,677 5 5	5,652

The canals constructed directly by Government or by the District Board are noticed in Chapter V, C.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND LIVE-STOCK.

Chapter IV, A.

Agriculture, and Live-stock.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III and IIIA and B. Table No. XVII shows statistics of Government estates. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this Chapter. Land tenures, tenants, and rent, and the employment of field labour have already been noticed in Chapter III. The tables on the next page give agricultural statistics as ascertained at the regular and revised settlements, and are interesting as showing clearly the great improvement which has taken place in the condition of the district.

If the stony tracts lying immediately below the hills be excepted, there is a singular uniformity of soil throughout the district—on the surface, a light and porous earth, having a greater or less intermixture of sand; below a substratum of strong retentive clay. The only variations of soil are due to variation in the depth of the surface earth or in the proportion of sand mixed with it. The soil of Yusafzai has been described in a passage quoted from Dr. Bellew at page 14; and the same or a very similar description would apply equally to the level country south of the Kábul. With irrigation, the whole surface of the valley is capable, almost without exception, of producing the richest crops. Sandy and barren tracts occur in some few localities, but they are of small extent, and bear an insignificant proportion to the total area. The land is classified by the people according to the presence and absence of irrigation; it is called *báráni* or *qullmi* when dependent solely on rain, *ábi* when irrigated from canals, *sailábi* when liable to be flooded. The irrigated land is generally *mattah* or clay, and is further distinguished as *ek-fasli* (single crop) and *do-fasli* (double crop). The *maira* land is mixture of clay and sandy soils; it is usually high land, and wholly dependent on rain. *Bari* is the name given to the highly manured land near the village sites. The well land is known as *cháhi*. The areas are given in the following table :—

Comparative abstract of General Resources

1	2	3	4	5	6	7
		AREA IN				
				UNCULTIVATED OTHER THAN FORESTS.		
					Available for cultivation.	
Tahsil and number of villages included in each.	DETAIL.	Total area.	Forests.	Not available for cultivation.	Unappropriated Government waste.	Other.
CHARSADDA 178.	1894-95	242,967	...	38,592	8	38,004
	Regular Settlement ...	246,979	...	34,672	...	58,705
	Difference ...	−4,012	...	+3,920	+8	−20,701
	Percentage ...	−2	...	+11	...	−35
MARDAN 133.	1894-95	390,206	686	93,732	...	34,265
	Regular Settlement ...	404,372	...	92,521	...	41,115
	Difference ...	−14,166	+686	+1,211	...	—6,850
	Percentage ...	−4	...	+1	...	—17
SWABI 101.	1894-95	298,928	...	74,749	...	23,780
	Regular Settlement ...	297,538	...	69,973	...	41,626
	Difference ...	+1,390	...	+4,776	...	−17,846
	Percentage ...	+·5	...	+7	...	—43
PESHAWAR 267.	1895-96	288,429	591	57,980	3,168	89,175
	Regular Settlement ...	303,464	6	70,067	9	110,261
	Difference ...	−15,035	+585	−12,087	+3,159	−21,086
	Percentage ...	−5	+9,750	—17	+35,100	—19
NOWSHERA 143.	1895-96	348,605	...	136,398	27	98,720
	Regular Settlement ...	353,116	...	151,294	18	110,759
	Difference ...	−4,511	...	−14,896	+9	−12,039
	Percentage ...	−1	...	—10	+50	—11
TOTAL DISTRICT 822.	1895-96	1,569,135	1,277	401,451	3,203	283,944
	Regular Settlement ...	1,605,469	6	418,527	27	162,466
	Difference ...	—36,334	+1,271	−17,076	+3,176	+121,478
	Percentage ...	−2	...	−4	...	+74
KHWARRA NILAB 16. TAHSIL NOWSHERA.	1895-96	101,405	8,688	32,983	...	47,965

by Tahsíls in the Pesháwar District.

8	9	10	11	12	13	14
ACRES.						
CULTIVATED AREA WITH DETAILS OF SOILS.						
	Wells.				Nahri.	
Cháhi.	Pakka.	Kachha.	Total.	Shah Nahri.	Nahri I.	Nahri II.
765 818	63 64	142 138	205 202	57,914 ...	36,417 38,493	7,579 8,689
−53 −6	−1 −2	+4 +3	+3 +2	+57,914 ...	−2,076 −5	−1,110 −13
10,858 6,134	1,117 508	1,173 762	2,290 1,270	45,321 ...	... ...	... ...
+4,724 +77	+609 +119	+411 +54	+1,020 +80	+45,321 ...	... ...	... ...
20,532 10,478	3,620 1,226	2,578 1,610	6,198 2,836	... ...	... ...	... ...
10,054 +96	+2,394 +195	+968 +60	+3,362 +118	... ...	... ...	... ...
1,465 1,208	65 84	167 155	232 239	10,330 ...	50,573 44,547	30,718 42,791
+257 +21	−19 −32	+12 +8	−7 −3	+10,330 ...	+6,036 +13	−12,073 −28
8,285 9,250	1,517 852	197 307	1,714 1,159	15,888 ...	3,182 2,237	1,424 684
−965 −10	+665 +78	−110 −36	+555 +48	+15,888 ...	+945 +42	+740 +108
41,905 27,888	6,382 2,734	4,257 2,972	10,639 5,706	129,453 ...	90,172 85,277	39,721 52,164
+14,017 50	+3,648 +133	+1,285 +43	+4,933 +86	+129,453 ...	+4,895 +5	−12,443 −24
245	P=122 P k=2	8	132	...	...	...

Chapter IV, A.

Agriculture and Live-stock.

General resources.

Comparative abstract of General Resources

1	2	15	16	17
		AREA IN		
		CULTIVATED AREA WITH		
Tahsil and number of villages included in each.	DETAIL.	Abi.	Total irrigated.	Sailab.
CHARSADDA 178.	1894-95	2	102,677	5,303
	Regular Settlement ...	...	48,000	2,558
	Difference ...	+2	+54,677	+2,745
	Percentage ...	...	+114	+107
MARDAN 133.	1894-95	356	56,535	1,747
	Regular Settlement ...	193	6,327	5,291
	Difference ...	+163	+50,208	−3,544
	Percentage... ...	+84	+794	−67
SWABI 101.	1894-95	957	21,489	1,476
	Regular Settlement ...	239	10,717	377
	Difference ...	+718	+10,772	+1,099
	Percentage ...	+300	+100	+291
PESHAWAR 267.	1895-96	3,762	96,848	1,606
	Regular Settlement ...	2,940	91,486	3,058
	Difference ...	+822	+5,362	−1,452
	Percentage ...	+28	+5	−47
NOWSHERA 143.	1895-96	423	29,202	6,904
	Regular Settlement ...	578	12,749	5,278
	Difference ...	−155	+16,453	+1,626
	Percentage ...	−27	129	+31
TOTAL DISTRICT 822.	1895-96	5,500	306,751	17,036
	Regular Settlement ...	+3,950	169,279	16,562
	Difference ...	+1,550	+137,472	+474
	Percentage ...	+39	+81	+3
KHWARRA NILAB 16. TAHSIL NOWSHERA.	1895-96	55	300	...

by Tahsíls in the Peshâwar District—concluded.

Chapter IV, A.

Agriculture and Live-stock.

General resources.

ACRES—*concluded.*

DETAILS OF SOILS—*concluded.*

18	19	20	21	22	23
Báráni.					
Dagoba.	Báráni.	Maira.	Total báráni.	Total unirrigated.	Total cultivated.
2,252	34,603	21,528	58,383	63,686	166,363
	...		103,044	105,602	153,602
	... ...		—44,661 —43	—41,916 —39	+12,761 +8
8,658 3,421	153,405 202,870	41,178 52,827	203,241 259,118	204,988 264,409	261,523 270,736
	... ...		—55,877 —21	—59,421 —22	—9,213 —3
1,627 ...	118,196 143,438	57,611 31,407	177,434 174,845	178,910 175,222	200,399 185,939
+1,627 ...	—25,242 —17	+26,204 +83	+2,589 +2	+3,688 +2	+14,460 +7
3,211 583	17,140 25,359	13,710 2,635	39,061 28,577	40,667 31,635	137,515 123,131
7,628 +1,308	—8,219 —32	+11,075 +420	+10,484 +37	+9,032 +28	+14,394 +12
8,853 6,790	39,691 40,375	28,810 25,833	77,354 73,018	84,258 78,296	113,460 91,045
+2,063 +30	—684 —2	+2,957 +11	+4,336 +6	+5,962 +8	+22,415 +25
29,601	363,035	162,837	555,473	572,509	879,260
	...		638,602	655,164	824,443
	... ...		—83,129 —13	—82,655 —13	+54,817 +7
58	7,423	3,988	11,469	11,469	11,769

Chapter IV, A.

Agriculture and Live-stock.

Agricultural stock.

Agricultural Stock of the Pesháwar District

1	2		3		4
No.	Tahsil.		Bulls and Bullocks.		Cows.
			Plough.	Pack.	
1	Chársadda ...	Regular Settlement...	18,410		
		1895-96	19,484	1,351	16,573
			20,835		
2	Mardán ...	Regular Settlement...	18,696		
		1895-96	26,790	4,149	21,057
			30,939		
3	Swábi ...	Regular Settlement...	24,099		
		1895-96	29,550	357	22,052
			29,907		
4	Pesháwar ...	Regular Settlement...	24,551		
		1895-96	22,924	1,075	15,679
			23,999		
5	Nowshera ...	Regular Settlement...	26,927		
		1895-96	16,185	3,853	9,649
			20,038		
6	Pesháwar City, 1895-96		312	234	735
			546		
7	Cantonment, 1895-96		52	822	527
			874		
	Total District	Regular Settlement...	112,683		
			213,410		
		1895-96	115,297	11,841	86,272
			127,138		
		Difference	+100,727		
		Percentage of difference	+89		

at the Regular Settlement, and in 1895-96.

5	6	7		8	9
		Young stock : calves or buffalo-calves.			
Male buffaloes.	Cow buffaloes.	Calves.	Buffaloes.	Sheep.	Goats.
399				15,264	
891	4,590	14,722	2,504	27,564	11,310
1,128				18,709	
655	5,537	21,365	4,021	38,541	17,722
2,185				15,350	
1,049	7,626	16,656	14,711	14,237	12,977
826				23,233	
2,708	5,214	16,462	4,108	42,306	12,368
1,204				28,337	
642	2,680	10,185	1,914	23,049	13,786
325	474	600	165	1,673	362
59	21	272	5	661	384
5,742				100,893	
140,161				216,940	
6,329	26,142	80,262	17,428	148,031	68,909
+134,419				+116,047	
+2,341				+115	

Chapter IV, A.

Agriculture and Live-stock.

Agricultural stock.

Agricultural Stock of the Peshâwar District

No.	Tahsil.			10 Horses and ponies.	11 Mules.	11 Donkeys.	12 Camels.
1	Chârsadda ...	Regular Settlement...		670	...	...	301
		1895-96	Male ...	292	62	1,589	415
			Female ...	550	50	1,619	252
			Young stock	162	43	255	112
			Total ...	1,004	155	3,463	779
2	Mardán ...	Regular Settlement...		428	...	...	323
		1895-96	Male ...	362	41	1,566	399
			Female ...	524	135	2,733	257
			Young stock	165	16	...	82
			Total ...	1,051	192	4,299	738
3	Swábi ...	Regular Settlement...		681	...	...	83
		1895-96	Male ...	342	45	1,742	155
			Female ...	760	38	2,967	25
			Young stock	148	22	781	10
			Total ...	1,250	105	5,490	190
4	Pesháwar ...	Regular Settlement...		956		27,597	
		1895-96	Male ...	700	48	1,940	498
			Female ...	888	67	3,074	291
			Young stock	185	15	467	143
			Total ...	1,773	130	5,481	932
5	Nowshera ...	Regular Settlement...		373	5	15,501	1,165
		1895-96	Male ...	190	23	3,939	1,659
			Female ...	426	29	2,867	481
			Young stock	62	5	136	147
			Total ...	678	57	6,942	2,287
6	Pesháwar City, 1895-96		Male ..	363	64	648	222
			Female ...	302	63	321	32
			Young stock	20	1	30	4
			Total ...	685	128	999	258
7	Cantonment, 1895-96		Male ...	1,749	765	148	94
			Female ...	1,146	875	82	...
			Young stock	9	...	8	...
			Total ...	2,904	1,640	238	94
	Total District	Regular Settlement...		3,108		44,975	
		1895-96	Male ...	3,998	1,048	11,572	3,442
			Female ...	4,596	1,257	13,663	1,338
			Young stock	751	102	1,677	498
			Total ...	9,345	2,407	26,912	5,278
	Difference			+6,237		−10,378	
	Percentage of difference			+ 201		−25	

at the Regular Settlement, and in 1895-96—concluded.

13	14	15	16	17	
				Sugarcane mills.	
Ploughs.	Carts.	Boats.	Flour-mills.	Iron.	Wooden.
9,114	...	...	...	...	...
9,168	16	117	224	440	7
10,459	...	...	33	...	...
14,886	236	...	95	117	18
11,611	...	...	66	...	...
14,831	25	25	179	115	11
11,575	...	15	333	...	...
9,429	117	22	440	299	...
8,629	...	...	12	...	...
8,576	625	18	47	46	9
147	261	...	...	...	34
18	499	...	7	2	...
51,388	...	15	444	...	...
57,055	1,779	182	992	1,019	79
+5,667	+1,779	+167	+548	+1,019	+79
+11	+100	+1,113	+123	+100	+100

Chapter IV, A.
Agriculture and Live-stock.
Classification of soils adopted.

The classification of soils adopted at the revised settlement is that prescribed in the rules under the Revenue Act, *viz.* :—

Cháhi, or land irrigated by wells or *jhalárs, i.e.*, Persian-wheels on the banks of rivers.

Nahri, or land irrigated by canals.

Abi, or land irrigated by tanks or springs.

Sailáb, or land advantaged by floods or percolation from rivers or streams.

Báráni, or ordinary unirrigated lands.

Owing to the existence of both Government and private canals and the radical difference in the method of assessment followed for each class, a distinction has been drawn in classification, and the lands irrigated by the former have been returned as *shâh nahri*. These are assessed in their unirrigated aspects and pay canal rates in addition to the fixed assessment, while private canals or *nahri* lands are assessed at lump wet-rates. Owing to the importance of the class and the great difference in quality which exists, the *nahri* lands have been divided into *nahri I*, or land which ordinarily bears two crops in one year, and *nahri II*, including single crop and poor double crop land.

The *báráni* class also differs greatly in quality, and with a view to facilitating assessment and distribution it was divided into the following sub-classes :—

Dagoba, or land benefited by occasional freshets in hill torrents, or by rain water from the uplands above, or which gets occasional irrigation from private canals, but has no share in suchworks.

Báráni, ordinary level unirrigated land of average quality.

Maira, poor stretches of unirrigated cultivation lying usually at a distance from the village sites, or on sloping and broken ground and ordinarily only cultivated in years of good rainfall.

The *nahri* class had already been divided at last settlement, and the absence of a sub-division of the *báráni* class, except in one or two circles, gave rise to considerable inequality in assessment and distribution then, so the refinement was necessary.

Irrigation.

Table No. XIV and the table at pages 190—193give details of irrigation. Further information will be found at pages 186 and 202 of Major Wace's Famine Report compiled in 1878. At that time 21 per cent. of the cultivation was irrigated from canals, 4 per cent. from wells, 3 per cent. was flooded, and the remaining 72 per cent .was wholly dependent upon rain.

The irrigation from canals has been fully described in Chapter III (pages 173—188).

Chapter IV, A.

Agriculture and Live-stock.

Irrigation from wells.

The following extract from the Final Settlement Report, 1896, gives some figures of interest as regards existing wells :—

Well-irrigation is resorted to (as shown on the map) in the eastern half of the district wherever the depth of the spring level admits of this; and since the commencement of British rule it has assumed considerable importance in Swábi and Nowshera, and wells are being freely sunk wherever practicable. The Chief statistics of interest under this head can be gathered from the statement on page 198, which does not require much explanation. In Yusafzai the soil is sufficiently firm to admit of half of the wells being worked without a complete masonry lining, and even without a lining at all, more especially as the area attached to each well is so small as to render it unnecessary to work the well continuously and heavily. To aridity of the climate and the curious system of distribution of the village lands between the sharers in strips conduce mainly to limit the area attached to each well, as described in paragraph 34 of the Yusafzai Assessment Report.

Agricultural implements and appliances.

Table No. XXII shows the number of cattle, carts and ploughs in each tahsíl of the district as returned in 1895-96. The agriculture implements, cattle and tools required for the cultivation of a small holding together with the cost of each are thus given by Captain Hastings : A pair of bullocks, value Rs. 40; plough, Rs. 2 ; yoke, 8 annas ; *sirbandai* (the rope or leather thong by which the shaft of the plough is fastened to the yoke), 6 annas ; *chakka* (goad for driving), 3 annas ; *mála* (the *sohága* of the Punjab proper (a heavy horizontal piece of wood dragged by oxen for smoothing the field), Re. 1 ; sickle, 4 annas; *rambai* (hoe), 4 annas ; axe, Re. 1 ; *kudáli* (pick), 8 annas ; *kahai* (a small mattock), Re. 1 ; *chari* (a wooden shovel), 10 annas ; *yúm* (spade), Re. 1; *pinzahghakhai* (a large and heavy wooden rake), 6 annas ; *ghakwar* (a sort of harrow), 5 annas ; *rashpel* (shovel), 3 annas ; *chaj* (winnowing fan), 6 annas. The total value of these items, including the bullocks, is, in round numbers, Rs. 50. It will be seen from the table on page 200 that the cost of bullocks has risen a good deal.

Manure and rotation of crops.

The following description of the use of manure and the system of rotation of crops as practised in the district was furnished for the Famine Report of 1879 (pages 266-7), where it was stated that 9 per cent. of the irrigated cultivation was constantly, and 15 per cent. occasionally manured ; while manure was rarely if ever given to unirrigated land ; and that 38 per cent. of the irrigated and none of the unirrigated area was double cropped :—

" On land constantly manured, the average weight of manure given to the acre per annum is about 400 maunds. On land occasionally manured, it is 320 maunds. If the crop is vegetable and garden produce, or sugarcane, manure is given at intervals of 15 or 20 days : if it is wheat, barley, cotton, or *jowár* it is generally given only once. On *dofasli* land of very good quality the rule is to sow wheat after cotton; but if the land is somewhat inferior it is allowed to be fallow for one season after cotton, and then *jowár* or rice is sown on it. If sugarcane has been sown the land is left fallow one season, and after that is sown with Indian corn or rice. After rice or Indian corn no fallow is allowed, but barley or wheat is sown in alternate seasons. On *ekfasli* land wheat is sown one year and barley the next. If cotton is raised on it one year *masur* is sown the next year ; *kangni, bájra,* sugarcane and cotton are considered to be crops very exhausting to the soil : after them the land is generally allowed to be fallow one season. If land is limited, *bakila, masur* and *mung* are sown in the belief that they strengthen the soil and are as good as a fallow. Irrigated land is ploughed

Irrigation from wells.

Statement showing cost of construction and repairs and method of working wells in the Peshâwar District.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Number of wells.				Average area per well in acres.		Number of well cattle.		Cost per head.		Cost of sinking in plain and of repairs in italic figures.		Who pays the cost of	
Tahsil.	Under 20 feet depth to water.	From 20 to 30 feet depth to water.	Over 30 feet depth to water.	Total.	Land.	Crops.	Bullocks.	Buffaloes.	Bullocks.	Buffaloes.	Sinking.	Gear.	Well sinking.	Well gear.
									Rs.	Rs.	Rs.	Rs.		
Chársadda	45	15	5	65	5	11	78	122	30	43	176 *8*	48 *10*	Owner, 65 wells ...	Owner, 65 wells.
							or 3 per well.							
Mardán	897	787	348	2,032	5	9·3	5,886	757	27	33	136 *4*	49 *4*	Owner, 1,565 wells... Tenants, 467 wells...	Owner, 1,565 wells. Tenants, 467 wells.
							or 3 per well.							
Swábi	2,002	2,449	1,413	5,864	3	5	13,422	4,841	24	31	132 *4*	35 *4*	Owner, 5,864 wells	Owner, 5,864 wells.
							or 3 per well.							
Peshâwar	79	120	30	229	6	10	865	54	48	27	132 *6*	50 *4*	Owner, 111 wells ... Tenants, 118 wells...	Owner, 69 wells. Tenants, 160 wells.
							or 4 per well.							
Nowshera	503	422	323	1,248	7	10	6,094	1,331	27	41	252 *4*	46 *3*	Owner, 1,248 wells	Owner, 1,248 wells.
							or 6 per well.							
Total District ...	3,526	3,793	2,119	9,438	5	9	26,345	7,105	31	35	166 *5*	46 *5*	Owner, 8,853 wells... Tenants, 585 wells...	Owner, 8,811 wells. Tenants, 627 wells.
Pakka	2,352	1,675	503	4,530			or 4 per well.							
Kachcha-pakka	251	542	191	984										
Kachcha ...	923	1,576	1,425	3,924										

twice during one season, if the soil is hard, a third ploughing is given; unirrigated land, if soft and sandy, gets two ploughings; if hard, four ploughings are given. The rules about rotation of crops apply to irrigated (*do-fasli*) and unirrigated (*ek-fasli*) land equally."

Chapter IV, A.

Agriculture and Live-stock.

Manure and rotation of crops.

On the area irrigated by the zamíndári canals, owing to the short lead and the rapid slope the silt brought down during the summer to a great extent takes the place of manure, and it is a common practice when land shows signs of exhaustion to put in a crop of rice, which takes up a great deal of silt and so restores the fertility of the soil. On the Swát River Canal the soil from the old deserted village sites (*khák shora*) which contains nitrogenous salts is freely used as manure, as much as 1 anna per donkey load being paid by cultivators who do not possess a *dheri* or mound of their own. These mounds are becoming exhausted, and the question of the supply of manure here and in the *khálsa*, where the silt deposit is less than higher up the canals, is a serious problem.

Principal staples.

The following table shows the seed time and harvest of the principal staples with their vernacular names, and a more detailed statement is given as Appendix C of the Final Settlement Report, 1896:—

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Agriculture and Live-stock.

Principal staples.

Agricultural Produce and Seasons.

Description with vernacular or local name of crop.	Seed time.	Harvest.
RABI HARVEST—		
Wheat, *ghanam* ...	From Asoj (September) to Mágh (November).	From 15th Jeth (May) to 15th Hár (June).
Barley, *orbash* ...	Do.	Baisákh (April).
Mustard, *sarsaf, sharsham.*	Do.	Do.
Italian millet, *kangni, ghokht.*	Phagan and Chet (February and March).	Jeth and Hár (May and June).
Lentil, *nask* ...	Asoo and Katak (September and October).	Baisákh (April).
Táramíra, jamia ...	Do.	Do.
Peas, *matar* ...	Sáwan and Bhadon (July and August).	Phagan and Chet (February and March).
Bean, *bagla, bagri* ...	Katak (October) ...	Baisákh and Jeth (April and May).
Tobacco, *tamáku* ...	Baisákh and part of Jeth (April).	Hár and Sáwan (June and July).
Clover, *shaftal* ...	Asoo (September) ...	Poh to Jeth (January to June).
Poppy, *khashkhash* ...	Asoo and Katak (September and October).	Baisákh and Jeth (April and May).
Melons, cucumbers, onions and other vegetables.	Phagan and Chet (February and March).	Hár and Sáwan (June and July).
KHARIF HARVEST—		
Sugarcane, *ganai* ...	Chet (March) ...	Katak to Mágh (October to January).
Cotton, *pamba* ...	Baisákh and Jeth (April and May).	Bhádon to Katak (August to October).
Rice, *shol* ...	Chet, Baisakh and Jeth (March, April, May).	Do.
Vegetables ...	...	Asoo and Katak (September and October).
Indian corn, *jowár orghat jowár.*	Hár and Sáwan (June and July).	Do.
Moth ...	Baisákh and Jeth (April and May).	Do.
Mash, mai ...	Hár and Sáwan (June and July).	Do.
Arhar ...	Baisákh (April) ..	Do.
Bájra ...	Jeth and Hár (May and June).	Asoo (September).
Chari, nari jowár ...	Do.	Asoo and Katak (September and October).
Bean, *lobia* ...	Do.	Do.
Hemp, *san* ...	Baisákh and Jeth (April and May).	Do.
Sesame, *kanjal* or *kanzali*	Do.	Do.

The chief features of interest in regard to the crops grown are summarized in paragraph 27 of the Final Settlement Report, 1896, which is extracted below :—

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Crops and system of cultivation.

"The subject of crops has been very fully treated in the Assessment Reports, but for facility of reference the figures for the tahsíls and district are abstracted again below, and further details are given in Statements Nos. I and II, which show the figures for the five years Kharíf 1891 to Rabi 1896, during which the district was under special inspection in view of the settlement. The five kharíf harvests were of normal character, except that in 1892 some damage was done by floods and excessive rain owing to the fall of 20 inches in that summer against an average of 5·5 in the western portion of the district. In Rabi 1892 and 1896 the rainfall was scanty and the unirrigated area cropped was small. The other rabi harvests were good, and especially that of Rabi 1894 :—

Table showing by Tahsíls percentage of land planted with various staples.

Crops.	Charsadda.	Mardan.	Swábi.	Peshá-war.	Now-shera.	Aver-age.
Cane	3·3	·4	·2	2·5	·4	1·2
Cotton	4·8	·5	1·0	7·4	1·1	2·6
Maize	17·8	8·7	9·4	25·0	11·1	13·4
Rice	4·8	·1	...	3·2	...	1·4
Jowár and other cereals	4·4	8·0	13·3	5·6	5·2	7·8
Til and other oil-seeds	·1	1·9	1·3	...	...	·9
Other crops	1·0	·1	·1	2·6	·6	·7
Failed	1·6	2·6	3·6	3·0	2·6	2·7
Total sown	37·8	22·3	28·9	49·3	21·0	30·7
Wheat	33.2	25·0	35·3	19·9	22·4	27·8
Barley	13·2	23·2	18·2	17·5	12·9	17·9
Other cereals and pulses	2·0	...	·8	1·3	·7	·8
Linseed, sarson and other oil-seeds	2·1	2·4	5·2	·4	1·4	2·5
Fruits, vegetables and other food crops.	1·1	·8	·6	3·1	1·8	1·3
Tobacco	·1	·3	2·0	...	·2	·6
Others	1·4	·2	6·6	4·3	·8	1·2
Failed	2·2	6·2	8·1	1·5	4·8	5·0
Total sown	55·3	58·1	70·8	48·0	45·0	57·1
Total crops harvested in both seasons	89·3	71·6	88·0	92·8	58·6	81·1
Failed	3·8	8·8	11·7	4·5	7·4	7·7
Total sown	93·1	80·4	99·7	97·3	66·0	87·8
Percentages of irrigated on total crops harvested.	69·5	31·1	12·2	76·0	40·8	43·5

"In Pesháwar, owing to the great extent of irrigation, the area cropped in the kharíf is higher than the rabi, but elsewhere the latter predominates, and is of course specially in excess in Swábi, where the rainfall is better and more equally distributed than in the rest of the district, and so the unirrigated area sown is larger. The same cause explains the higher proportion of *jowar*, wheat and oil-seeds in this tahsíl, where also the extended *báráni* area leads to the heavier proportion of failures. These are also rather high in Mardán and Nowshera, which contain a large proportion of unirrigated cultivation, and are very low in the two heavily irrigated tahsíls of Pesháwar and Chársadda.

Except in Nowshera, where the *báráni* cultivation is exceedingly poor, and much of it is only cropped once in four years, the proportion of the cultivated

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area annually sown shows up very well. The figures are, however, rather misleading, as, except in Swábi, not more than 50 per cent. of the unirrigated area is sown annually; but, on the other hand, the private canal land and most of the well area almost everywhere bear two crops a year, and this fact tends to raise the percentage of crops on total cultivation.

"The figures showing the proportion borne by irrigated to unirrigated crops show up very clearly the character of the tahsíls and the vital importance of irrigation to the district. Indeed, except in Swábi and to the extreme north-east of Mardán, the whole kharíf cropped area is practically irrigated, and without irrigation nothing can be raised in that harvest.

"The chief staples of the district are cane, cotton, maize and rice in the kharíf, and wheat, barley and tabacco in the rabi. The class of cane mainly grown now is the *Koháti*, so called because it was introduced from that district, but it is believed to be really a Mauritius cane. The system of cultivation and manufacture is detailed in paragraph 53 of the Chársadda Report, and rice and maize, which are both purely irrigated crops, are dealt with in paragraphs 54 and 55 of that report and paragraph 69 of the Peshâwar-Nowshera Report. Cotton is excellent in Peshâwar and fair in Chársadda; and the similarity of soil, climate, and agricultural conditions between the western half of the district and Egypt would indicate that special efforts should be used here to improve the staple. It cannot be grown to any extent without canal irrigation in this district, and on the Swát Canal, unfortunately, the population is scanty at present; so that the special class of labour required for picking, which is done by women and children, is wanting. Three ginning factories have been recently started in Pesháwar and are fully employed, so that, as the Swát Canal tract becomes developed, there should be a great future before the district as a cotton-producing tract.

"Tobacco is a speciality of the eastern half of Yusafzai. It is grown almost entirely on wells as canal irrigation does not apparently suit the crop. The staple is specially suitable for snuff, and is widely exported either in this form or in that of the unmanufactured leaf in bales. Full details of the system of cultivation and manufacture are given in paragraph 57 of the Yusafzai Report. The average area under the crop during the last five years was 5,466 acres: four-fifths of this lies in the Swábi tahsíl. The cultivation is rapidly expanding, and the railway returns in paragraph 26 show how important an industry it forms in the district.

"There is nothing special to note about the cultivation of wheat and barley. Actually and relatively these are most grown in the three northern tahsíls. The bulk of the Swát Canal area is put under wheat, and the better rainfall in Mardán and Swábi enables the cultivators in ordinary years to put in a great amount of these grains on the huge unirrigated stretches of *maira* existing in Yusafzai. With its better rainfall and denser population and more effective cultivation, Swábi naturally shows a large area under wheat, while Mardán grows nearly half the barley of the district. The sowing and harvest seasons for the district are shown in Appendix C, and the statement on pages 205—208 shows the average area under each crop by tahsíls for the five years Kharíf 1891 to Rabi 1896."

Tables I and II of the Final Settlement Report give the distribution of the crops over the different soils.

Average yields.

The average yields per acre assumed for purposes of assessment at the Regular Settlement are given in great detail in Captain Hastings' Report, and Mr. Dane's remarks on the subject are extracted. It must be remembered that on no subject is there more discussion and more possibility of error than on that of average yields:—

Produce experiments and assumed outturn per acre.

"To complete the review of the crops of the district a table is appended showing the average outturn of the main staples in sérs per acre on each class of soil assumed for purposes of assessment, and another showing the area of crops experimented on during settlement. The results shown have been generally considered too sanguine, at any rate in Chársadda, and especially so in the case of cane, and there has been a considerable discussion of the subject in each of the Assessment Reports. The chief point at issue is the adequacy of the system

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Average Return of Crops of the Peshâwar District for Kharíf Harvests from 1891 to 1895.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		Detail of Crops.												
Serial No.	Name of Tahsíl.	Rice.	Maize.	Jowár.	Bajra.	Kangni.	Moth.	Múng.	Másh.	Other cereals.	Til.	Toria and other oil-seeds.	Sugarcane.	Cotton.
1	Chársadda	7,913	29,701	5,513	7	...	143	1,171	198	317	265	...	5,535	8,092
2	Mardán	316	22,832	15,229	507	150	4,835	391	7	4	5,100	1	895	1,286
3	Swábi	3	18,870	10,989	1,230	139	12,436	1,889	18	...	2,594	...	466	1,983
4	Peshâwar	4,435	34,339	5,012	173	...	340	1,257	240	652	9	2	3,457	10,146
5	Nowshera	40	13,604	5,541	102	...	319	338	24	2	83	6	454	1,389
6	Total District ...	12,707	119,346	42,284	2,019	289	18,073	5,046	487	975	8,051	9	10,807	22,896

Average Return of Crops of the Peshâwar District for Kharíf Harvests from 1891 *to* 1895—concluded.

1	2	16	17	18	19	20	21	22	23	24	25	26	27	28	29
		Detail of Crops—*concld.*													
Serial No.	Name of Tahsíl.	Hemp and other fibres.	Fruits.	Vegetables.	Others.	Chillies.	Fodder for cattle.	Others.	Total crops harvested.	Area of crops failed.	Total area sown.	Deduct area that has borne two crops.	Balance, *i.e.*, correct area cropped.	Area of tarraddi and khâli.	Total of cultivation.
1	Chársadda	128	11	281	3	246	197	713	60,434	2,568	63,002	1	63,001	105,603	168,604
2	Mardán	2	119		10	26	51	4	51,765	7,068	58,833	...	58,833	205,382	264,215
3	Swâbi	...	89		...	33	1	...	50,740	7,226	57,966	...	57,966	144,005	201,971
4	Peshâwar	1	886	568	70	906	1,103	12	63,608	4,168	67,776	69	67,707	71,561	139,268
5	Nowshera	2	24	106	35	527	17	2	22,615	3,199	25,814	7	25,807	100,482	126,289
6	Total District ...	133	2,084		118	1,738	1,369	731	249,162	24,229	273,391	77	273,314	627,033	900,347

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Average Crop Return of the Peshάwar District for Rabi Harvests from 1892 *to* 1896.

1	2	3	4	5	6	7	8	9	10	11	12	13
		Crops.										
Serial No.	Name of Tahsíl.	Wheat.	Barley.	Gram.	Massar.	Other pulses and cereals.	Linseed.	Sarson and other cereals.	Fruits.	Vegetables.	Carrots and turnips.	Other food crops.
1	Chársadda	55,346	22,021	8	3,008	165	51	3,512	63	430	5	1,272
2	Mardán	65,568	61,021	11	92	53	...	6,218	21	300	12	1,780
3	Swábi	70,804	36,417	1,398	2	132	1	10,316	2	328	5	818
4	Peshάwar	27,453	24,041	13	1,236	490	1	587	656	879	75	2,550
5	Nowshera	27,538	15,820	611	278	20	5	1,743	30	283	27	1,894
6	Total District ...	246,709	159,320	2,041	4,616	860	58	22,376	772	2,220	124	8,314

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Average Crop Return of the Peshâwar District for Rabi Harvests from 1892 *to* 1896—concluded.

1	2	14	15	16	17	18	19	20	21	22	23	24
		CROPS—*concld.*										
Serial No.	Name of Tahsíl.	Poppy.	Tobacco.	Fodder for cattle.	Other.	Total crops harvested.	Area of crops failed.	Total area sown.	Deduct area that has borne two crops.	Balance, *i.e.*, correct area cropped.	Area of taraddadi and khálí.	Total cultivated area.
1	Chársadda	1	266	2,246	98	88,492	3,658	92,150	98	92,052	71,633	163,685
2	Mardán	16	811	472	71	136,446	16,234	152,680	376	152,304	113,269	265,573
3	Swábi	15	4,145	236	1,040	125,659	16,377	142,036	576	141,460	60,751	202,211
4	Peshâwar	1	22	5,604	292	63,900	2,108	66,008	290	65,718	74,003	139,721
5	Nowshera	2	222	967	58	49,498	5,912	55,410	211	55,199	65,318	120,527
6	Total District ...	35	5,466	9,525	1,559	463,995	44,289	508,284	1,551	506,733	384,984	891,717

Produce experiments and assumed outturn per acre.

under which, by present orders, crop experiments are made. There are first the ordinary settlement experiments made by Revenue officials in which the whole of the crops grown on an ordinary cultivating holding containing usually several classes of soil are observed. No special watchmen are appointed and the cultivator is left to thresh out the produce in the ordinary way. It is obvious that under this system there is a great risk of much of the produce being fraudulently removed before weighment, but the late Colonel Wace considered that, provided reasonable care was taken to see that wholesale fraud was not committed, a certain amount of wastage did not harm, but was rather beneficial as counteracting any tendency on the part of the subordinate Revenue officials to select holdings above the average.

The other experiments are those undertaken under the recent orders of Government, contained in Government of India (Revenue and Agriculture) Circular No. 3—45 of 20th February 1892, and some similar experiments made by Canal Officers on the Swát Canal lands.

In these an average field is selected in each class of soil, and as far as possible in each assessment circle, and a small average plot in this (·025 of an acre) is cut, thrashed and weighed by a gazetted officer of Government. As far as the particular plot and field goes the experiment must give an absolutely accurate result; but the question is, can any officer select an average field. It has been held that this is almost impossible owing to the great variation between field and field; and the canal experiments were especially discredited on the ground that the officers chose not always average plots, but some good and some bad fields, and there was nothing to show what proportion these bore to the whole crop. There is no doubt that there are in every harvest specially good and specially bad fields, and specially good and specially bad villages; but on a given class of soil in a given circle it is not, I think, impossible for a Revenue Officer of experience with the advice of local cultivators to select a reasonably fair average field, and this is what we attempted to do. The assumed outturn was generally pitched rather below that given by the special experiments and above that yielded by the ordinary settlement tests, which in this district, owing to the character of Pathán owners were more than usually difficult to conduct.

It does not appear to be necessary to go further into the matter here, and the figures are given for what they are worth; but I may point out that, except in the case of cane, which in 1872 was but little grown and of different and inferior class they agree very well with the outturns assumed by Captain Hastings at the Regular Settlement, and in the case of cane and tobacco they are capable of being practically tested.

Thus the average value of an acre of cane in Chársadda works out at the assumed rate of outturn and prices at Rs. 205. The standing crop is sold for an average of Rs. 160 mainly for eating, but also to *gur* extractors. The cost of manufacture comes to about Rs. 20 an acre, and to this may be added at least Rs. 8 on account of wear and tear of the press, as where this has to be hired Re. 1 a day is paid, and a press only works for about two years without extensive repairs. This might have been deducted also in working out the value of the proprietor's share. The difference, Rs. 17, between the value of the standing crop and of the manufactured outturn, is more than covered by the saving of trouble and risk to the owner in escaping an operation extending over three months and liable to serious interruptions and damage in the event of heavy rainfall. The estimate of outturn therefore seems even to allow of an ample margin to meet the case of the average price of the standing crop being pitched too high, as much of the area so sold lies near the larger villages. Attention is also drawn to the fact that, though cane only covers 10,807 acres and the local demand is intense, the surplus exports of sugar by rail amount to 28,676 maunds and 9,325 maunds, even according to the defective trade statistics, are taken across the border.

So in the case of tobacco. The area under crop in Yusafzai in Rabi 1894 was 5,881 acres and the outturn at the assumed rate of 770 sers per acre came to 113,233 maunds. During the year, 1st July 1894 to 30th June 1895, when the produce of the harvest is exported, 88,267 maunds of tobacco, according to the

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railway return, left the four stations of Khairabad, Jehángíra, Akora and Nowshera which carry the export trade of Yusafzai. In addition to this a very large amount of the crop is turned into snuff locally and is exported to Hazro and Harípur across the Indus and to trans-border tracts. There is practically no tobacco brought to these stations except from Yusafzai, and the result given above therefore show that in the case of this very lucrative crop the estimated outturn per acre is well below the actual figure. The figures may therefore be left to the practical test of experience to be gathered during the currency of the new settlement, and at the worst it must always be remembered that, as a rule, the settlement estimates of outturn have generally been proved to be too low, while the produce estimates, of which they form the basis, are now invariably far above any amount which the actual circumstances of the tract under assessment admit of being adopted as the revenue demand in practice, so that their accuracy is not of vital importance to the question of the adequacy of the actual assessment imposed. It is on this account that I have always urged that undue importance should not be attached to an estimate based to so large an extent on assumptions into which the personal equation of the observer must enter. In the Punjab, unfortunately, cash rents are rare, and we must fall back upon such estimates as a guide to assessment, but they must be accepted with caution and must be treated as indicating the fullest pitch of the Government demand which, owing to the very lenient revenue policy hitherto wisely followed in the Province, can never be closely approached with safety provided only that the estimate has been honestly worked out and has not been adjusted to suit the demand which the Settlement Officer thinks can be fairly taken—a course which is only too tempting in view of the harmonious tallying of guides and actual assessments and the obviation of the unpleasant necessity of justifying a revenue demand obviously much below what Government can legally exact.

Table showing, by classes of soil, tahsíls and crops, the average outturn in sérs per acre assumed in the present Settlement.

Soil.	Tahsíl.	Rice.	Maize.	Cotton.	Wheat.	Barley.	Sugarcane.
Chábi	Chársadda	...	803	73	471	550	...
	Mardán	...	780	74	365	417	816
	Swábi	...	834	74	422	503	856
	Pesháwar	720	735	75	428	504	1,460
	Nowshera	...	703	70	415	498	1,155
	District ...	720	771	73	420	494	1,072
Shah Nahri	Chársadda	720	700	75	400	480	1,397
	Mardán	440	717	60	361	441	999
	Swábi	...	...	...	...	...	...
	Pesháwar	720	725	87	414	506	1,425
	Nowshera	640	716	77	400	487	1,570
	District ...	630	715	75	394	479	1,348

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Produce experiments and assumed outturn per acre.

Table showing, by classes of soil, tahsíls and crops, the average outturn in sérs per acre assumed in the present Settlement—concld.

Soil.	Tahsíl.	Rice.	Maize.	Cotton.	Wheat.	Barley.	Sugarcane.
Nahri ...	Chársadda	742	741	72	378	452	1,688
	Mardán	...	...	...	...	...	...
	Swábi	...	...	...	...	...	...
	Peshávar	691	701	86	377	460	1,366
	Nowshera	...	690	72	423	480	1,350
	District	717	711	77	393	464	1,468
Sailab ...	Chársadda	...	473	60	380	401	...
	Mardán	...	...	...	...	...	...
	Swábi	...	...	...	...	...	...
	Peshávar	...	455	51	324	357	800
	Nowshera	...	431	49	338	383	1,000
	District	...	453	53	347	380	900
Báráni ...	Chársadda	...	355	32	258	304	...
	Mardán	...	384	33	179	294	...
	Swábi	...	332	35	288	336	...
	Peshávar	...	362	35	241	301	...
	Nowshera	...	299	30	221	272	800
	District	...	346	33	237	301	800

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Produce experiments and assumed outturn per acre.

Table of crop experiments made in the present Settlement.

Tahsil.	Rice.			Maize.			Sugarcane.			Cotton.			Wheat.			Barley.		
	Area experimented on.	*Outturn per acre in sérs.*		Area experimented on.	*Outturn per acre in sérs.*		Area experimented on.	*Outturn per acre in sérs.*		Area experimented on.	*Outturn per acre in sérs.*		Area experimented on.	*Outturn per acre in sérs.*		Area experimented on.	*Outturn per acre in sérs.*	
		Actual.	Assumed.		Actual.	Assumed.		Actual.	Assumed.		Actual.	Assumed.		Actual.	Assumed.		Actual.	Assumed.
Chársadda	117·6	530	731	79·23	512	612	18·01	1,301	1,543	12·82	60	62	218·525	354	401	97·885	414	447
Mardán	2·1	583	440	134·425	1,081	627	15·4	1,140	907	7·95	65	58	196·9	295	302	209·64	464	384
Swábi	...	...	...	157·800	1,252	583	3·13	1,288	856	10·715	82	55	243·615	386	355	175·785	484	420
Pesháwar	35·325	488	710	155·34	684	596	21·325	1,326	1,283	44·675	97	67	279·855	283	357	159·18	369	426
Nowshera	...	...	640	54·33	735	567	6·3	1,482	1,204	12·24	81	60	166·76	314	379	126·86	493	424
District Totals and Averages.*	155·025	519	689	581·125	872	599	64·165	1,301	1,139	88·400	80	62	1,105·655	335	358	759·350	450	424

* The average actual outturns for the district have been calculated, not direct from the average actual outturns of the tahsíls, but from those divided by the area under the crop in each tahsíl.

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Production and consumption of food grains.

The average consumption of food per head has already been noticed at page 101. The total consumption of food grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin.

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat	802,694	693,277	1,495,871
Inferior grains	1,434,940	1,218,487	2,653,427
Pulses	194,568	189,076	383,644
Total	2,432,102	2,100,840	4,532,942

The figures are based upon an estimated population of 523,152 souls. On the other hand the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports and imports of food grains was also framed at the same time, and it was stated (page 152, Famine Report) that while two and three-quarter lakhs of maunds were imported, five lakhs were exported yearly, the exports being wheat, barley and maize, the produce of lands in the district owned and cultivated by residents of independent territory who take their crops to their homes, while the imports are wheat from Kohát and Bajaur, rice from Swát, Bonér and Tirah, and gram and other pulses from Ráwalpindi and Hazára. Captain Hastings thus discusses the subject in his Settlement Report:—

"The Peshâwar District is in a corner; the greater portion of its area is land dependent on rain, and consequently the state of the exports and imports varies much. In seasonable years when the *maira* yields good crops, wheat and barley are largely exported from Hashtnagar and Yusafzai, chiefly to independent territory. On the other hand, good or bad years, there always appears to be a steady importation of wheat from Kohát and rice from Swát. They find a good market in the city and cantonments. In unseasonable years wheat and barley are imported from Chach and Hazára. In the subjoined statement I have attempted to show the gross produce of the food crops, but the fact that my figures give a surplus would seem to indicate my produce estimates as too high.

Name of Crop.	Area under crops (in acres).			Total produce (in maunds).		
	Abi.	Báráni.	Total.	Abi.	Báráni.	Total.
Wheat	47,323	296,374	343,697	427,513	1,426,361	1,853,874
Barley	72,873	172,062	244,935	840,822	1,043,371	1,884,193
Rice (*Shali*)	10,799	...	10,799	187,181	...	187,181
Makki	87,305	5,241	92,546	1,550,706	45,129	1,595,835
Total ...	218,300	473,677	691,977	3,006,222	2,514,861	5,521,083

Taking the population of the district at 489,313, and the horned cattle, excluding the city and cantonments of Peshávar, where no enumeration was made, at 226,928, we have for the annual expenditure in maunds—

Seed	158,755
Food of population at ¾ sérs daily	3,359,910
" cattle " "	1,549,859
Add, for cattle of city and cantonments	346,575
Total consumption ...	5,408,099
Total production ...	5,521,083
Annual surplus ...	112,984

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—
Agriculture and Live-stock.

The trade statistics given in the following section show that Captain Hastings was not so much out as other officers who have pitched their average yield rates unduly low. Statistics of this character however are singularly unreliable.

Arboriculture and forests.

The area classed at present as reserved forests consists of the Guides Rakh, 686 acres, under the Officer Commanding in Mardán, and the Jaba jangal, 591 acres, which is under the Commissariat Department near Pesháwar. In the Nowshera Tahsil an area of 3,802 acres of hill-side land was separately assessed in the Kohi Khattak circle in Nowshera at the Regular Settlement as being in excess of the requirements of the estates in which it lay, *viz.*, 3,093 acres in the nine rakhs detailed in paragraph 431 of Captain Hastings' Report and 709 acres in *Sahran.* The question of reserving some or all of this as fuel and grass reserves for Cherát was considered at the Revised Settlement, but it was decided that it was not necessary to take action on the matter at present In the Khwárra circle an area of 21,302 acres were shown as forests and 57,968 acres as not available for cultivation. This is not, however, under the Forest Department, and the forest area represents certain blocks of the waste in which the people and Government are jointly interested and which have to a greater or less extent been closed to cutting and grazing. A full report on the subject of the Khwárra waste has been submitted by Messrs. Lorimer and Haughton which is under the consideration of Government. The matter is one of considerable importance as the Khwárra is the only large camel-browsing tract left near Pesháwar, and the cantonments of Nowshera and Pindi are to a large extent dependent on it for their fuel supply.

The present status of the Khwárra rakhs is as follows :—

By Punjab Gazette Notification No. 30, dated 28th January 1890, all the waste lands in the Khwárra *tappa,* which are the joint property of Government and the villagers were declared to be Protected Forest, and the provisions of Chapter IV, Act VII of 1878, were made applicable to them. Certain portions, *viz.*, Block A, aggregating 18,000 acres are closed for all rights except the pasturing of cattle other than goats and camels belonging to the villagers of the *tappa* and the cutting of grass by the said villagers. All trees are reserved in Block A, and in Block B some 5,500 acres.

The zamíndárs may cut and remove trees and timber required for domestic and agricultural purposes without a license in Block B, and in the undemarcated waste, and with written permission of a Forest Officer in Block A. For charcoal-burning or cutting and removing timber or forest produce for sale elsewhere than in Blocks A and B a license must be procured and a small fee paid at the following rates :—

Nature of load.	Charcoal.		Small timber.		Fire-wood, grass, reeds, &c.	
	Zamíndárs.	Others.	Zamíndárs.	Others.		
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Camel ...	1 0 0	1 1 0	0 8 0	0 9 0	0 4 0	0 5 0
Bullock ...	0 8 0	0 8 6	0 4 0	0 4 6	0 2 0	0 2 6
Donkey ...	0 6 0	0 6 6	0 3 0	0 3 6	0 1 6	0 2 0
Head-load	0 2 0	0 2 0	0 1 0	0 1 0	0 0 6	0 0 6

For pasturing cattle other than those of a right-holder the following fees are charged :—

	Rs. a. p.		Rs. a. p.
Camels, each	2 4 0	Bullocks and donkeys ...	1 8 0
Buffaloes and horses ...	2 8 0	Sheep and goats ...	0 2 0

Shinwári graziers pay special rates for six months' grazing as follows :—

	Rs. a. p.
Full grown camels, each	0 8 0
Camels not full grown	0 5 4
Sheep and goats, per hundred	5 4 0

In the case of Commissariat camels the fees charged are eight annas each per month.

Forest produce cannot be removed from the limits of the protected forests unless it is covered by a pass which must be exhibited at the Forest chaukís, 12 in number, which are placed on the routes leading out of the valley, and if fraud is not practised by the ill-paid munshís at these posts smuggling to any considerable extent is impossible owing to the configuration of the valley and the way in which it is shut in by hills.

Owing to the urgent necessity for providing grazing for the Government camels after the Chitral Relief Expedition in 1895 Blocks A and B were thrown open to them temporarily. The undemarcated waste has now been completely denuded, and all cutting there by outsiders, except residents of Cherát, has been prohibited. The whole question of these forests and the Khattak rakhs which adjoin them has been reported on by Mr. Lorimer, Assistant Commissioner, and Mr. Haughton, Forest Officer, and the measures to be taken to preserve this valuable fuel and fodder preserve for the future are under the consideration of Government.

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Agriculture and Live-stock.

Arboriculture and forests.

An account of the flora of the district is given in Chapter I. Where irrigation from canals is available trees grow freely and fine avenues have been planted up in the irrigated portions of Peshâwar, Daudzai and Doâba and in the Swât Canal tract, consisting mainly of *shisham* and mulberry, though these trees do well near Mardán. The efforts of Colonel Ommanney and Major Deane in this respect are noteworthy. At the Revised Settlement the cultivated area injured by these plantations was relieved of the assessment under the usual terms, *i.e.*, half the assessment of irrigated and the whole of the assessment of unirrigated land was remitted as long as the trees remain for a width of one chain of 55 feet from the roadside. The amount of revenue so let off is shown below :—

Arboriculture in the Swât Canal tract.

List of Muáfis on account of Roadside Avenues.

1	2	3	4
NAME OF TAHSIL.	Area under shade of roadside trees.	Revenue remitted.	REMARKS.
	Acres.	Rs.	*Conditions of release* :—During the pleasure of Government subject to the continued existence of the trees. If the trees are damaged in any village the Deputy Commissioner may resume or suspend the assignment in that village in whole or in part as he may consider necessary.
Chârsadda	833·74	770	
Peshâwar	520·92	1,051	
Nowshera	417·82	91	
Mardân	65·25	190	
Swâbi	...	...	
Total District ...	1,837·73	2,110	

Elsewhere very little can be done in the way of tree planting and the country is very bare. At the Revised Settlement an attempt was made to provide the Swât Canal tract where population is scanty with fuel and fodder reserves with a view of increasing the supply of manure available. These and the action taken are summarized in paragraph 19 of Financial Commissioner's Review of the Preliminary Report.

" Mr. Dane next proposes that—

(i) every proprietor owning *not less than* 200 *acres* in the Swât Canal tract should be required to plant 5 per cent. of the area of his holding on pain of being refused canal water for his arable land;

(ii) that every *muâfidâr* or recipient of a *muwâjib* in the same tract should be required to plant 5 per cent. of his proprietary holding *whatever may be its size*, on pain of forfeiting the whole or part of his *muâfi* or other grant ;

(iii) that every plantation under (i) or (ii) should receive the usual remission of ordinary land revenue; and

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Arboriculture in the Swát Canal tract.

(iv) that every such plantation should get canal water free."

"The Commissioner supports Mr. Dane's proposals, as he regards the afforesting of this tract as a matter of great importance, and he holds that the usual promise of a remission of land revenue would be useless to stimulate private efforts in this direction. I cannot recommend that every proprietor holding not less than 200 acres of land in the Swát tract should be required to plant 5 per cent. of his holding with trees on pain of being refused canal water for his arable land, nor can I recommend that every *máfidár* or holder of a *muwájib* should be required to plant 5 per cent. of the area held by him with trees on pain of the resumption of whole or part of his grant. I cannot see how such action could be justified. It might be made conditional on the grant of canal water for land brought newly under irrigation that 5 acres out of every area of not less than 100 acres should be planted with trees, or when *máfis* or *muwájibs* are for the term of settlement or are resumed on the death of the holders and it is proposed to renew them, the planting of trees might be made a condition of renewal. Further than this I do not see my way to go. I agree that canal water should be supplied free for any plantations which the people can be induced to make. The Chief Engineer, Irrigation Works, Punjab, in his note dated 24th November 1893 on his inspection of the Swát Canal, agrees to this proposal with the limitation that canal water should be given free for five years, after which the trees would not require water. As regards roadside plantations the Settlement Collector can proceed under the Financial Commissioner's Circular No. 2 of 1894 which was issued on the 7th of May last."

Every attempt was made to induce the proprietors to plant up their worse lands, but, except to the extent of some 50 acres, nothing was done, as the inducements offered were insufficient and the Pesháwar Patháns are more easily driven than led in such matters.

Live-stock.

Table No. XXII shows the live-stock of the district as returned for the Administration Report at various periods. The breed of plough cattle found in this district is similar to that of the Punjab proper. The plough cattle now used are said to be of a better class than in former years. Buffaloes are much used in the work of well irrigation. The following statement of the prices of live-stock of the different kinds is furnished by Captain Hastings, but since 1873 prices all round have risen considerably, and present prices are perhaps 50 per cent. higher :—

Name of animal.	What used for.	Price. 1st Class.	2nd Class.	3rd Class.	Remarks.
		Rs.	Rs.	Rs.	
Bullock	Agriculture ...	35	25	20	
	Food ...	20	15	8	
Buffalo	Agriculture ...	25	20	15	
	Food ...	20	15	8	
Horse	Burden ...	80	60	40	Riding horses cost from Rs. 100 to Rs. 400.
Mule	Do. ...	150	100	80	
Donkey	Do. ...	30	20	15	
Camel	Do. ...	80	60	50	
Goat	Food	5	3	2	
Sheep	Do. ...	10	6	3	
Lamb	Do. ...	2	1-8	1	

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Live-stock.

Colonel McGregor says—

"Horses are not extensively reared in the valley, the great supply being obtained from the westward, whence many *káfilas* come each cold season. Wheel carriages are quite unknown among the inhabitants of the country parts of the valley, and all internal traffic in merchandize, grain, &c., is conducted by means of pack bullocks, many of which are of a fine strong breed, very much superior to the ordinary kind generally used in ploughing, &c., here as elsewhere in India. Very large flocks of sheep and goats are reared, and the extensive thorny enclosures formed (generally of dry *zizyphus* bushes) for their protection from the night attacks of wild animals may be seen studded over even the driest parts of the plain at certain seasons."

Horse-breeding operations.

There are three Government horse stallions in this district, located as under:—

1 at Tahsíl Pesháwar—Arab "Quarter Master."

2 at Tahsíl Mardán—Thorough-bred "Richmond"; Arab "Quadruped."

The following number of mares has been branded during the year 1897-98:—

Pesháwar.	*Mardán.*	*Nowshera.*	*Chársadda.*	*Swábi.*
77	65	23	11	24

The system of branding is getting more popular. Twenty-six mares were covered by horse stallions during 1896-97, and the number of foals dropped during 1897-98 was 8.

Mule-breeding.

There are at present 5 donkey stallions—

1 Italian breed at Pesháwar.

1 do. do. at Nowshera.

1 Punjabi do. at Chársadda.

1 Italian do. at Mardán.

1 do. do. at Swábi.

One hundred and ninety-three mares were covered during 1896-97 by Government donkey stallions. The number of foals dropped during 1897-98 was 26.

The number of mares covered during 1897-98 was as follows:—

Pesháwar.	*Mardán.*	*Nowshera.*	*Swábi.*	*Chársadda.*
53	59	59	55	73

In addition there are two District Board horse stallions in the district, as follows:—

1 at Tahsíl Pesháwar named "Success."

1 at Tahsíl Chársadda named "Woolwich Infant."

The number of mares covered by the District Board stallions during the year ending 31st March 1898 is given below:—

Pesháwar.	*Chársadda.*
73	60

SECTION B.—OCCUPATIONS, INDUSTRIES AND COMMERCE.

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Occupations, Industries and Commerce.

Occupations of the people.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the census of 1891. But the figures are perhaps the least satisfactory of all the census statistics for reasons explained in the Census Report of 1881, and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over.

The population has been divided over the main heads of agricultural and non-agricultural for the last census by excerption from Census Register XV. All persons falling under the agricultural heads and those of agriculture combined with other heads have been shown as agriculturists and the balance as non-agricultural: we find that about 60 per cent. of the population falls under the head of agriculturists, and the result appears to be fairly accurate, though the task of excerption is very difficult. The proportion is naturally lowest in Peshάwar, owing to the large city and cantonment, and highest in Swábi, where the whole population almost depends solely on agriculture.

Tahsil.	Population according to census of 1891.		
	Agriculturists.	Non-agriculturists.	Total.
Chársadda	73,008	58,092	131,100
Mardán	79,646	34,231	113,877
Swábi	98,611	32,076	130,687
Peshάwar	85,446	142,484	227,930
Nowshera	56,862	43,312	100,174
Total District ...	393,573	310,195	703,768

Note.—Khwárra not included.

More detailed figures for the occupations of both males and females will be found at pages 152 to 160 of Table XIIA and in Table XIIB of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

The Deputy Commissioner wrote as follows in his Census Report for 1881 :—

"The percentage of agriculturists pure and simple in the villages for the whole district is larger than in the villages of the Khálsa Khattak iláka. The reason for this is that the inhabitants of the villages on the hills reaching down to Attock are for the most part traders, and they are so because of the unfertility of their land as compared with the rest of the tahsíl; it is used by them as a grazing ground for their cattle and other beasts of burden. Another reason which operates in some degree is that the railway has brought a number of coolies and servants with it who are not originally inhabitants of the tahsíl. In the Peshάwar tahsíl, in the large villages near the city, men of occupations other than agriculture are to be found in large numbers from their proximity to the city, and there too the average of agriculturists is low as regards the remainder of the district. The proportion of agriculturists in the towns of the

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Occupations of the people.

Hashtnagar iláka is unusually high. The reason for this is that they are in reality only large villages whose population are chiefly of the agriculturist class, though they have been entered as towns from the fact of their population exceeding 5,000. In the Daudzai and Yusafzai tahsíls, owing to the presence of troops in the small towns, the proportion of occupations other than agriculture is high. It has been mentioned before that the enumeration of men combining another occupation with agriculture has not been correctly carried out. It is notorious that several of the leading officials and a number of the native troops are also landowners in the district. In the same way men entered as merchants and traders are also owners and mortgagees of land. So again of the artisans who live in villages a large number are concerned with agriculture; several have obtained land revenue free in return for services rendered, and of this land they are either owners or cultivators; while a number cultivate the land of the *maliks*, receiving a share of the produce. The percentage of children under 15, both male and female, who have been entered as practising occupations of their own, is considerable. The children are for the most part the sons of zamíndárs who assist in ploughing, tending cattle, &c. The women are those of the poorer zamíndárs, the women of the weaver class and prostitutes. Hindu women are almost entirely excluded from this class as there are few Hindu landowners in the district, and in the ordinary occupations of Hindus money-lending, dealing in grain, &c., the women take no part. By the introduction of the Arms Act the manufacturers of arms and gunpowder have to some extent been deprived of their occupations. From the introduction of foreign cotton and cloth goods also, the trade of the weaver class has suffered, and that of the blacksmith for a similar reason. The number of wandering beggars is great; it is possible it has been increased by including the *tálib-ul-ilm* in the mosque in villages who during the time of their education are maintained by the people of the *kandi* or *mohalla* in which the mosque is situate. In this district all the *maliks* themselves take part in the various operations of agriculture except the more wealthy and influential. The women work in their husbands' field to some extent, and in a few instances, where induced by poverty, they work for hire. In the Khattak iláka the women cut and bring wood and grass from the jungle both for domestic use and for sale; they also pick the cotton crop when ripe. There are also women entered as agriculturists who do not work themselves, but cultivate by their servants."

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1896-97. Cutlery, scarfs (*lungi*), pottery, leather-work, snuff and coarse cloth are the only manufactures carried on to any extent in the district. The *lungís* of Pesháwar are famous throughout the Province. They are also woven of a coarser texture in many of the towns and villages of the district. The manufacture of cutlery and snuff is also mainly confined to Pesháwar. Coarse cloth is manufactured in every village. Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district. They are all prosecuted in the city of Pesháwar itself:—

Leather-work.

"Pesháwar is more a place of trade than of manufacture. From Central Asia and Kábul raw silk, silk fabrics, velvets, woollen carpets, Russian and Kábul leather, embroidered *chogás* and *postíns*, furs, fruit, drugs and other products are received and are for the most part passed southward.

"It is not always easy to discriminate between importations and local products. The gilded or dyed fancy leathers made at Pesháwar are not readily distinguishable from those sent from Kábul and other places. The best *postíns* are brought from Kábul and Kandahár, but there is a considerable production of similar articles in the town which are usually sold at a cheaper rate. The elaborate belts—*kamr khisa*—worn throughout the Deraját Division, with neatly made powder flasks, bullet cases, flint and steel pouches, all attached, as Mr. Baden Powell remarks, after the fashion of a lady's chatelaine, are the characteristic articles of the Pesháwar *postín-doz*. The powder flask is shaped like a retort

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Occupations, Industries and Commerce.

Leather-work.

with a curved neck, sometimes in the moulded *khopa* or leather paste in which *ghi* bottles are made, prettily finished and engraved, and more usually of embossed leather sewn in segments. This is perhaps the only example of leather embossing, excepting an occasional sword-sheath, now practised. The belt proper is in buff leather with elaborate buckles and brass fittings. Embroidery in silk is applied sometimes directly on the leather as in the *postín*, but the flaps of pouches are often fitted with a piece of cotton cloth covered with fine silk embroidery in various colours.

"Bullet belts, with rows of bamboo tubes neatly wrought with embroidery, like those worn by the Kurds, are also made. The frontier belt, indeed, may be followed westward with slight variations, through Central Asia as far as the Caucasus.

"The *postin-doz* also makes *yak-dans*, bottle cases, pocket-books and the *chág gun* or water bottle which is found in all camel-riding countries. His trade, it will be seen, is in fact, as in his own estimation, different from that of the *mochi*; and he never touches shoes. The work is carried on in houses in the alleys and side streets of the town, and there is a larger production than might be suspected from the aspect of the *bazárs*, where it is represented by another person altogether, the dealer, a shop-keeper known as *khurda farosh*, whose interest it is to represent the *postíns* he sells as of foreign manufacture. Trunks and portmanteaus seem to be the only objects of European use produced.

Pottery.

"The use of glazed earthenware for the native table may be considered peculiar to the Pesháwar District, for although English pottery is gradually finding its way into Muhammadan households in many parts of India, there is nowhere else a local manufacture of glazed ware for eating and drinking from. That this manufacture is of some antiquity is proved by the fact that pottery identical in character with that now made, with fragments of the fritt or *kanch* ready for glaze, were discovered in the recent excavations made in the neighbourhood of Pesháwar in the search for Buddhist sculptures. This does not of course prove the manufacture to be coeval with the Gandhara sculptures, since there are unmistakeable signs of a much more recent Duráni occupation of the sites explored. Unglazed terracotta was common in the Buddhist period, but there are no signs of enamel or glaze. These fragments, however, taken together with the numerous similar pieces picked up during the Kábul expedition at various points on the routes taken by our troops, indicate that a considerable manufacture of enamelled pottery of good quality formerly existed in the more recent Kábul kingdom. The ware is a rough faience. The reddish, earthen body or 'paste' is covered with a white *engobe* or slip, over which is washed a soft glaze. The pieces of fritt from the Chársadda excavations show that a better glaze was formerly made than now. The *liaison*, between the body and its coverings is frequently imperfect, and both glaze and *engobe* are liable to scale and peel off. The typical article is a rice-dish about a foot in diameter and two and a half inches deep, with a narrow rim. Rude patterns are outlined on the unburnt glaze in manganese and filled in with oxide of copper. The result is green leaves outlined in brown on a dirty, greenish tone of white. When the glaze melts well and the colours run a little so that the brown takes a purplish tint, the effect is not disagreeable; but the burning is so irregular that in much of the ware the glaze is barely fired up, and the whole surface is dry and harsh with crude black and green lines.

"English amateurs have directed the attention of the workmen to jugs, teapots, ewers and basins, &c., of European forms; and the Commissariat Department annually takes a considerable quantity of pottery, and indeed materially helps in keeping the trade alive, if it does not greatly contribute to its artistic improvement. But, since the native materials are not strong enough to bear the English treatment, these imitations are thick and unsatisfactory. The small strength of this local alluvial earth with its light burning, as compared with that of the Dorset and Cornish clay and stone submitted to a hard coal fire, forbids any approach, on the part of the Pesháwar artizan, to the models given to him as copies. It is scarcely fair then to repeat all that has been said of the clumsiness of native potters.

"Although gypsum is plentiful, no use is made of plaster of Paris for moulds. It may be mentioned here that the numerous plaster figures and ornaments found

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Pottery.

in this neighbourhood and dating from about the first century of the Christian era, show that then, as now, the capability of plaster of Paris for moulding and casting was either unknown or neglected Both ornaments and figures were carved from blocks of solid plaster or modelled up according to the method of the modern Punjab plasterer *raj-mistri* in dealing with *gachh* and are never cast in moulds. A curious difficulty has been known to arise from the precautions observed in the sale of lead—a munition of war—in a frontier town like Peshāwar. The restrictions intended to make the metal less available for bullets for Afridi rifles render it also less accessible to the potter for his glaze. If the production were greatly increased it would be worth while to oxidize the lead for the potters under official supervision.

" Besides glazed ware, earthen vessels decorated with impermanent water colour painting in *kalai* or tin, and in coarsely pencilled parti-coloured patterns are also made. A common article is a basin with a vitreous glaze on the inside and gum-colour painting on the exterior. Specimens of Peshāwar pottery are now to be found in most collections, but it seems doubtful whether the trade will expand. It is certainly not by attempting to copy delicate modern English wares that any improvement can be brought about. The materials are only capable of the large and simple treatment of which Rhodian, Italian and some French faience offer so many examples. The present potters are incapable of good Oriental patterns, and their scheme of colour is limited. With the co-operation of a good pattern draughtsman or *nakásh*, who would paint the large and flowing arabesques for which the colours are suitable, and the addition of the easily acquired dark and light blue of Mooltan, the manufacture might be greatly advanced along its own natural lines.

Metal work.

" Arms take the first place in an enumeration of Peshāwar metal work. A collection of pistols, daggers, knives and swords was sent to the Punjab Exhibition of 1882. But, owing to the universal practice of rehilting and furbishing old weapons, it is not easy to say to what extent in the production of new wares the armourers' and sword cutlers' trades are now carried on. Like all the large towns between Delhi and Kábul, Peshāwar had a trade in arms which the British occupation has not yet entirely closed. Mr. Baden Powell quotes from a Settlement Report by Colonel James the following: ' Sword-blades of a coarse quality are manufactured at Peshāwar, but those in greatest request, other than Persian and Damascus blades, are the Tirahi made in the Orakzai hills of Tirah at what is known as the Mirza Kháni factory. The temper of these swords is highly appreciated, and some purchased, perhaps at a small price, are valued nearly as much as Iráni blades.' Although there is more trade in arms than would be seemly in an interior town, it is doubtful whether Peshāwar was ever notable for the actual manufacture of good sword blades. In the Sikh times Lahore furnished a considerable quantity of well-finished swords, which were brought in the rough by traders from Kábul and Ispahan. When forged, hilted and damascened, some were carried back and sold at Peshāwar, some went south, and some returned to Persia. The Afghán knife or *peshqabz*, there is little doubt, is now made on the frontier and in Peshāwar itself. Excellent leather-covered metal-mounted scabbards and sheaths of Sembal wood are also made here. The best blades, now as formerly, are importations from Kábul and Persia.

Copper chasing.

" Copper ware tinned for Muhammadan domestic use is one of the specialities of Peshāwar, and some admirable specimens of engraven work, tinned and grounded in black, were sent to the Punjab Exhibition. Trays, dishes, *aftábás* or water ewers with *chilmchis*, and wine bowls, are the usual objects, and the workmen, unlike those of Kashmir who work in the same style, do not seem to have attempted adaptations to European uses. The Persian character and feeling of the ornament is much more striking than in Kashmir work. The chasing is simpler and bolder and the forms are often identical with Persian originals, which in their turn were copied from Tatar vessels. The ware is cheap,—a handsomely chased *aftaba* and a *chilmchi* with an open-work moveable grid to receive the water poured over the hands, costing only Rs. 25.

Silver ornaments.

" No special excellence can be claimed for the workmanship of the gold and silver ornaments made in Peshāwar as in all large towns. There are, however, some characteristic patterns of massive necklets and bangles made in one curved roll, and perforated in open work ornament. The workmanship is rough, even for India, but there is an agreeable air of simplicity and solidity in the designs.

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Textile fabrics, &c.

"There is no more picturesque head-dress than that worn on the frontier. It is in two parts—first, a tall conical cap (*kullah*) often ribbed like a melon, with embroidery and stiff with gold. Round this is wound in large, sweeping curves a long narrow scarf or *lungi* of blue, grey, or sometimes black cloth of fine texture, into the ends of which are woven lines and bars of silk and gold. The *lungi* is the staple article of a large class of weavers, and though it may possess but little apparent variety it is clear there are many qualities, since the price ranges from Rs. 20 to Rs. 100 each. The harmony of the grey and dark and light blue with the varying shades of the gold and silk stripes worked in the fabric is as simple and obvious as that of the various tones of green in the striped ribbon grass of our gardens, and it is scarcely less complete and satisfactory. Kohát also makes good *lungis*, but the Pesháwar trade is the largest. In embroidered caps for Muhammadan undress, as well as the *kullah*, this town excels, and Pesháwar *topi* is the recognised name of one of the many shapes of embroidered caps which are either worn under the turban or replace it in private.

Lac-painted cloth.

"A curiosity of local production is a kind of raised colour painting on cotton fabrics. A pattern, necessarily of a large and open kind, is first painted on the cloth in lac or some similar sticky substance. The forms seem to be afterwards loaded up with a brush full of resinous colour, generally red, so that the pattern is in low relief. Sometimes powdered mica is sprinkled over the lac to give it a shimmer. These fabrics, though they might resist a shower, could scarcely be washed. They are unlike anything else made in the Province. When new, they have a distinct odour of mutton fat, which may possibly be mixed with the thick colour. When the pattern is in tones of yellowish red on dark *nila* or indigo blue cloth the effect is rich and good, but on lighter colours it is less satisfactory.

Embroidery.

"Colourless embroidery or *chikan-doz* is wrought here as delicately as in Kashmír, and, as in chased copper, there is considerable affinity between the work of Srínagar and Pesháwar. The *burka* or Muhammadan ladies' out-door mantle, garments of all sorts, and the *sozni* or quilt are the objects to which this work is applied. The effect is scarcely perhaps commensurate with the labour and delicacy of the work. Some of the patterns wrought on fine muslins are nothing short of exquisite in line and quantity, but a close examination is necessary for a just appreciation of their beauty. There is no 'cutting out holes and sewing them up again' as in English, Bengal and Madras *chikan* work. Sometimes tiny pieces of muslin cut out in the shape of leaves are applied either on the surface or between two surfaces and outlined with fine stitching. It is only by holding the work against the light that these delicate patterns can be fairly made out. Excepting the *sozni* or quilt, none of this work is made for European use. In Pesháwar, as in Lucknow, much of this embroidery is done by women and children, whereas in Kashmír the industry is confined to men. The women also do *phulkári* work here as elsewhere, but chiefly for domestic use.

Felts.

"*Namdahs* or felts are said to be a manufacture of Pesháwar, but it is difficult in this as in other cases, without careful local enquiry, to separate imported felts from those produced on the spot."

Such of the monographs of the local industries as were available are here abstracted.

Copper and Brass wares.

There is but little to add to Mr. Kipling's note on this industry. The following are the principal articles made of copper in the district:—

	Price per sér.
	Rs. a. Rs. a.
Degchis and degs (pots)	1 4
Kuza	1 8 to 2 0
Majma	1 4 „ 1 10
Katora	1 6 „ 1 12
Patno	1 4 „ 2 0
Chilmchi and áftába	1 8 „ 2 0

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Copper and brass wares.

" In 1886-87, when the monograph was written, it is said that 42 men were employed in the industry. This seems to be a low estimate of the number. An able-bodied man can work up 1½ sérs of *katoras* or 3 sérs of *degchis* in a day. The rate of wages per sér runs from 3 annas 6 pice to 4 annas per sér. Tinning costs 9 pies and engraving 4 annas per sér. A pair of *chilmchi* and *áftába* engraved will sell for Rs. 20.

" The import of copper in 1886-87 was valued at Rs. 35,003, *i. e.*, ready-made wares Rs. 8,619 and copper sheets Rs. 26,384; two-thirds of the sheets were exported to Kábul and Swát and the balance was worked up at Peshávar. Copper ware is used only by Muhammadans. Brass ware is used by Hindús. There is no special manufacture of this in Peshávar. The import in 1886-87 was brass Rs. 9,853 and *kánsi* Rs. 959.

Silk.

" This industry was reported on in 1885. Though there are many mulberry trees, silk-worms are not reared in the district. One hundred and twenty-four persons, excluding women and children, were employed in the industry, *viz* :—

Gulbadan and kanawez weavers	4
Lungi and patka (pagri) weavers	45
Súsi weavers	30
Silk dyers, cleaners and sellers and patolis	45

" The raw silk is imported from Bokhára and countries to the west. It is known as *kalawi* or silk grown in Khokand. *Nawábi* or silk grown on the Oxus in Bokhára and Khulm, *akcha* from Akcha in Khulm, and *shahri sabzi* from Shahri Sabz in Bokhára. The price per sér ranged as follows :—

	1880.	1885.
	Rs. a.	Rs. a.
Kalawi	12 0	11 8
Akcha	12 8	16 0
Shahri Sabzi	12 8	14 0
Nawabi	13 0	18 0

The import in 1884 amounted to 50,020 maunds, of which about 20 maunds was used up in the district as follows, and the rest re-exported :—

	Maunds.
Kanawez and gulbadan	1
Lungis, patkás and súsi	12
Patolis, *i. e.*, tassels, trowsers, strings, and silk net ...	7

"Raw silk is cleaned in the following way. One sér is put into an iron pan with 4 chitáks of soap and 4 chitáks of alkali. After being boiled, it is well washed twice, when it becomes white and can be dyed any colour. The average cost of cleaning is Rs. 2 a sér and the process reduces the weight from one sér to 12 chitáks, or by 25 per cent. The amount of cloth manufactured in 1884 was returned as follows :—

" *Kanawez* and *gulbadan* 1,500 yards, of which 1,000 were exported to Swát, Boner and Tirah.

Silk *lungis* and *patkás* 100 or 300 yards.

Cotton *lungís* with silk edges and fringes 1,000 or 4,000 yards.

Half of these are said to be exported.

" The Peshávar *lungis* and *pagrís* are celebrated, and sell well all along the border. A black variety with crimson and yellow silk end is made in Urmar in Nowshera, gold thread is freely used to brighten the work and a good *lungi* will fetch Rs. 100. *Pagrís* sell for about Rs. 25, but the price of course depends on the amount of silk and gold thread used.

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"This industry was reported on in 1885. The output of wool in this district was stated to be 2,690 maunds, and about 200 maunds were imported from across the border. The sheep are shorn twice a year, in March and September, and the September wool is the cleanest. After shearing the fleeces are washed, and then spread out to dry. They are then well beaten with a thin stick about 4 feet long to clear them of any dust.

Woollen manufactures.

"The principal woollen manufactures are felted *namdahs* and saddle cloths and blankets and *lohis*. To make a *namdah* the *naddáf*, or carder, again cleans the wool with his comb or *taras*, and spreads it out on the floor. It is then sprinkled with water and put into a mould where it is well pressed and trodden together. Ornamental *namdahs* are prepared by damping a plain *namdah* and covering it with a thick solution of country soaps, after which strigs of different coloured wools are applied in geometrical and fancy patterns. *Namdahs* are used as coverings for animals, for keeping ice and for saddle pads, and the better varieties for bedding and as floor carpets. The wages earned are for plain work 2 annas and for ornamental work 3 annas a sér, but a workman cannot earn more than 3 annas a day on the average. Saddle cloths or *tarus* are made in the same way, but the wage is 4 annas a day. One hundred and ninety-three persons are employed in this industry.

"For blankets and *lohís* the wool is first spun on a spinning wheel by women, or by men on a *dherna* or spindle caused to revolve by a twist of the hand in the air often as the man walks along. The skein so made is coarser. The wage for carding and spinning wool is 4 annas per sér. The warping is done by women at a charge of 6 pies per sér. When the warp is put on the loom it is coated with size (*pán*), and after being tested for flows with the comb or *kuch* the weaving commences. A weaver can weave about 5 yards a day, and the wage is Re. 1 per 32 yards. About 125 men and 90 women were employed in the trade in 1884.

"The outturn of blankets and *lohis* is not equal to the local demand, and in 1884, 50,000 yards were imported from the Cis-Indus districts.

Cotton.

"The monograph on this industry was written in 1884. The outturn of ginned cotton from the district was estimated at 25,651 maunds, and 2,150 maunds were imported from the Punjab. Two thousand three hundred and thirty-seven maunds of European twist were also imported and used largely in making *lungís* and *pagrís*. There is nothing special to notice about the processes of cleaning, spinning and weaving. The wages paid are 2 annas for 3 sérs clean cotton, a fair day's work, for ginning. There are now 3 ginning mills at work (1898) of which 2 are owned by Lála Harji Mal. The existence of these mills has given a considerable impetus to cotton growing and import. The carding is done with the ordinary bow, and a man can card on an average 6 sérs a day. The spinning is done mainly by women who in their spare time turn out a chiták a day. Two thousand five hundred and seventy-eight women were so employed in 1883.

"Reeling is done by men, women and children, and brushing by hired labour paid for at the rate of 2 annas 6 pies per day.

"The outturn of cloth of all kinds was put at 3,771,063 yards, of which 200,150 yards were exported and the rest used up locally as follows:—

	Yards.
Gára, coarse cloth	2,481,987
Súsi, cotton with stripes of silk	739,631
Mothra	10,000
Lungi	239,295
Putka pagri	100,000

"The *lungís* and *patkás* have been noticed above under the heading of silk. The only other speciality of Pesháwar is the waxed cloth described by Mr. Kipling. This was used at first by the Afridi women, but now is manufactured in large quantities for the European market. The original designs were pretty, but an attempt is being made to copy the patterns on Japanese screens, and the results are distressing. The lac is laid on by hand and is done with wonderful quickness and accuracy by a skilled workman.

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Pottery.

"The monograph on this industry was written by Surgeon-Captain Hendley in 1891. Peshάwar itself has a considerable reputation for glazed pottery of a curious mixture of colours with green predominating, somewhat resembling majolica. The subject has been fully discussed above by an expert, Mr. Kipling. The material used in all pottery is a tenacious clay known as *chikni mitti* found near Peshάwar and elsewhere in the district. This is pounded up and passed through a sieve and then kneaded with water until it is of a uniform consistence and free from lumps and grits. A small quantity of powdered bulrushes (*lokh*) is added—one tola to one ser of clay. The wheel used in the district consists of a vertical axle, 3½ feet long, working in a stone socket in an excavation. About the socket there is a wooden dish 2½ feet in diameter, and 6 inches from the top is a cross bar. The axle ends in a dish 9 inches in diameter on which the clay is placed. For pierced and raised work the pattern is made with an iron knife, and the fingers after the vase or plate is taken off the wheel. The glaze is added by coating the article with *karia-mitti* or chalk from the Khaibar. It is then dipped into the glaze of which the basis is lead. For the ordinary greenish white pottery nothing else is added. The colour is ground and mixed up with the glaze and the following are used, red from a soft reddish chalk, and black from a black stone, both obtained from the Khaibar; blue from *lajaward* or cobalt, and green from copper filings. For glazed pottery wood is used in the kiln, but for other kinds cow-dung or sweepings are employed for firing.

"The following table shows the material used with the cost of these :—

Articles.	Amount used to each ser of clay.	Cost.	Where obtained.
Clay	1 ser ...	1 an. per md. or donkey load.	Peshάwar.
Lokh (bulrush)	1 tola ...	4 as. per maund	Jhils round Peshάwar.
Karia-mitti	3 tolas ...	8 as. per 30 sers	Khaibar.
Lead	6 tolas ...	Rs 2 per ser ...	Peshάwar Bázár.
Copper dust	½ tola ...	12 as. per ser ...	Ditto.
Black stone	½ tola ...	Rs. 2 per 30 sers	Khaibar.
Red chalk	½ tola ...	12 as. per ser ...	Ditto.
Lajaward	¼ tola ...	10 as. per ser ...	Peshάwar Bázár.

The following are the articles made :—

Unglazed ware.

Articles.	Cost per 100.	Number made by one man in a day.
	Rs. a. Rs. a.	
Tinds for wells	1 0 to 2 0	100
Chillams	0 13 " 2 0	70—100
Gamlás	0 13 " 2 0	50—80
Inkstands	0 4 " 0 8	300—
Surάhís	1 0 " 2 0	80—
Gharrás	3 0 " 5 0	20—40
Hándís	2 0 " 4 0	40—50
Kúzás	2 0 " 4 0	20—40
Kulábás (pipes)	1 0 " 3 0	40—80
Cháttís	4 or 8 per rupee.	2—6

Pottery.

Glazed.

Articles.	Price.	Outturn including firing.
Plates, fretted, large	8 as. each ...	4 in 3 days.
Kuyal	4 as. " ...	6
Suráhis, round	2 as. " ...	16
Flowerpot-stands	8 as. " ...	2
Wall pockets	2 as. " ...	13
Vases	2 as. to 4 as. each	12—20
Teapots	3 as. to 4 as. each	8—20
Cup and saucer	1 anna each ...	50
Tiles	1 anna to 2 as. each.	25

" The profits are said to average from 20 to 25 per cent. A skilled workman will make as much as Re. 1 a day. There were in 1890 eight firms employed in the manufacture of the glazed pottery, but it is now of a very poor quality.

Glass.

" This was noted on along with the pottery. There is only one glass-blower. The materials used are broken glass, tin, copper, zinc, lead and *sajji*. The following classes of glass-ware are made :—

Phials (chowrís) of sorts	1 anna to 10 as. per dozen.
Bottles for rose-water	12 as. per dozen.
Bottles for medicine	1 anna "
Glass tubes with coloured water ...	8 as. "

" Three hundred bottles or 500 phials can be made in a day. The larger bottles are only made twice a year. The cost of 400 phials is Re. 1-4 made up as follows : Raw material 8 annas, fuel 4 annas, labour 8 annas. The industry shows no sign of expansion, but there is a steady local demand for the output.

Fibrous manufactures.

" The most important fibre-producing plant of the Pesháwar neighbourhood is the *mazarey* or dwarf-palm, which grows in most of the hills that surround the district. Matting, baskets, skull caps, *punkahs* and hand fans are made from this plant. The hill tribes enjoy a monopoly in the trade in the plant and also bring a number of the manufactured articles to Pesháwar for sale. Pesháwar hand fans are now sold in nearly all the districts north of Lahore. The trade is a brisk and increasing one, but there is some danger of the supply of *mazarey* being exhausted, and in Kohát, where the plant grows within British territory, it has been found necessary to protect it by special regulations.

Gold and silver.

" Silver does not occur in the district anywhere. Gold is obtained by washing from the sand of the Indus, but the trade is not a remunerative one. The jewelry of the district is plain and common-place and the goldsmiths as a class are poor, unskilful and bear a bad name as being often in league with the criminal classes. No jewelry is exported from Pesháwar, except to independent territory, where the standard of taste and artistic finish is not high; but a considerable quantity is imported every year, especially

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Gold and silver.

from Ráwalpindi and Amritsar. It is said that the stock in trade of most of the district jewellers does not amount to Rs. 200, and that extremely few are worth more than Rs. 500. The majority work in metal advanced by shroffs, who are repaid with interest when the goldsmith's bill is settled by his customer. So low is the credit and character of the goldsmith class, that in some localities a custom obtains by which the purchaser before accepting delivery of ornaments is entitled to have them submitted for essay to a shroff whom he himself selects. The ornaments in vogue with Pesháwari Afgháns of both sexes are few and simple, and even those of Kábuli and Kazilbásh origin are less elaborate than the down-country patterns.

Wood.

" The Pesháwar district is the seat of an extensive timber trade both of import and of export. The principal merchants are Kákakhel Miáns. The wood is mostly deodár and is floated down from the hills on the west and north by the Kábul and Swát rivers. This fact places the trade at the mercy of the British Government and gives the latter a strong hold politically on some of the tribes and potentates beyond its borders. One of the largest wood yards is that maintained by the Amír of Kábul at Khazána.

" The most skilful wood-workers of the district are Awáns, the Pathán of the full blood seldom condescending to carpentry or indeed to any useful handicraft. There are a few workmen in the cantonments and in Pesháwar city capable of building European vehicles and making Europeon furniture, but none of these men have attained any special excellence, and not all of them are natives of the district. The turnery and small woodwork of Pesháwar city is probably somewhat above the average of the Province, but not more so than might be expected from the size and importance of the town. Perhaps the most remarkable wood industry of the district is *pinjra* work, while the most important are boat building and house architecture. *Pinjra* is a kind of lattice work in which the tracery consists of small lathes arranged in geometrical patterns with their edges displayed. The slips are held in position mainly by the pressure with which they meet, at different angles, each other and the surrounding frame that contains them. The result is a style of ornament as effective as is compatible with a religion which only recognises the austerer of the Muses. *Pinjra*-work and wood-carving are associated with boat-building, and the professors of the two former arts, even when settled in Pesháwar city, generally trace the origin of their family from the boat-building towns of Chársadda and Prang. On the other hand, few boats leave the stocks entirely unadorned with lattice work or carving, although these ornaments seem particularly out of place on a craft where they attract no attention, and are quickly disfigured by the weather. *Pinjra*-work is said to be less in demand than formerly, and this is attributed to the high prices now asked for it. Increasing simplicity is described as the leading feature of the Pesháwar house architecture of to-day. This may be partly due to the increased cost of ornamentation, but is probably attributable in at least an equal degree to the supersession of old-fashioned ideas of display by modern ones of convenience and comfort. Abazai, Chársadda, Prang, Jehángira and Khairabad are the head-quarters of the boat-building trade, which employs about 30 families. Few of the Pesháwar built boats which descend the Indus ever return again. They are mostly broken up or re-sold on the completion of their voyage to the south on account of the prohibitive cost of towing them home. The demand for new boats in the district is thus a constant one.

Leather.

" The skinners of Pesháwar have, since Sikh times, divided into two castes which do not now intermarry, though otherwise they mingle socially. These are the *bakar kassáis* and the *gáo kassáis*; and the latter are the more reputable. The *gáo kassáis* are subdivided into Lahori and Pesháwari, and the *bakar kassáis* into Lahori, Bharochi and Awán. There is nothing peculiar in the art of tanning as practised in the district. The usual reagents employed are the bark of the *kachnár*, peach, *kikar* or pomegranate. Few of the leather manufactures of the district have more than a local reputation. *Postíns* are made but of the inferior sorts, all the best being imported from Kábul. A certain amount of saddlery, harness and warlike accoutrements are turned out by the *sarrájs* of Pesháwar city, and *yakhdáns* are also made by these men. In Duráni and Sikh times they were largely employed by the Government in making and repairing military gear, and they still do a considerable trade in saddlery, harness and the belts, bandoliers and other paraphernalia without which a self-respecting trans-border tribesman seldom stirs abroad. In 1891-92 the value of manufactured

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Leather.

leather articles exported to Afghánistán and independent territory extended to nearly half a lakh of rupees, but the value of those imported was still more considerable, owing perhaps to their including valuable *postíns*. The *sarráj*s of Pesháwar are believed to have been originally a Hindu caste as were also the *dhauri faroshes*. Probably the most distinctive leather industry of Pesháwar is the manufacture of shoes. Most Punjabi immigrants into Pesháwar soon adopt the Pesháwari shoe, a fact which seems to indicate either a special suitability to the ground and climate of the place or inherent goodness of quality and pattern, but more probably the latter, as Pesháwar shoes are now exported to all parts of the Punjab and to Afghánistán. Pesháwar city is in fact a sort of Northampton for the surrounding country, and even villagers generally buy their new shoes from the city or from Chársadda, Tangi, Utmánzai or Akora, the *mochís* elsewhere being employed mostly as cobblers and very little as shoemakers. The typical Pesháwar shoe is heavy and substantial, and when studded with hobnails, as it frequently is, leaves an impression not unlike that of a stout European boot. Another European feature of the shoe trade in Pesháwar is that all but the poorest *mochís* insist on payment in cash, and that they are not apparently classed, as they are in India, among the customary village servants."

Course and nature of trade.

There are no statistics available for the general trade of the district. Table No. XXV gives particulars of the river traffic that passes through the district. The exports and imports of food-grains have already been noticed at page 213. The main streams of external traffic are from Kábul and Bokhára. The most frequented route from the west up to 1881 was that which crosses the Tartarra pass and issues into the plains at Michni, this pass being safer though more difficult than the Khaibar. When the Khaibar was open under arrangements with the tribes in 1881 practically all the trade came to this route until the Afridi outbreak in August 1897. From the east the North-Western Railway and the Grand Trunk Road, and from the south the Kohát Pass are the main channels of communication. The Kohát salt intended for Swát and Bajaur mostly passes through Pesháwar; but there is another line also taken further to the east which crosses the Khattak hills by the Bira Ghasha Pass, and proceeds northwards, *viâ* Nowshera, not touching Pesháwar. A good deal of the salt now goes *viâ* Nizámpur and Khairabad.

Trade of the city of Pesháwar.

The main trade of the district passes through the city of Pesháwar. The trade of Pesháwar, though of a varied and not uninteresting nature, is less extensive and less valuable than might perhaps have been expected. Its position points to importance as an entrepôt for trade with Central Asia; but results in this respect are far from satisfactory, and having no manufactures of its own, the city can look for little development of its commerce from any other source. The principal foreign markets having dealings with Pesháwar are Kábul and Bokhára. From the former place, raw silk, worsted, cochineal, jalap, assafœtida, saffron, resin, simples and fruits, both fresh and dried, are imported, principally for re-exportation to the Punjab and Hindustán, whence are received in return English piece-goods, cambrics, silks, indigo, sugar and spices. Bokhára supplies gold sequins, gold and silver thread and lace, principally for re-exportation to Kashmír, whence the return trade was principally in shawls. Iron from Bajaur, and skin coats (*postíns*) are the only remaining items of importance coming from beyond the border. The items of return

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Trade of the city of Peshávar.

trade are those already mentioned, with the addition of salt and tea, the former from Kohát, the latter purchased for the most part in the markets of Amritsar and Lahore. The transactions of the Peshávar market, however, are as nothing when compared with the stream of through traffic from the direction of Kábul and Bokhára which passes on, not stopping at Peshávar, into the Punjab and Northern India. If this could be arrested at Peshávar, its market would at once become an entrepôt of the greatest importance. With a view to this end, some years ago an attempt was made to establish a yearly fair in the neighbourhood of the city. The scheme was first entertained in 1861, when a committee was appointed to take it into consideration. The report of this committee is extremely interesting both as explaining the object of the proposed fair and as throwing light upon the general features of the Central Asian trade. The following passages may be here extracted:—

Report of the committee on the Peshávar fair.

"The Peshávar trade is carried on in the usual manner by resident firms of Amritsar, Lahore, Peshávar, Kábul and Bokhára, and by the well-known trading tribe of Paráchás of Afghánistán and Peshávar; most of the Bokhára trade finds its way by this route. It is carried by Kábulís, Tajiks and Shinwárís, who employ their camels in this manner. It is evident that the Peshávar trade is capable of any degree of expansion, and that a fair, conveniently established, would tend to facilitate the exchange. To these men time is important, as every march by which their journey is decreased lessens their expenses, and if the space to be traversed can be sufficiently reduced, it would be possible to make two trips instead of one. Instead of being dependent, as in the Deraját, on the migratory Lohánis (for by no other means can merchandize be taken through those passes) we possess in the Peshávar route all the elements of an increasing traffic. We are nearer the markets we wish to supply, large trading communities are met with along the route containing the capitalists and traders whose dealings we wish to facilitate, and the circumstances of the traffic render a decrease of distance all important the very object with which we contemplate the establishment of a fair. And as in regard to the Deraját, Mooltan suggests itself as the most convenient site for a fair, so the traders think that Peshávar itself is the most suitable locality. Established agencies afford facilities for mercantile transactions, which a place of less note would not afford; the fair would attract the traders of Bajaur, Swát, Hazára, Kashmír, and the tribes on the upper Indus, and the Kábul river would bring some kinds of merchandize from Jalálabad and Dakka on the rafts now used for that purpose to within six miles of the fair. The following objections may be urged against this scheme; first, that it removes the fair too far from the seaport; but with steam water-carriage for the heavier kinds of merchandize to Kálábágh, the rail to Amritsar, and the Trunk Road from that place, this objection will not counterbalance the advantages of the route; and were it more valid than it is the Peshávar route offers great facilities for an expansion of trade. The matter comes to this—we can bring goods cheaper to Mooltan than to Peshávar, but the means of forwarding them on to Turkistán are much greater by the latter than by the former route, and considering the two facts together the merchandize by Peshávar will, in the markets of Turkistán, be cheaper than that by the Deraját. In the cold weather goods can be brought by the Indus to Attock and thence by the Kábul river to within six miles of Peshávar. The second objection is the insecurity of the passes between Jalálabad and Peshávar; but this is exaggerated. Guards are furnished by the tribes, who receive a kind of black-mail in lieu, but even these demands are kept down by the circumstance of there being three routes into Afghánistán which are in the hands of different tribes. Any exaction on the part of one leads to the transfer of the traffic to another. In regard to the best time for holding the fair, January has been suggested as the most appropriate, but this is too late at Peshávar, for the first *káfilas* (caravans) come down in October and November, and are not likely to wait for the fair of January. Under these circumstances, from the 15th of November to the 15th December would seem the most suitable time for holding the fair, and

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Report of the committee on the Peshâwar fair.

it may be possible that eventually a second fair at the close of March might be found advantageous."

No action was taken upon this report until 1867, and then two more years expired before arrangements were finally concluded for the fair. The site chosen was a small open plain near the Budhni stream, about two miles from the city, and a considerable sum was expended in enclosing and fitting up a market-place. The first fair was held in September 1869. The gross value of articles brought to the fair for sale was roughly estimated at Rs. 5,00,000; the registered sales aggregated Rs. 3,17,667.

Though this was not considered satisfactory, and it was evident that the fair failed to attract the attention which had been anticipated for it, a second fair was held in November and December of the following year. The results, however, were even less satisfactory than in 1869, the gross sales effected aggregating only Rs. 3,02,804.

The Deputy Commissioner now reported the attempt to be a failure. It was unpopular with the resident Peshâwar merchants; the down-country traders would not bring up their goods for sale; while the Kâbulís preferred to seek a cheaper market either in Amritsar or Lahore, or, if rich enough to afford the journey, in Calcutta or Bombay. Caravans had even proceeded on their usual way through Peshâwar on the very days when the fairs were in progress. The scheme was therefore finally abandoned and no subsequent attempts have been made to revive the fair.

Statistics of foreign trade.

Peshâwar is one of the districts in which foreign trade is registered, and the following note on the subject has been compiled from the reports of late years:—

There are five posts for the registration of foreign trade—

(1) At Burj Hari Singh for the Khaibar route.

(2) At Darbanghi for the Tátara and Abkhána routes.

(3) At the Bakhshi bridge for the Gandab, Miánkili, Chingi and Pandiáli routes, and the Swát trade by the new Chársadda road.

(4) At Chabha for the Pallai Sherkhana and Málakand routes.

The Khaibar, Tátara, Abkhána and Gandab routes lead to Kábul and the independent Tirah country; the other routes lead to Swát and Bajaur.

The average annual import and export of the chief commodities registered at the four posts mentioned above, according to the returns for 1894-95 and 1895-96, are shown below:—

Recently a new trade post on the Málakand has been sanctioned by Punjab Government letter No. 183, dated 14th March 1896, and the post at Chabha has been reduced. Full returns for the Málakand post are not available, but the Political Officer, Dir and Swát, gives the following figures for the trade during the financial year 1896-97:—

Value of imports	Rs. 30,54,093
Ditto exports	„ 33,86,576

The principal exports are piece-goods, English and country, raw cotton, indigo, salt and tea, and the imports consist mainly of *ghi*, rice and hides and skins.

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Statement showing the average annual export and import of the chief commodities registered at the posts at Bakhshi Bridge, Burj Hari Singh, Darbanghi and Chabha for the years 1894-95 *and* 1895-96.

Serial No.	Class of articles.	Name of articles.	Import and export.	Kabul. Weight in maunds or number.	Kabul. Value.	Swat and Bajaur. Weight in maunds or number.	Swat and Bajaur. Value.	Tirah. Weight in maunds or number.	Tirah. Value.	Rate per maund or per head in rupees.	Total. Weight in maunds or number.	Total. Value.
					Rs.		Rs.		Rs.			Rs.
1	Animals, living	Horses, ponies, mules	Import ...	852	66,432	132	10,788	...	...	78	984	77,220
			Export ...	...	...	...	...	...	...	...	...	...
		Sheep and goats	Import ...	1,488	5,148	5,100	39,036	...	...	7	6,588	44,184
			Export ...	...	...	...	...	...	...	...	...	...
2	Canes and rattans	Canes and rattans	Import ...	...	...	...	...	1,236	1,236	1	1,236	1,236
			Export ...	...	...	...	...	...	...	...	...	...
3	Cotton, manufactured	Cotton, raw...	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	408	6,456	5,436	1,48,248	...	...	26	5,844	1,54,704
		Twist and yarn, European	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	201	13,236	4,608	3,08,964	...	...	67	4,812	3,22,200
		Ditto, Indian	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	828	14,148	4,644	2,27,196	...	...	44	5,472	2,41,344
		Piece-goods, European	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	5,700	2,43,576	9,576	8,61,852	...	...	79	15,276	12,05,428
		Ditto, Indian	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	2,304	1,04,232	8,220	3,73,872	780	26,532	45	11,304	5,04,636
4	Drugs and medicines	Asafœtida	Import ...	576	19,428	...	...	...	...	34	576	19,428
			Export ...	...	...	...	...	...	...	...	...	...
		Other sorts, not intoxicating... ...	Import ...	5,784	11,232	396	1,632	...	...	2	6,180	12,864
			Export ...	132	756	228	1,368	...	...	6	360	2,124
5	Dyeing materials	Other kinds	Import ...	216	2,892	5,688	44,544	708	3,576	8	6,612	51,012
			Export ...	264	1,212	384	1,704	...	...	4	648	2,916
		Indigo	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	1,272	1,14,168	624	56,604	...	...	90	1,896	1,70,772
		Turmeric	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	1,704	97,392	3,696	34,068	312	3,096	24	5,712	1,34,556
		Earthenware and porcelain	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	564	564	...	...	816	816	1	1,380	1,380

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6	Fibrous products	Fibres, manufactured	Import	16,032	78,180	4,584	32,064	6,360	15,528	5	26,976	1,25,772
			Export	...	...	...	...	...	...	...	...	...
		Do., raw	Import	...	...	...	...	9,708	7,656	1	9,708	7,656
			Export	...	...	...	...	...	...	...	...	...
7	Fruits, nuts and vegetables	Potatoes	Import	48	156	...	...	384	1,152	3	432	1,308
			Export	...	...	...	...	...	...	...	...	...
		All other kinds, dried and green	Import	37,848	3,47,148	816	5,016	624	2,340	9	39,288	3,54,504
			Export	...	...	...	...	...	...	...	...	...
8	Grain and pulse	Wheat	Import	3,576	6,696	3,900	7,980	...	...	2	7,476	14,676
			Export	...	...	...	...	4,452	7 776	2	4,452	7,776
		Gram and pulse	Import	468	792	13,860	23,004	...	...	2	14,328	23,796
			Export	...	...	...	...	264	384	1	264	384
		Other spring crops	Import	..	...	6,552	9,276	...	...	1	6,552	9,276
			Export	...	...	...	...	4,176	37,848	9	4,176	37,848
		Rice (cháwal)	Import	528	2,568	25,008	1,21,044	...	...	5	25,536	1,23,612
			Export	4,428	6,468	...	...	...	...	1	4,428	6,468
		Other rain crops	Import	...	...	...	...	...	...	...	...	...
			Export	5,436	8,076	...	...	6,288	9,192	1	11,724	17,268
9	Hides and skin	Hides of cattle	Import	696	11,808	7,332	1,28,080	360	6,336	18	8,388	1,47,024
			Export	...	...	...	...	...	...	...	...	...
		Skins of sheep, goats, &c.	Import	744	17,244	7,704	1,76,796	348	8,148	23	8,796	2,02,188
			Export	...	...	...	...	...	...	...	...	...
10	Leather	Manufactured	Import	648	80,316	...	...	...	...	124	648	80,316
			Export	120	14,688	36	5,088	...	...	126	156	19,776
11	Metals and manufactures of metals	Brass and copper	Import	...	...	...	...	...	...	...	...	...
			Export	1,800	75,156	396	*16,800	...	...	42	2,196	91,956
		Iron	Import	...	...	...	...	...	...	...	...	...
			Export	3,160	26,916	8,076	64,776	...	...	8	11,236	91,692
12	Oils	Petroleum	Import	...	...	...	...	...	...	...	...	...
			Export	912	2,424	...	...	108	780	3	1,020	3,204
		Other kinds	Import	540	6,000	9,444	1,04,244	...	...	11	9,984	1,10,244
			Export	...	...	...	...	...	...	...	...	...
13	Provisions	Ghi	Import	540	13,992	24,696	6,43,332	...	...	26	25,236	6,57,324
			Export	...	...	...	...	...	...	...	...	...
		All other kinds	Import	84	1,536	384	7,248	1,884	5,760	6	2,352	14,544
			Export	...	...	...	...	...	...	...	...	...
14	Salt	Other kinds	Import	...	...	...	...	...	...	...	...	...
			Export	18,336	18,348	59,760	59,388	3,780	3,804	1	81,876	81,540
15	Seeds	Mustard and rape	Import	504	1,740	1,776	6,288	...	...	4	2,280	8,028
			Export	...	...	...	...	...	...	...	...	...
16	Silk	Raw	Import	72	25,548	...	...	...	...	255	72	25,548
			Export	...	...	...	...	...	...	...	...	...
17	Spices	All other kinds	Import	1,092	18,192	5,280	59,412	...	...	12	6,372	77,604
			Export	624	13,680	636	13,224	12	108	21	1,272	27,012
		Stones, dressed and rough, excepting precious stones.	Import	408	1,656	...	...	...	...	4	408	1,656
			Export	...	...	...	...	...	...	...	...	...

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Statement showing the average annual export and import of the chief commodities registered at the posts at Bakhshi Bridge, Burj Hari Singh, Darbanghi and Chabha for the years 1894-95 *and* 1895-96—concluded.

Serial No.	Class of articles.	Name of articles.	Import and export.	Kabul. Weight in maunds or number.	Kabul. Value.	Swat and Bajaur. Weight in maunds or number.	Swat and Bajaur. Value.	Tirah. Weight in maunds or number.	Tirah. Value.	Rate per maund or per head in rupees.	Total. Weight in maunds or number.	Total. Value.
					Rs.		Rs.		Rs.			Rs.
18	Sugar	Refined	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	3,972	52,752	1,716	22,872	1	12	13	5,689	75,626
		Unrefined	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	1,956	8,376	1,080	5,628	600	3,108	1	11,636	17,112
19	Tea	Indian	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	1,140	39,048	72	2,292	...	...	34	1,212	41,340
		Foreign	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	2,952	2,21,256	180	13,344	...	...	74	3,132	2,34,600
20	Tobacco, including snuffs	Tobacco	Import ...	24	492	...	...	...	...	21	24	429
			Export ...	204	3,096	540	8,364	204	3,276	15	948	14,736
21	Wood	Logs of timber	Import ...	1,476	14,268	...	...	...	...	9	1,476	14,268
			Export ...	...	...	...	...	...	...	...	...	...
		Other timber	Import ...	14,916	30,336	1,668	3,324	2,040	4,968	2	18,624	38,628
			Export ...	...	...	...	...	...	...	...	...	...
		Firewood	Import ...	13,176	4,416	...	...	21,756	7,536	5 as.	34,932	11,952
			Export ...	...	...	...	...	...	...	...	...	...
22	Wool	Pasham	Import ...	888	13,608	1,572	15,216	...	...	12	2,460	28,824
			Export ...	...	...	...	...	...	...	...	...	...
		Piece-goods, European...	Import ...	84	4,320	...	...	...	...	51	84	4,320
			Export ...	...	...	...	...	...	...	...	...	...
		Ditto, Indian	Import ...	72	13,200	...	...	...	...	183	72	13,200
			Export ...	...	...	...	...	...	...	...	...	...
23	All other articles of merchandise	Unmanufactured	Import ...	1,500	1,404	...	...	5,100	4,620	1	6,600	6,024
			Export ...	...	...	...	...	...	...	...	...	...
		Manufactured	Import ...	...	...	...	...	...	...	...	...	...
			Export ...	2,928	12,216	3,324	41,664	456	5,832	9	6,708	59,712

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The Khaibar is the great highway of the trade with Kábul and Central Asia. Among the imports are horses, drugs, dyes, fibres, fruits, raw silk from Bokhára and silk cloth. The most valuable exports are cotton piece-goods, tea and indigo. The independent hill tribes bring down *ghi*, wood and fibres, and take back cotton piece-goods, raw cotton, grain and salt. Mr. Donald Macnabb wrote as follows in 1876 : "As illustrative of the amount of trade passing through Peshâwar I may quote from the octroi registers a few items, remarking at the same time that the extensive and promising field for export trade, especially in Indian teas, beyond the Oxus has in a great measure been cut off by the action taken by the Russians in their recently acquired provinces.

Abstract of the principal articles of Trade between Peshâwar and Kábul with its adjacent countries during 1875-76.

Detail.	Exports from Peshâwar.	Imports into Peshâwar.	Remarks.
	Rs.	Rs.	
1. Spices	49,000	20,000	
2. Dyes	...	50,000	
3. Silk	...	4,31,000	Likely to increase.
4. Nuts and fruits	...	7,82,900	
5. Furs and skins	...	1,31,000	
6. Woollen goods	...	7,000	Woollen piece-goods and *chogás*.
7. Chogás, carpets	...	35,000	Fallen off materially.
8. Tobacco ...	...	24,000	
9. Gold wire ...	...	20,000	
10. Timber ...	...	2,00,000	
11. Indigo	1,99,500	...	Trade good.
12. Tea	3,24,480	...	Exports increasing. Demand very encouraging.
13. Piece-goods ...	6,35,900	...	Falling off very rapidly.
14. Fancy wares ...	2,10,000	...	
15. Cured hides ...	38,560	...	
16. Metals	45,000	...	Copper chiefly.
17. Salt	49,850	...	
18. Sugar	50,000	...	

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"The most valuable trade in connection with Bokhára is carried on in gold. The value of gold imported into Peshâwar exceeds Rs. 12,00,000 a year, all of which goes to Bombay. With three exceptions the Pesháwar traders have given up their business connection with Bokhára." Owing to some mistake of late years the trade in bullion has entirely escaped registration, but the amount is still considerable.

A return has also been obtained from the North-Western Railway showing the exports and imports from the stations on that line for the period of 5½ years, from 1st January 1891 to 30th June 1895. The figures are given for the following stations: Pesháwar Cantonment, Pesháwar City, Pabbi, Nowshera Cantonment, Akora, Jehángíra and Khairabad. There is no goods traffic at Táru or Nowshera tahsíl. The return has been rather disturbed by the large imports of wheat, other grains and flour to Nowshera in 1895 for the Chitrál Relief Force, when the imports under these heads rose to 150,000 maunds against a normal total of 11,000 maunds for the half-year; but even so there is a large balance of 179,911 maunds in favour of exports over imports, and it must be remembered that all the exports under these heads consist of the produce of the district. There has been a great development of irrigation and cultivation during the past ten years, and in all probability, therefore, the district in ordinary seasons, when no Military operations are in progress, will continue to be a strong exporting centre, especially of sugar, grains, wheat and tobacco, even though much of the surplus produce finds its way across the border by land, as is specially the case with cotton. A certain amount of inter-station trade within the district is of course included in the figures, but the bulk of the traffic shown consists of true exports and imports:—

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1	2	3	4	5	6	7	8	9	10
Station.	Traffic.	Wheat.	Other grains.	Oilseeds.	Sugar, raw.	Cotton, raw.	Flour.	Tobacco.	Total.
Peshâwar Cantonment	Export ...	986	10,811	218	2,514	1,055	3,427	641	19,652
	Import ...	10,482	1,883	351	4,305	119	1,115	473	18,728
Peshâwar City	Export ...	6,694	21,963	1,642	29,397	1,508	15,339	5,019	81,562
	Import ...	82,140	25,376	3,583	9,643	1,303	1,845	2,621	126,511
Pabbi	Export ...	5,997	5,762	5	3,874	66	90	60	15,854
	Import ...	13	401	...	83	13	215	16	741
Nowshera	Export ...	74,679	77,575	963	10,822	662	1,123	28,901	194,725
	Import ...	3,017	6,170	262	2,485	2,057	26,153	359	40,503
Akora	Export ...	4,500	3,102	388	114	86	14	197	8,401
	Import ...	410	116	5	229	174	226	7	1,167
Jehângíra	Export ...	444	295	30	5	...	21	13,795	14,590
	Import ...	40	54	...	88	238	10	23	453
Khairabad	Export ...	30,691	4,720	112	103	10	2,185	3,510	41,331
	Import ...	2,867	2,592	4	1,320	155	1,014	149	8,101
Total ...	Export ...	123,991	124,228	3,358	46,829	3,387	22,199	52,123	376,115
	Import ...	98,969	36,592	4,205	18,153	4,059	30,578	3,648	196,204
In favour of exports denoted by +, in favour of imports by—.	Difference ...	+25,022	+87,636	−847	+28,676	−672	−8,379	+48,475	+179,911

N.B.—The figures in the above table denote maunds.

Chapter IV, C.

Prices, Weights and Measures, Communications.

SECTION C.—PRICES, WEIGHTS AND MEASURES, COMMUNICATIONS.

Prices, wages, rent rates, interest.

Period.	Sale.	Mortgage.
1868-69 to 1873-74 ...	32—9	21—7
1874-75 to 1877-78 ...	14—4	12—0
1878-79 to 1881-82 ...	33—7	32—5
1885-86 to 1890-91 ...	36	35
1891-92 to 1894-95 ...	43	43
1895-96	60	37

Table No. XXVI gives the retail bazár prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII and rent rates in Table No. XXI; but both sets of figures are perhaps of doubtful value. The figures of Table No. XXXII and the inquiries made at the Revised Settlement of 1896 give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously and the value returned is so often fictitious, that it is difficult to quote average rates with any certainty. The money business of the peasantry is mainly in the hands of village shopkeepers. There are no large native bankers except in Pesháwar. If money is borrowed, the interest charged ranges from 1 to 2, 3, 4, or even 4½ per cent. (in some cases, one anna per rupee) every month, or 4 sers of produce per rupee at harvest time."

Value of produce during the last 33 years.

The statement given on page 243 was compiled by Captain Hastings for assessment purposes in 1870 for a back period of 33 years; the prices are taken from books of traders and the district records; it shows the average for 33 years, the price current at annexation in 1855, at Major James' Summary Settlement, and in 1871; the last column shows the assumed price current upon which the produce estimates were based. The principal staples are cotton, maize, wheat and barley; from the statement below it will be seen what the market prices have been every year during the twenty years ending 1871:—

Price-current for the main staples.

Staples.	A. D. 1852.			A. D. 1853.			A. D. 1854.			A. D. 1855.			A. D. 1856.			A. D. 1857.			A. D. 1858.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.
Cotton	0	15	15	0	16	0	0	15	0	0	15	15	0	14	0	0	10	4	0	10	0
Maize	1	19	10	0	23	7	0	36	14	1	15	13	1	13	0	1	28	14	1	2	14
Wheat	1	3	2	0	24	11	0	21	3	0	27	3	0	22	9	0	22	1	0	31	13
Barley	1	35	8	1	3	0	0	34	12	1	24	6	1	9	6	0	32	0	1	19	0

Staples.	A. D. 1859.			A. D. 1860.			A. D. 1861.			A. D. 1862.			A. D. 1863.			A. D. 1864.			A. D. 1865.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.
Cotton	0	10	0	0	15	15	0	13	0	0	13	0	0	8	0	0	12	0	0	9	12
Maize	1	8	4	1	23	12	1	24	8	0	27	4	1	30	3	1	6	0	0	36	13
Wheat	0	35	2	0	33	14	0	16	4	0	20	3	0	31	15	0	27	14	0	24	15
Barley	1	13	0	2	2	2	0	27	2	1	0	1	1	32	12	1	18	6	1	6	4

Staples.	A. D. 1866.			A. D. 1867.			A. D. 1868.			A. D. 1869.			A. D. 1870.			A. D. 1871.			Average.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.
Cotton	0	9	0	0	9	4	0	9	2	0	8	0	0	8	7	0	9	8	0	13	11
Maize	0	33	3	0	25	13	0	19	12	0	24	0	0	24	4	0	30	8	0	38	11
Wheat	0	26	0	0	18	3	0	16	8	0	16	4	0	15	12	0	15	12	0	27	11
Barley	1	3	7	0	30	11	0	26	4	0	36	6	0	30	10	0	30	10	1	20	5

Chapter IV, C.

Prices, Weights and Measures, Communications.

Price-current for the main staples.

These rates are thus discussed by Captain Hastings:—" First as regards *kapás*, it will be seen that the average price current for twenty years is 13 sers 11 chitáks. The prices shown in the statement are taken from the *kotwáli* and district returns; they are high as regards the prices which the cotton of other tahsils realizes. I fixed 15 sers for the rupee; this is favourable for tahsíl Peshâwar, but a fair average for the district. The rise in prices dates from 1863; in 1860 the price was 16 sers for the rupee, in 1861 and 1862, 13 sers were obtainable. The price of maize appears to have steadily risen since 1864; the average for the last twenty years is 38 sers 11 chitáks; in 1871 the price was 30 sers 8 chitáks. The price of wheat has also risen; the average for the last twenty years was 27 sers 11 chitáks; the average for thirty-three years was 32 sers; the value for the rupee in 1871 was just half, *viz.*, 16 sers. Prices depend very much on the produce yielded by the Yusafzai and Hashtnagar *mairas*; if it is a good year, and there are *maira* crops, prices fall, if not they remain high. Five years out of the twenty, the value for the rupee has been over 30 sers. In 1861 the value was 16 sers, in 1864, 27 sers, in 1865, 24 sers, in 1866, 26 sers. The average value of barley for the rupee for thirty-three years was one maund 20 sers, for twenty years one maund 20 sers. No gram is produced in the district, and consequently barley is used as food by both man and beast; unripe barley in large quantities is sold at a cheap rate for horses' food, previous to the ripening of the crop. In 1871 the value for the rupee was 30 sers, 10 chitáks. it was over a maund for twelve years of the twenty. Prices are very much controlled by the *maira* yields. The price currents assumed in tahsíl Hashtnagar for the different kinds of produce are, with the exception of wheat, barley, Indian corn and *sarshaf*, the same as have been assumed for the four tahsíls of Pesháwar, Daudzai, Doába and Nowshera. The value of wheat for the rupee has been considered one maund, barley one maund ten sers; the difference in the value forthe rupee as regards Pesháwar is about four annas, owing to distance from the city and the large quantity often thrown into the market after a good *maira* crop. Indian corn is not sold—the people use it as food, so I have considered the value for the rupee one maund ten sers, the same as barley. There is a great deal of *sarshaf* produced on the *maira*; it is both here and in Mardán one of the staples; the price current for the rupee, in four tahsíls, was assumed at 20 sers for the rupee; but here and in Mardán more can always be obtained for the rupee, and I have assumed the price current as 30 sers. As regards *charri*, it has been valued in *ábi* land at Rs. 12 per acre, and in *baráni* Rs. 6 per acre. In *tahsil* Mardán the values assumed are somewhat higher. For wheat the value of the rupee has been considered one maund, and for barley one maund 20 *sers*. This is the proportion at which the value of these two staples usually stand, as regards one another in ordinary years, whatever the price current may be; that is to say, half as much barley again as wheat can be obtained for the same money. I am inclined to think now that it would have been better, looking to the averages obtained, if I had assumed one maund ten sers of barley as the value of the rupee throughout the district. The difference in value at Mardán, compared with Pesháwar is quite four annas in the rupee; at this rate the price current per rupee of wheat should be one maund, and barley one maund ten sers, but as this does not represent the proportional value of these staples as they usually stand to one another in tahsíl Mardán, I have assumed, as stated previously, wheat one maund, barley 1½ maund. The Indian corn or maize is used as food, and I have taken the same price current as assumed for tahsíl Hashtnagar, *i.e.*, one maund ten sers. The large area of land under *sarshaf*, 5 per cent., shows it to be one of the staple crops of this tahsíl; the price current was assumed at 30 sers as in Hashtnagar. A difference in the price current has also been made for *gur*, *másh*, *bájra*, *til*, *kangni* and *táramíra*, according to the averages ascertained for the tahsíl; they are cheaper here than in the other tahsíls. The assumed prices are, I think, fair; they represent in each tahsíl a fair average of what the zamíndárs receive."

The subsequent history of prices is thus stated by Mr. Dane in 1896:—

"A report on prices was, therefore, submitted in Chapter III of the Preliminary Report. The average prices and the harvest prices, as prevailing for rabi crops in June, and for kharíf crops in December, were collated from the Government Gazettes, and, as directed in paragraph 10 of Revenue Circular No. 30, the inquiry was carried back to 1868, or five years before the date on which the prices for the last assessment were fixed by Captain Hastings. These figures

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Prices, Weights and Measures, Communications.

Price-current for the main staples.

were checked by the average prices at which grain-dealers bought in the twelve principal markets in the district, and it was found that here there was very little difference between the two. The Settlement Officer proposed in the case of the main staples to adopt as the basis for calculation of the cash value of the Government share of the produce the average prices prevailing at harvest during the quinquennium 1888—1892, more especially as these differed but slightly from the average of the whole period 1868—1892. These were average years undisturbed by special military operations or scarcity, while the opening of the railway in 1882 and of the Swât Canal in 1885 had tended to rather reduce prices than otherwise, so it was unlikely that in future prices would ever consistently rule much below these at any rate. He also pointed out that it was very improbable, that in Peshâwar we could ever hope to approach a full half assets demand, so that the actual figure at which the prices were fixed would only have a theoretical interest.

" In the case of grains of which the prices are not gazetted the average rates obtained from grain-dealers' books were adopted.

" The Commissioner, Mr. Udny, thought it would be safer to take the average of the ten years 1883—1892 after the opening of the railway, and then to allow a margin of 10 or 15 per cent. in fixing working prices for the new settlement. Before the report was considered by Mr. Fryer, the Financial Commissioner, in June 1894, a sudden and unprecedented drop in prices had occurred, which was due to the good harvests in India and Europe in 1893 and 1894 and the stoppage of the export trade, owing partly to this and partly to uncertainty as to the effect of the Government action in closing the mints. He, therefore, considered that in some respects the prices assumed were too high, and modified them as shown in the following table, which also exhibits the guides for fixation of prices and those assumed at last settlement by Captain Hastings :—

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Price-current for the main staples.

	Year.	Wheat.	Barley.	Rice.	Maize.	Gur.	Til.	Rape.	Cotton, uncleaned.
		Sérs.	Sérs.	Sérs.	Sérs.	Sérs.	Sérs.	Sérs.	Sérs.
Average prices taken from Government of India List of Prices and Wages.	1861—1891 31 years.	20	38	22	...	...	...	...	...
Average prices taken from Statement A	1868—1892 25 years.	19	34	22	29	7	8	13	9
Prices assumed by Captain Hastings	1871 ...	South ... 30	40	40	50	10	15	20	15
		North ... 40	55	40	45	12	20	30	15
		Average 35	48	40	45	11	18	25	15
Average harvest prices for quinquennium before Settlement.	1868—1872	17	32	22	24	7	11	17	9
Proposed by Settlement Officer	1893 ...	17	32	22	26	8	7	11	8
Percentage of increase or decrease over { Prices assumed at last Settlement.	...	+106	+50	+91	+73	+38	+157	+127	+88
Percentage of increase or decrease over { Actual prices just before Settlement.	...	*Nil*	*Nil.*	*Nil.*	−8	−14	+36	+35	+11
				S. C.	S. C.	S. C.	S. C.	S. C.	
Proposed by Commissioner	...	22	39	21 9	31 5	8 10	8 11	14 10	10
Sanctioned by Financial Commissioner	...	21	36	22 0	30 0	8 0	8 0	14 0	9
Percentage of increase or decrease over { Prices assumed at last Settlement.	...	+67	+33	+82	+50	+38	+125	+77	+66
Percentage of increase or decrease over { Actual prices just before Settlement.	...	−19	−11	*Nil.*	−20	−25	+38	+21	*Nil.*

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Prices, Weights and Measures, Communications.

Price-current for the main staples.

It will be seen that he assumed different and lower prices for Hashtnagar and Yusafzai, but this was found not to be necessary now, as that portion of the district having been opened up since by the railway and canal prices rule the same there as elsewhere.

The statement also shows the enormous increase of present prices over those assumed by Captain Hastings, which were only about one-half of the prices actually ruling at the time and were presumably, in accordance with the usual custom of that period, pitched low so that the produce estimate might not too greatly exceed the actual assessment. If he had taken the prices actually ruling as the basis of assessment his forecast would have been borne out by the result, and this fact largely influenced the Settlement Officer in suggesting the harvest prices of the last quinquennium as those to be adopted in working out the theoretical demand. Prices of course fell much below these in 1894 and 1895, but they are now as much above them, and time only can decide what the actual average will be. In the past, prices in PeshÁwar, owing to the intense local demand and the trans-border trade, have always ruled much above those elsewhere in the Province, but the export trade to Europe and the equalization of conditions due to the construction of railways are now rapidly levelling up prices elsewhere to those prevailing here, and it is unlikely that there will be so much difference in the future ; but it is not likely that the average rates during the present Settlement will fall much, if at all, below those proposed by the Settlement Officer, though the prices sanctioned by the Financial Commissioner are, upon a full view of the circumstances prevailing when his orders were passed, wisely cautious and appropriate.

Percentage of increase of prices.

One object in the review of prices is to ascertain the rise which has occurred since last assessment as one factor for determining the enhancement of revenue which Government may fairly claim. Considerable diversity of practice has prevailed as to how this should be done. Ordinarily, hitherto, the practice was to compare the assumed prices with those on which the former assessment was calculated, but, as in the present case, this was usually found to give a larger increase than could safely be taken ; and in the orders contained in paragraphs 13—21 of the Government Review on the Ajnála Assessment Report, the Lieutenant-Governor expressed an opinion that it would be safer to compare the assumed prices with those which ruled during the early period of the assessment on which the revenue was paid. It would be more logical to compare actuals with actuals and assumed with assumed, but in the present instance it is difficult to say what should be taken as actuals owing to the violent fluctuations of prices during the Settlement, so the point is not of much importance. The statement shows the difference between the assumed prices and those prevailing just before last Settlement and those assumed by Captain Hastings, and for Peshávar and Nowshera a detailed calculation of the actual rise in prices of the chief crops was worked out rateably on the acreage grown and outturn. It was ascertained that this amount to an increase of 15·03 per cent. over the prices ruling during the first five years of the expiring Settlement, 1873—1877, and accordingly this for the southern half of the district has been taken to represent the actual rise in prices. In Hashtnagar and Yusafzai the amount by which the old rates could fairly be enhanced on account of rise in prices and general improvement was put at 20 per cent., as Captain Hastings' assumed prices were much lower there, and the rise in actual prices has been greater there than in the southern half of the district owing to improvements in communications and agricultural conditions. Doába and Buláknáma were necessarily treated along with Hashtnagar and Yusafzai, as they are included in the same tahsíls; but the fact that the rise in assumed prices was not so great here as elsewhere in the tahsíls was borne in mind in assessing, so it was not necessary to further complicate the estimates by a separate rate of enhancement for these two circles.

Weights and measures.

The measure of grain current in the district, except in parts of Yusafzai, is a measure of weight. The Duráni sér was equal to Rs. 102, Doádza-sháhi ; the Sikh sér, to Rs. 102, Nának-sháhi, the Pesháwar sér, to Rs. 104, British coinage. There is a difference of ½ másha in weight between the Doádza-shábi, Nának-sháhi and Government rupee ; the former being equal in weight to 12 máshás, the Government rupee to 11½ máshás only. The Govern-

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Price-current for main staples.

Name of produce.	1837-42.			1843-48.			1849-54.			1855-60.			1861-66.			1867-69.			Average of 20 years.			Average of 33 years.			A. D. 1849 Annexation			A. D. 1855 James' Summary Settlement.			A. D. 1871.			Estimated for the future.		
	Average.			Average.			Average.			Average.			Average.			Average.																				
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.
Cotton (*Kapás*) ...	0	19	7	0	17	8	0	17	9	0	12	3	0	10	5	0	8	10	0	13	11	0	14	13	0	16	0	0	15	0	0	8	7	0	15	0
Rice (*Shâli*) ...	1	15	4	1	5	12	0	34	12	0	39	8	0	29	4	0	24	0	0	31	2	0	39	1	0	39	0	0	34	7	0	21	2	1	0	0
Charri ...	2	15	14	1	32	2	1	8	10	1	9	2	1	10	6	0	21	7	1	6	7	1	19	9	1	12	0	1	10	0	0	30	5	1	10	0
Másh ...	0	27	0	0	26	4	0	26	14	0	22	0	0	17	8	0	11	7	0	20	0	0	22	4	0	20	12	0	20	5	0	12	4	0	20	0
Til ...	0	24	0	0	19	9	0	17	4	0	16	8	0	11	6	0	8	2	0	14	1	0	16	13	0	13	0	0	14	0	0	7	12	0	15	0
Makki ...	1	27	8	1	2	3	1	15	3	1	8	12	0	38	8	0	23	0	0	38	11	1	1	15	1	18	8	1	15	12	0	24	4	1	0	0
Mung ...	0	37	0	0	35	6	0	26	12	0	23	12	0	31	1	0	13	0	0	22	1	0	27	4	0	24	11	0	20	6	0	12	4	0	20	0
Gur ...	0	12	5	0	10	13	0	8	14	0	8	2	0	7	5	0	5	3	0	6	8	0	9	3	0	11	4	0	11	4	0	5	9	0	10	0
Bájra ...		...			...			...			...			...			...			...			...			...			...			...		1	0	0
Moth ...	1	6	14	1	7	2	0	37	0	0	37	10	0	30	4	0	20	12		...		0	38	0	0	28	0	0	35	0		...		0	30	0
Wheat ...	1	10	12	0	35	6	0	31	0	0	28	12	0	24	12	0	16	8	0	27	11	0	32	6	0	39	0	0	27	13	0	21	3	0	30	0
Barley ...	2	2	8	1	26	0	1	24	0	1	15	0	1	7	13	0	31	2	1	10	5	1	20	2	1	25	8	1	24	2	0	15	13	1	0	0
Tobacco ...	0	19	0	0	17	0	0	17	12	0	17	2	0	14	12	0	9	6	1	16	1	0	15	2	0	17	5	0	15	0	0	30	10	0	15	0
Sarshaf ...	0	26	0	0	26	0	0	24	10	0	26	3	0	18	2	0	24	3	0	21	14	0	24	0	0	20	12	0	22	8	0	10	11	0	20	0
Masúr ...	0	38	0	0	36	0	0	30	3	0	28	3	0	24	0	0	30	10	0	27	2	0	30	9	0	31	4	0	31	8	0	13	7	0	30	0
Dhania ...	0	16	10	0	13	3	0	14	8	0	31	12	0	7	3	0	5	8	0	11	3	8	12	13	0	9	0	0	10	4	0	14	5	0	12	0
Henna ...	0	39	15	0	21	5	0	19	8	0	16	9	0	12	8	0	10	5		...		0	17	5	0	16	0	0	16	12	0	8	6	0	15	0
Saunf ...	0	12	8	0	11	13	0	10	0	0	8	7	0	7	5	0	5	14		...		0	9	10	0	11	0	0	10	8	0	10	6	0	10	0
Shaftal ...		...			...			...			...			...			...			...			...			...			...		0	6	5	0	8	0
Táramira ...		...			...			...			...			...			...			...			...			...			...			...		0	20	0
Baqila ...	1	2	8	0	38	6	1	3	0	1	0	12	0	38	4	0	27	0		...		0	39	5	0	39	0	0	32	0	0	23	12	1	0	0
Kangni ...	0	38	8	1	2	9	1	3	0	0	32	4	0	32	10	0	19	13		..		0	36	4		...			...		0	8	8	1	0	0
Kalul ...	1	2	8	1	9	3	1	11	0	1	2	0	1	0	0	2	8	14		...		1	3	5	1	4	0	0	32	0	0	24	11	1	0	0
Aarhar ...	0	31	10	0	38	11	0	26	7	0	22	0	0	16	8	0	21	4		...		0	25	4	0	31	0	0	14	0	0	14	0	0	25	0
Poppy-head ...	0	9	8	0	6	8	0	3	13	0	3	6	0	1	7	0	2	9		...		0	4	5		...			...		0	3	9	Rs. 4 per acre.		

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Prices, Weights and Measures, Communications.

Weights and measures.

ment sér is equal to Rs. 80, and consequently the Pesháwar maund exceeds the Government maund in weight by 12 sérs. The common calculation when weighing grain is by *dharís*, one *dhari* equal to four sérs. In *tappás* Utmán-náma and Razzar of sub-division Yusafzai there is a measure of capacity known as the *odi* or *ogi*, the tested contents of which are found to be in wheat or *moth* 5¼ sérs, of barley and millet 4 sérs, of Indian corn 5 sérs, and of *sarshaf* 5½ sérs. A *tsatal* or sackful of wheat barley and *jowár* is usually between three and four maunds in weight. The local sér is equivalent to about 1⅜ sérs of the standard measure. The local scale in use for the measurement of grain is—

1½ double pice	=	1	*sarsáhi.*
8 *sarsáhís*	=	1	*chiták.*
4 *chitáks*	=	1	*páo.*
4 *páos*	=	1	sér (local).
4 sérs	=	1	*dhari.*
10 *dharís*	=	1	*man.*
4 *mans*	=	1	*chat* (or sack, a bullock-load).

Distance is popularly expressed in multiples of a somewhat indefinite standard, the *kroh*, supposed to be equivalent to 4,000 paces of a camel. In practice it is found that two *kroh* are equivalent to about three English miles.

A square measure known as the *jaríb* equal to half an acre is also now in very common use.

The local measure of land used to depend on the quantity of seed sown in it. Thus one maund of land is the area on which a maund of wheat or barley would be sown. This system of measurement is however now disused, and the people calculate by the *jaríb*. This comprises 2,420 square yards or half an acre.

At the Regular and Revised Settlements the unit of measurement was the *karam* or double pace of 66 inches and the areas are shown in *ghumaos*, *kanáls* and *marlás*, equal respectively to one acre, ·125 acre, and ·00625 acre. At the Regular Settlement the field maps were drawn on the scale of 60 *karams* = 1 inch or 330 feet to the inch which is equivalent to 16 inches to the mile. The survey was by plane table. At the Revised Settlement the survey in the Kohi Khattak and Khwárra Niláb circles was carried out on the square system on one common base line for the whole district. The squares were of 1,100 feet or 200 *karams* a side, and the maps were drawn on mapping sheets containing 16 squares each.

In the Kohi Khattak circle Jallozai was surveyed entirely and Jabba Khattak, Sháhkot Bála, Silah Khána, Kotli, Sháh-

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Weights and measures.

kot Payán and Bakhtai in part on the square system, Cherát, Khairabad and Tangi were re-surveyed with the plane table, and in the remaining 45 villages the old maps were corrected to date. This was also done in the eight villages in Niláb. In Khwárra, where no proper maps existed, the tract was re-surveyed by plane table and *chanda bandi* or triangulation on fixed points from a common base line. The maps here are on the scale of 120 *karams*, or 660 feet to the inch, as most of the area is waste. In the rest of the district, except in the 45 villages of the Kohi Khattak circle noted above, where the old scale of 60 *karams* = 1 inch was retained, the maps are drawn on the scale of 40 *karams* to the inch or 24 inches to the mile.

Communications.

The statement in the margin shows the communications of the district as returned in quinquennial Table No. I of the Administration Report for 1878-79, and also as existing in 1896-97, while Table No. XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government for communications in the district.

Communications.	Miles in 1878-79.	Miles in 1896-97.*
Navigable rivers ...	67	146
Metalled roads ...	55	102½
Unmetalled roads ...	550	616
Railways	...	47

* *Note.*—Taken from the annual returns submitted from the district.

In addition to the above there are—
Under control of Military Works Department—
Metalled roads ... ... 26·82
Unmetalled roads ... 2·17

Navigable rivers.

The main streams of the Indus, Swát and Kábul, together with the Sháh Alam, Nágomán and Adezai branches of the last are navigable throughout the valley at all seasons; but within the hills, except at certain points where there are ferries, the current is too strong for the use of boats. On this portion of the rivers Swát and Kábul rafts of timber or inflated skins are employed to bring down merchandize from Lálpura and Jalálabad to Michni. The tolls, however, levied by the Mohmands are so high, and the frequent inspection of the rafts by unscrupulous and greedy gangs so harassing, that the land route is generally preferred. There are two classes of boat used in the district: (1) The *bazai*, a large boat having a square projecting poop and front, used for freight only; length 24 yards, breadth 6 yards, height 1¾ yards; takes five months to make, carries 800 maunds, and costs from Rs. 600 to Rs. 1,200. They do not go further than Makhad or Kálabágh, whence they are usually towed back; but are often sold. (2) The *kishti*, or ordinary ferry boat, having a front sharply pointed and inclined upwards; these are used for ferry purposes. The bottom planks are usually of *shísham* (*Dalbergia sissu*), the sides of *deodár*. The planks are four inches thick and are clamped and bound with iron. They have no rudders, but are guided by four sculls (*chappa*), two in front and two behind. There are about 182 boats of all kinds in the district, including those used upon the ferries of the Indus. The boatmen form a kind of guild and possess hereditary rights at their several ferries. Those at Attock enjoy a *jágír*, originally granted to them by

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Navigable rivers.

Akbar, worth Rs. 500 a year. The boats are the property of the men, and are kept in repair by them. At the minor ferries payments are usually made in kind, the boatmen collecting certain dues every season from the villages which use the ferry. Some of the boatmen engage in agriculture, where their numbers are larger than are required for working the ferry. They are active and hard-working men, especially expert in the construction of bridges of boats over rapid rivers, and the Mallahs of Jehángíra and Attock have rendered excellent service during the Black Mountain and Chitrál Expeditions in this way.

Besides boats, inflated skins (*shináz*) are freely used for crossing the rivers. Not only the boatmen, but most of the residents of villages adjacent to any of the rivers, are expert in the use of the *shináz*. The practice is useful both to individuals and to the public, but owing to its frequent use for purposes of robbery, it has been found necessary to check it by requiring a license to be taken out for the right of possession of a *shináz*. With reference to this system Major James observes :—"I am afraid the check is all the wrong way : a hill-robber brings down his *unlicensed* skin under his arm and as readily packs it up and takes it away ; his pursuit, at all times doubtful, becomes impossible where there are no licensed skins in a village. Michni Mohmands are particularly expert in this mode of passage ; gangs of them would float down the river by night and surprise a village, murdering some of the inhabitants, and carrying off property and Hindús, forcing the latter to get upon their backs whilst they swam across. When the headmen of a village bear a good character," he adds, "I have given out licenses very freely, knowing that the hardships which would otherwise be imposed on many of the agricultural communities would be very great."

Bridges and ferries.

The subjoined statement shows the number of bridges and ferries on the different rivers and their branches :—

Name of river.	Name of branch.	Bridge of boats and period for which maintained.	Number of ferries.	Names of ferries with remarks.
Indus ...	...	...	3	Niláb, Pihur and Hind.
Kábul ...	Main stream ...	...	1	Michni.
Do. ...	Nágomán ...	1 whole year on Chársadda-Shabkadar road.	3	Nahakki, Mián Gujar and Zakhi.
Do. ...	Sháh Alam ...	1 whole year	...	In limits of Khazána.
Do. ...	Adezai ...	1 whole year on Chársadda road and 2 for 7 months on Shabkadar road.	2	Hájizai and Ghari Mohkam Sháh.
Landai ...	...	1 for 8 months at Kund ; and one for the whole year at Nowshera on the Nowshera-Mardán-Málakand road.	6	Nisatha, Dheri Zardád, Kheshgi, Akora, Jehángira and Kund.
Swát ...	Abazai or main stream.	1 whole year on Chársadda road.	3	Abazai, Turlandi and Marozai.
Do. ...	Khiáli ...	1 whole year on Chársadda road.	4	Kharakki, Nahakki, Ghari Gaggar and Daulatpura.
Do. ...	Shambor ...	...	1	Sháhi Kuláli.
Do. ...	Jindi ...	1 whole year on Chársadda road.	4	Chársadda, Utmánzai, Rajjar and Parang.

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Railways.

	Miles.
Peshāwar cantonment	...
Peshāwar city	3
Taru flag	10
Pabbi	14
Nowshera tahsíl	24
Nowshera	27
Akora	35
Jehángira road	40
Khairabad	44

The Punjab Northern State Railway, now the North-Western Railway, was opened as far as the cantonments in 1882, and the stations on the line within the district are as shown in the margin.

Communications. Map No. IV.

As will appear from the accompanying map the district is fairly well off in the matter of communications. The North-Western Railway traverses the southern half from Khairabad on the east to Peshāwar on the west, a distance of 47 miles. There is a metalled road from Nowshera *viâ* Mardán to Jelála, 29 miles, and thence across the border to the Málakand Pass and Swát. The Grand Trunk Road runs almost parallel to the railway to Peshāwar and thence on to Jamrúd at the north of the Khaibar. Another partially metalled road, 23 miles in length, connects the Cherát sanitarium with the railway at Pabbi, and there are metalled roads from Peshāwar to Nahakki, 9½ miles, and to Muhammadzai, 8 miles, and it is in contemplation to carry the former on to Chársadda, 10 miles, and eventually through this to Mardán. Good unmetalled lines of communications connect Peshāwar with Michni, 15 miles, with the Bára Fort*, 8 miles; with Jallozai on the Cherát road, 16 miles; with Aimal Chabútra at the north of the Kohát Pass, 17 miles; and with Chagri Matti, 12 miles. There is an unmetalled route in charge of the Public Works Department from Nowshera *viâ* the Mír Kalán Pass to Nizámpur in Khwárra and thence to Khairabad. To the north of the Kábul river good unmetalled roads have been laid out everywhere in the canal tract when the canal was opened; and planted up with avenues of *shisham*, *farásh* and *tun* by Captain Deane, and there are similar routes from Mardán to Rustam, 19 miles; to Kui Barmul and Sangu in Baizai, 21 miles; to Pihur on the Indus *viâ* Swábi, 42 miles; and from this to Jehángira and Kund on the Kábul river, 30 miles. Owing, however, to the tenacious character of the clay soil and the amount of cross drainage not adequately provided for the unmetalled routes are only fit for traffic in fine weather, and most of them after rain become impassable for carts, and even for pack-carriage. Boat-bridges have been put up at Nowshera, at Toda, Nahakki and Hájizai on the Abazai road, and at Agra and Chársadda on the Chársadda route, which was opened at the instance of the Settlement Officer, and has been a great boon to the people. A bridge was tentatively put up in 1896 at the suggestion of the same officer at Kund, near Khairabad, to serve the Swábi traffic, and was successful.

* This has just been metalled during the Tirah Expedition.

Chapter IV, C.

Prices, Weights and Measures, Communications.

Navigable rivers.

Akbar, worth Rs. 500 a year. The boats are the property of the men, and are kept in repair by them. At the minor ferries payments are usually made in kind, the boatmen collecting certain dues every season from the villages which use the ferry. Some of the boatmen engage in agriculture, where their numbers are larger than are required for working the ferry. They are active and hard-working men, especially expert in the construction of bridges of boats over rapid rivers, and the Mallahs of Jehángíra and Attock have rendered excellent service during the Black Mountain and Chitrál Expeditions in this way.

Besides boats, inflated skins (*shináz*) are freely used for crossing the rivers. Not only the boatmen, but most of the residents of villages adjacent to any of the rivers, are expert in the use of the *shináz*. The practice is useful both to individuals and to the public, but owing to its frequent use for purposes of robbery, it has been found necessary to check it by requiring a license to be taken out for the right of possession of a *shináz*. With reference to this system Major James observes:—" I am afraid the check is all the wrong way: a hill-robber brings down his *unlicensed* skin under his arm and as readily packs it up and takes it away; his pursuit, at all times doubtful, becomes impossible where there are no licensed skins in a village. Michni Mohmands are particularly expert in this mode of passage; gangs of them would float down the river by night and surprise a village, murdering some of the inhabitants, and carrying off property and Hindús, forcing the latter to get upon their backs whilst they swam across. When the headmen of a village bear a good character," he adds, " I have given out licenses very freely, knowing that the hardships which would otherwise be imposed on many of the agricultural communities would be very great."

Bridges and ferries.

The subjoined statement shows the number of bridges and ferries on the different rivers and their branches:—

Name of river.	Name of branch.	Bridge of boats and period for which maintained.	Number of ferries.	Names of ferries with remarks.
Indus ...	...	...	3	Niláb, Pihur and Hind.
Kábul ...	Main stream ...	...	1	Michni.
Do. ...	Nágomán ...	1 whole year on Chársadda-Shabkadar road.	3	Nahakki, Mián Gujar and Zakhi.
Do. ...	Sháh Alam ...	1 whole year	...	In limits of Khazána.
Do. ...	Adezai ...	1 whole year on Chársadda road and 2 for 7 months on Shabkadar road.	2	Hájizai and Ghari Mohkam Sháh.
Landai ...	...	1 for 8 months at Kund; and one for the whole year at Nowshera on the Nowshera-Mardán-Málakand road.	6	Nisatha, Dheri Zardád, Kheshgi, Akora, Jehángira and Kund.
Swát ...	Abazai or main stream.	1 whole year on Chársadda road.	3	Abazai, Turlandi and Marozai.
Do. ...	Khiáli ...	1 whole year on Chársadda road.	4	Kharakki, Nahakki, Ghari Gaggar and Daulatpura.
Do. ...	Shambor ...	...	1	Sháhi Kuláli.
Do. ...	Jindi ...	1 whole year on Chársadda road.	4	Chársadda, Utmánzai, Rajjar and Parang.

Chapter IV, C.

Prices, Weights and Measures, Communications.

Railways.

	Miles.
Peshávar cantonment	...
Peshávar city	3
Taru flag	10
Pabbi	14
Nowshera tahsíl	24
Nowshera	27
Akora	35
Jehángira road	40
Khairabad	44

The Punjab Northern State Railway, now the North-Western Railway, was opened as far as the cantonments in 1882, and the stations on the line within the district are as shown in the margin.

Communications. Map No. IV.

As will appear from the accompanying map the district is fairly well off in the matter of communications. The North-Western Railway traverses the southern half from Khairabad on the east to Peshávar on the west, a distance of 47 miles. There is a metalled road from Nowshera *viá* Mardán to Jelála, 29 miles, and thence across the border to the Málakand Pass and Swát. The Grand Trunk Road runs almost parallel to the railway to Peshávar and thence on to Jamrúd at the north of the Khaibar. Another partially metalled road, 23 miles in length, connects the Cherát sanitarium with the railway at Pabbi, and there are metalled roads from Peshávar to Nahakki, 9½ miles, and to Muhammadzai, 8 miles, and it is in contemplation to carry the former on to Chársadda, 10 miles, and eventually through this to Mardán. Good unmetalled lines of communications connect Peshávar with Michni, 15 miles, with the Bára Fort*, 8 miles ; with Jallozai on the Cherát road, 16 miles ; with Aimal Chabútra at the north of the Kohát Pass, 17 miles ; and with Chagri Matti, 12 miles. There is an unmetalled route in charge of the Public Works Department from Nowshera *viá* the Mír Kalán Pass to Nizámpur in Khwárra and thence to Khairabad. To the north of the Kábul river good unmetalled roads have been laid out everywhere in the canal tract when the canal was opened; and planted up with avenues of *shisham*, *farásh* and *tun* by Captain Deane, and there are similar routes from Mardán to Rustam, 19 miles ; to Kui Barmul and Sangu in Baizai, 21 miles ; to Pihur on the Indus *viá* Swábi, 42 miles ; and from this to Jehángira and Kund on the Kábul river, 30 miles. Owing, however, to the tenacious character of the clay soil and the amount of cross drainage not adequately provided for the unmetalled routes are only fit for traffic in fine weather, and most of them after rain become impassable for carts, and even for pack-carriage. Boat-bridges have been put up at Nowshera, at Toda, Nahakki and Hájizai on the Abazai road, and at Agra and Chársadda on the Chársadda route, which was opened at the instance of the Settlement Officer, and has been a great boon to the people. A bridge was tentatively put up in 1896 at the suggestion of the same officer at Kund, near Khairabad, to serve the Swábi traffic, and was successful.

* This has just been metalled during the Tirah Expedition.

Chapter IV, C.

Prices, Weights and Measures, Communications.

Communications. Map No. IV.

Up till recently pack-carriage was almost universal, and the camels, bullocks and donkeys of the Khattaks were largely employed in the trans-border trade. Much of the grain from Hashtnagar, however, went down the river in boats from Utmánzai and Chársadda to Nowshera and Attock, as this was practically the only way of exporting the surplus produce from that tract.

The opening of the metalled road to Mardán gave an impetus to wheeled traffic, and the demands of the Chitrál Relief Force led to the construction and importation of large numbers of carts. There are now no less than 1,779 of these in this district against 1,371 in 1893, and they have proved a great source of profit to the owners and have been of much benefit to the country.

Staging bungalows, seráis and rest-houses.

There are staging bungalows in the district at Pesháwar, Nowshera and Mardán, and *quasi*-dâk bungalows at Matanni and Nisatha. There are *seráis* at Matanni, Badabher, Táru, Nowshera, Akora and Pesháwar, and private *seráis* exist at most important places. At the following places also there are rooms for officers when on tour: Mackeson, Bára, Michni, Shabkadar, Abazai, Katlang, Swábi, Kalu Khán, Rustam, Lahor, Chársadda and Tangi. There are district rest-houses at Cherát, Kund, Akora, Nowshera and Pihur, and a Sessions house now used as an Assistant Commissioner's residence at Mardán. As shown in the accompanying map there are Canal, Military Works and Public Works Department rest-houses in several places, and in regard to accommodation for officers on tour the district is well off.

Post offices.

There are the following post offices, money order offices and savings bank in the district :—

Chapter IV, C.

Prices, Weights and Measures, Communications.

Post offices.

Name of office.	Whether Imperial or District Dâk.	Functions of the office.	Name of office.	Whether Imperial or District Dâk.	Functions of the office.
Pesháwar H. O. ...	I.	M. S.	Nowshera City B. O.	I.	M.
Chársadda S. O. ...	I.	M. S.	Nowshera Sadr Bazár B. O.	I.	M.
Cherát S. O. ...	I.	M. S.			
Jamrúd S. O. ...	*I.	M. S.	Nowshera Tahsil B. O	I.	M.
Mardán S. O. ...	I.	M. S.	Pirpai B. O. ...	D. D.	M.
Mewa Mandi S. O....	I.	M. *	Rustam B. O. ...	I.	M.
Nowshera S. O. ...	I.	M. S.	Shaido B. O. ...	D. D.	M.
Pesháwar City S. O.	I.	M. *	Tordher B. O. ...	D. D.	M.
Pabbi S. O. ...	I.	M. S.	Ziárat Káka Sáhib B. O.	I.	M.
Swábi S. O. ...	I.	M. S.			
Dargai B. O. ...	D. D.	M.	Abazai B. O ...	I.	M.
Nisatha B O. ...	D. D.	M.	Badbher B. O. ...	I.	M.
Parang B. O. ...	D. D.	M.	Chamkani B. O. ...	D. D.	M.
Sherpao B. O. ...	D. D.	M.	Daudzai B. O. ...	I.	M.
Tangi B. O. ...	I.	M.	Kangra B. O ...	D. D.	M.
Turangzai B. O. ...	D. D.	M.	Katozai B. O. ...	D. D.	M.
Umarzai B. O. ...	D. D.	M.	Landai B. O. ...	D. D.	M.
Utmánzai B. O. ...	I.	M.	Mathra B. O. ...	I.	M. T.
Chapri B. O. ...	I.	M. S.	Musazai B. O. ...	D. D.	M.
Garhi Kapura B. O.	I.	M.	Pesháwar City R. S. B. O.	I.	M.
Hoti B. O. ...	I.	M. S.			
Ismaila B. O. ...	D. D.	M.	Pukha B. O. ...	D. D.	M.
Katlang B. O. ...	I.	M.	Shabkadar B. O. ...	I.	M. S.
Landkhor B. O. ...	D. D.	M.	Tahkal B. O. ...	D. D.	M. S.
Nawa Killa B. O. ...	I.	M.	Akbarpura B. O. ...	D. D.	M.
Shawa B. O. ...	I.	M.	Táru B. O. ...	D. D.	M.
Surkh Dheri B. O. ...	D. D.	M.	Kotha B. O. ...	D. D.	M.
Táru B. O. ...	D. D.	M.	Lahor B. O. ...	I.	M.
Yár Hussan B. O. ...	D. D.	M.	Marghuz B. O. ...	I.	M.
Akora B. O. ...	I.	M. S.	Topi B. O. ...	D. D.	M.
Jehángíra B. O. ...	I.	M.	Zaido B. O. ...	I.	M.
Khairabad B. O. ...	I.	M.			

References—

I. denotes Imperial.

D. D. District Dâk.

M. denotes that the post office can issue and pay money orders.

M.* denotes that the office can issue but cannot pay money orders.

S. denotes that the office can transact savings bank business.

S.* denotes that it can transact savings bank business, but that it cannot pay withdrawals without reference to its head office.

Telegraphs.

A line of telegraph runs along the length of the railway with a Telegraph Office at each station. There is also an Imperial telegraph office in the cantonment. There are branch telegraph lines to Jamrúd, Mardán and the Málakand. Cherát and Chársadda telephones connect the Police stations in the city with the Central Police Office and the Sadr Bazar in cantonments.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.

General Administration.

Executive and Judicial.

The Pesháwar District is under the control of the Commissioner of the Pesháwar Division, who is assisted by a Divisional and Sessions Judge. These officers sometimes carry on their duties during part of the summer months either at Abbott-abad or some other station in the Hazára District. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, a District Judge, who is also Additional District Magistrate, 1 Assistant Commissioner, Mardán, 1 Extra Assistant Commissioner, Mardán, 3 Assistant Commissioners or Extra Assistant Commissioners for the Pesháwar, Nowshera and Chársadda Sub-divisions, 1 Treasury Officer, 1 Revenue Assistant, 1 Commandant, Border Military Police, and a Judge of the Cantonment Small Cause Court. An Assistant Commissioner is posted at Mardán in charge of the Yusafzai Sub-division.

Tahsíl.	Kánúngos.	Patwárís.	Assistant Patwárís.
Chársadda ...	3	61	6
Mardán	3	52	5
Swábi	3	55	5
Pesháwar ...	4	84	9
Nowshera ...	3	47	5
District ...	16	299	30

Each tahsíl is in charge of a Tahsíldár, assisted by a *náib*. There is also a District Kánúngo and an assistant at head-quarters and an office kánúngo at each tahsíl, who are charged with keeping up the village circle and tahsíl note-books. The village revenue staff is shown in the margin. There is one munsif who holds his court at the *sadr*, and another who sits at Mardán. There is also a Political Officer in charge of the Khaibar Pass who has his office at Fort Jamrúd. The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX. The tahsíls of Mardán and Swábi form the separate Sub-division of Yusafzai, under the special charge of an Assistant Commissioner, subordinate to the Deputy Commissioner of the district. It is made up of 234 villages, and forms the north-east portion of the district. It is bounded by the Indus on the east, on the west by tahsíl Chársadda, its northern part reaches to the

Chapter V, A.

General Administration.

Executive and Judicial.

southern slopes of the hills which form the north-eastern boundary of the district, and on its south is the tahsíl of Nowshera. It has a superficial area of 1,077 square miles, or about half the area of the district.

The executive staff of the district is supplemented by a Cantonment Magistrate. A bench of 8 Honorary Magistrates sits at head-quarters and exercises 2nd Class Magisterial powers within the city and head-quarter police station. Arbáb Muhammad Husain Khán, Mohmand, has 1st Class Magisterial powers within the limits of the Badabher, Matanni and Táru police stations.

Police.

The police force is controlled by a District Superintendent and two European Assistants and one Native Assistant; one of the European Assistants is with the District Superintendent in charge of the city of Pesháwar and one ordinarily is in charge of the Yusafzai Sub-division. A fourth is in command of the Border Military Police; he is directly subordinate to the Deputy Commissioner and not to the District Superintendent.

The District Superintendent and one of the Assistants draw an additional allowance of Rs. 100 and Rs. 50 per mensem, respectively, for holding charge of the city.

The strength of the Police Force as is shown on 1st January 1898 in the district was as follows:—

Class of Police.	Total strength.	Distribution.	
		Standing guard.	Protection and detection.
District (Imperial)	648	72	576
Municipal Police	276	...	276
Cantonment Police	165	...	165

Besides the Regular Police there is the Border Military Police commanded by an Assistant District Superintendent of Police, the strength of which is as follows:—

Subedár-Major	1
Subedárs	4
Jemadárs, 1st grade	4
Jemadárs, 2nd grade	6
Havaldárs	40
Sowárs	54
Sepoys	403
Total ...	512

Chapter V, A.

General Administration.

Police.

In addition to the two forces 1,125 village watchmen are entertained and paid at the rate of Rs. 4 and Rs. 3 per mensem, some in cash and some in kind.

The *thánas* or principal police jurisdictions are distributed as follows : —

Tahsíl Peshawar, Thánas.—Sadr station, Badabber, Matanni, Burj Hari Singh, Mathra and Nahakki.

Tahsil Nowshera, Thánas.—Taroo, Cherát (only in the hot weather), Nowshera District, Nowshera Cantonments, Akora, Nizámpur and Khairábad outposts.

Tahsil Mardán, Thánas.—Mardán, Katlang and Rustam.

Tahsil Swabi, Thánas.—Kalukhán, Swábi and Lahor.

Tahsíl Charsadda, Thánas.—Shankergarh, Tangi-Khanmai and Chársadda.

A portion of the jurisdiction of the Khánmai thána lies in Mardán. The boundaries of the thánás have recently been re-adjusted by *Punjab Gazette* Notification No. 132, dated 2nd June 1898, to meet the changes in the tahsíls and now stand as shown in map No. VIII.

The road-posts are distributed as follows :—

Tahsíl Pesháwar.—Serai Maweshi, Serai Nazar Bágh, Budni, Khazána, Sardárgarhi, Burj Paoka, Burj Bara Khushk, Bara Tar, Burj Jangli and Burj Ladawar.

Tahsíl Nowshera.—Burj Pabbi, Burj Wattar, Nowshera Bridge, Rashkai, Burj Palosa, Jabbi, Ashakhel, Jhugri, Totki, Momani.

Tahsil Chársadda.—Burj Wazír Killi.

Tahsil Swabi.—Burj Kobáti.

There are cattle-pounds in charge of the police at the following places :—

Tangi, Khanmai, Akora, Nowshera District, Nowshera Cantonments, Taru, Nizámpur, Jabbi and Totki.

Jails.

The District Jail at head-quarters has accommodation for 344 male and for 14 female convicts. In addition to this 40 new quarantine cells were built in 1896. There is also a lock-up capable of accommodating 96 male and 10 female under-trial prisoners, and the jail contains accommodation for 10 male and 4 female civil prisoners. There is a hospital for contagious diseases situated outside the main enclosure wall and a number of tents are always kept ready for immediate use, as outbreaks of typhus have occurred. The jail is supplied with pipe water from the cantonment reservoir.

Chapter V, A.

General Administration.

Jails.

Transportation and long-term prisoners are transferred to down-country jails after the expiration of the period of appeal, or when the decision of the Appellate Court is known. Table No. XL gives statistics of criminal trials, Table No. XLI of police inquiries, and Table No. XLII of convicts in jail for the last five years.

There are no criminal tribes in the Peshāwar district.

Crime.

Crime is prevalent and connected, as the people generally say, with "*zar, zamín* or *zan*," *i.e.*, money, land or women. Murders are more numerous than elsewhere in the Province; they reached the very large number of 133 in 1897, and this in spite of the Frontier Crimes Regulation, which was drawn up specially to deal with murders in this district. Most of the murders are the result of intrigues with women, a large number are due to disputes regarding division of land, and a good many the outcome of blood feuds and quarrels regarding boys, the object of unnatural lust, one of the vices of the district.

Section 32 of the Arms Act is not in force, consequently there is no lack of arms wherewith to commit murder; pistols and daggers (the short-stabbing Pathán knife) are the weapons most generally used.

Hired assassins can still be had, but not so easily as in former years, as Section 39 of the Frontier Crimes Regulation has done much to put down men who will murder for hire.

Cattle-poisoning and rick-burning are the usual modes of gratifying spite. Burglary is common, but can hardly be regarded in the light of a profession.

Revenue, taxation and registraion.

The gross revenue collections of the district for the last fourteen years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII, while Tables Nos. XXIX, XXXV, XXXIV and XXXIII give further details for land revenue, excise, license tax and stamps, respectively. Table No. XXXIIIA shows the number and situation of registration offices. There is only one central distillery in this district for the manufacture of country liquor, which is situated in the city of Peshāwar outside the Koháti gate. Poppy is cultivated in the district to a small extent, and in Yusafzai mainly.

Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI.

The income from provincial properties for the last fifteen years as compared with the five years ending 1882-83 is shown on page 254:—

Chapter V, A.
General Administration.
Revenue, taxation and registration.

Source of income.	1878-1879.	1879-1880.	1880-1881.	1881-1882.	1882-1883.	1883-1884.	1884-1885.	1885-1886.	1886-1887.	1887-1888.	1888-1889.	1889-1890.	1890-1891.	1891-1892.	1892-1893.	1893-1894.	1894-1895.	1895-1896.	1896-1897.	1897-1898.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries with boat-bridges	34,554	40,425	36,495	43,207	36,296	25,490	21,420	21,660	21,492	22,760	21,720	24,716	21,727	27,419	29,155	29,806	27,291	28,317	32,841	39,763
Ferries without boat-bridges	9,496	10,611	12,000	13,296	10,912	9,833	972	11,674	11,849	11,125	9,996	13,739	13,413	9,585	11,048	10,516	9,130	9,753	6,024	8,477
Staging bungalows, &c.	1,653	2,141	1,940	1,155	1,018	791	994	894	922	917	881	853	761	697	919	1,147	985	1,372	803	866
Encamping-grounds	208	92	340	246	...	121	58	614	89	110	89	82	780	604	1,022	1,842	1,674	1,914	397	1,634
Cattle-pounds	793	868	1,188	776	755	550	551	559	106	553	442	492	742	713	917	1,018	889	976	1,148	1,023
Nazul properties	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	46,704	54,137	51,963	58,680	48,979	36,785	23,905	35,401	34,458	35,465	33,128	39,882	37,423	39,018	43,061	44,329	39,969	42,332	41,213	51,763

Chapter V, A.

General Administration

Revenue, taxation and registration.

The ferries, bungalows and encamping-grounds have already been noticed at page 254, and the cattle-pounds at the same page. The principal *nazúl* properties in the district are five in number, as detailed below; they yield no income and consequently deserve no special mention:—

1. Residency building.
2. Residency garden.
3. Mirza Husn Ali Khán's Haveli.
4. Stable inside the Taxáli gate.
5. Circuit house garden at Mardán.

Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of.

District Board.

A District Board was constituted for the district under Act XX of 1883, by *Punjab Gazette* Notification No. 124, dated 21st April 1888, and came into existence from 20th April 1888. The Board has charge of most of the Provincial properties in the district.

There are no Local Boards. The proportion of the local rate to the annual value of land is Rs 5-3-4 per cent., or, in other words, Rs. 10-6-8 per cent. on the land revenue.

The rules regulating the constitution of the Board were published with *Punjab Gazette* Notification No. 13, dated the 27th January 1888, and are as follows:—

Under the provisions of Section 55, Clauses (*d*) and (*q*) of Act XX of 1883 (the Punjab District Boards Act), the Hon'ble the Lieutenant-Governor is pleased to make the following rules for the constitution of a District Board in the Pesháwar District.

The said rules will come into operation three months from the date of the publication of this Notification.

RULES.

1. The District Board shall have jurisdiction throughout the district.

2. The District Board shall consist of not more than 68 members appointed by name, and the following by official designation:—

(1) The Deputy Commissioner, Pesháwar.

(2) The Assistant Commissioner, Pesháwar.

(3) The Extra Assistant Commissioners, Pesháwar.

(4) The Civil Surgeon, Pesháwar.

(5) The Inspector of Schools of the Circle.

(6) The Executive Engineer, or Assistant Engineer, should there be no Executive Engineer in the district.

(7) The Tahsildárs.

3. No one shall be eligible for appointment to the Board if he—

(i) is under 21 years of age; or
(ii) is under contract as regards work to be paid for out of the District Funds; or
(iii) receives any remuneration out of District Funds for services rendered to the District Board; or
(iv) has been proscribed from Government employment; or
(v) has been convicted of any such offence or subjected by a Criminal Court to any such order as implies, in the opinion of the Local Government, a defect of character which unfits him to be such member:

Chapter V, A.

General Administration.

District Board.

Provided that the Local Government may exempt any person or class of persons from the restriction contained in clause (iii) of this rule.

4. The Deputy Commissioner of the district shall, by virtue of his office, be Chairman of the Board.

5. Subject to the provisions of Section 14 of Act XX of 1883, members appointed by name shall hold office for three years, unless appointed for any shorter time.

The non-official members of the Board at present are the following, and were gazetted with *Punjab Gazette* Notification No. 82, dated 23rd April 1898 :—

MEMBERS APPOINTED BY NAME.

Peshávar tahsíl.

Sherdil Khán, of Budhai.
Zaildár Nawáb Khán, of Masma.
Arbáb Muhammad Hussain Khán, Mohmand.
Arbáb Muhammad Azam Khán, Mohmand.
Arbáb Háji Ghulám Hydar Khán, Mohmand.
Gul Muhammad Khán, of Paháripura.
Zaildár Aminulla Khán, of Bhanawari.
Malik Muhammad Khán, of Matanni.
Muhammad Akbar Khán, of Mulazai.
Muhammad Ján Khán, of Kafardheri.
Shaikh Muhammad Akbar Khán, of Shaikhán.
Ex-Resáldár-Major Mír Alam Khán, of Chamkanni.
Zaildár Sharífulla Khán, of Chamkanni.
Háji Faizulla Khán, of Charpariza.
Zaildár Azam Khán, of Khazána.
Arbáb Abdul Kádir Khán, of Garhigula.
Arbáb Abdul Khálik Khán, of Gulbela.
Mansúr Khán, of Khazána.
Arbáb Dost Muhammad Khán, of Tehkal.
Ghulám Haidar Khán, of Lala.
Nawáb Khán, of Gárhi Sardár.
Malik Sikandar Khán, of Khatki.
Háji Khán, of Pamain Dehri.

Charsadda tahsíl.

Syad Abdul Manán Bádsháh of Balgram.
Zaildár Mahbúb Khán, of Matta Moghal Khel.
Muhammad Umar Khán, of Utmánzai.
Ghulám Haidar Khán, of Tangi.
Mír Muhammad Khán, of Rajjar.
Sadulla Khán, of Chársadda.
Abdul Azíz Khán of Parang.
Zarín Khán, of Parang.
Azím Khán, of Tangi.
Purdil Khán, of Rissatta.
Muhammad Afzal Khán, of Tangi.
Sikandar Khán, of Dheri Samandar.
Fazal Rahmán Mián, of Kangra.
Abdulla Khán, of Umarzai.
Kikmat Khán, of Parang.
Aftáb Gul, of Abazai.
Ghulám Muhammad Khán, of Chársadda.

Nowshera tahsíl.

Mián Hussain Sháh, of Walai.
Ahmed Khán, of Kheshgi.
Muhammad Zamán Khán, of Akora.
Kábul Sháh, of Urmar.
Muhammad Khán of Mohib Banda.
Lála Devi Dás, of Nowshera.
Nasrulla Khán, of Nowshera.
Fatteh Muhammad Khán, Jágirdár of Jabbakhunera.

Mardán tahsíl.

Khán Bahádur Máhabat Khán, of Toru.
Bahrám Khán, of Toru.
Khán Bahádur Khwája Muhammad Khán, of Hoti.
Dost Muhammad Khán, of Garhi Daulatzai.
Khán Bahádur Ibráhím Khán, of Mardán.
Karam Khán, of Chárgullai.
Niamat Khán of Surkawi.
Guláb Singh, of Rustam.
Bahrám Khan, of Bábuzai.
Karím Khán, of Katta Khit.
Said Jalál of Tája.

Swábi tahsíl.

Syad Nauman Mián of Ismaila.
Muhammad Akbar Khán of Ismaila.
Muhammad Umar Khán, of Shewa.
Sharíf Khán, of Zaida.
Muhammad Akbar Khán, of Topi.
Azád Khan, of Hund.
Ahmad Khán, of Khunda.
Mír Zamán Khán, of Torlandi.
Abdul Kádir Khán, of Jhanda.

Table No. XXXVI gives the income and expenditure from District Funds.

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General Administration.

Statistics of land-revenue.

Source of revenue.	1880-81.	1881-82.
	Rs.	Rs.
Surplus warrant (*talbána*) ...	277	5
Leases of gardens and groves ...	30	30
Water-mills	592	478
Other items of miscellaneous land revenue.	93	30

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Table No. XXXI gives details of balances, remissions and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue, while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence and working of the current Settlement will be found below in Section C of this Chapter.

In the Pesháwar district itself the only establishment of the Northern India Salt Revenue Department is at the Attock bridge, where men are stationed to prevent salt from being carried by the railway. The other guard posts are on the left bank of the river and are therefore not in the Pesháwar district. If these are included, then the total cost of the establishment maintained to prevent salt from being transported from Pesháwar across the Indus is 148 men at a cost of Rs. 18,847 per annum.

The duty on Kohát salt was raised from annas 8 to Rs. 2 per Kohát maund in July 1896, and it has been decided to abolish the preventive line, only prohibiting the carriage of Kohát salt by rail and its passage across the Indus in quantities exceeding 5 sers at a time.

Education.

Table No. XXXVII gives figures for the Government and Aided, High, Middle and Primary schools of the district. There is a High school at Pesháwar city and 6 Vernacular Middle schools for boys at Chamkanni, Nowshera Kalán, Chársadda, Zaida, Ismaila and Mardán. The Ismaila Middle Department has lately been transferred to Akora. The Primary schools are situated at Nowshera Cantonment, Akora, Saidu, Táru, Jabba, Pir Piavi, Khairabad, Urmar Miána, Akbarpura, Manduri in Nowshera tahsíl, Tahkal Bála, Badbher, Musazai, Sufed Dheri, Bhana Mari, Landi, Bazid Khel, Nahakki, Chagri Matti, Sarband in Pesháwar tahsíl, Toru, Garhi Kapúra, Katlang, Lund Khwár, Rustam, Chargulli, Gujar Garhi, Gujrát, Beckett Ganj in Mardán tahsíl, Marghuz, Swábi, Yár Hosain, Surkh Dheri, Tordher, Topi, Nandeh Jahángíra, Maini, Kotha in the Swábi tahsíl, Parang, Turangzai, Umarzai, Dargai, Tarnáb, Shankargarh, Katozai, Tangi, Utmánzai in the Chársadda tahsíl. There are also 6 Zamíndári Vernacular Primary schools at Bakha in Pesháwar tahsíl, Pabbi in Nowshera tahsíl, Khui

Chapter V, A.

General Administration.

Education.

Barmol in Mardán tahsíl, Lahor in Swábi tahsíl and Kángra and Sherpao in Chársadda tahsíl. The school at Khui Barmol has lately been transferred to Jalála. The district lies within the Ráwalpindi circle, which forms the charge of the Inspector of Schools at Ráwalpindi.

Table No XIII gives statistics of education as shown in the Census Report for 1891, and the general state of education has already been discussed in Chapter III. Among the indigenous schools of the district the only four worthy of mention are the Islámia School in which the pupils read the Korán only, the Himáyat Islámia School in which the Korán and a secular education up to the Middle School standard are taught, the National High School and the Arya Middle School, all four of which are situated in the Pesháwar city. It may, however, be mentioned here that there is more than one indigenous school in most populous villages, and in these schools the pupils read the Korán and other religious books. The Mullahs or teachers of these institutions are generally given a piece of culturable land in each village, which is called *seri*. They also obtain fees at marriages and funerals. One of the Tálbán-i-Ilam called *chana* in Pashto goes from house to house and begs pieces of bread for the pupils and the Mullah. There are several girl schools belonging to the Church Mission Society in the Pesháwar city and also the Sanátan Dharm and Arya Samáj Girls' Schools. There are some villages in the district where girls are taught by private women who can teach the Korán.

The Mission Schools have been described in Chapter III B.

Medical.

Table No. XXXVIII shows the working of the civil hospitals and dispensaries of the district during the last five years. These are under the control of the Civil Surgeon of Pesháwar and Mardán. The Regimental Surgeon at Mardán has collateral charge of the Yusafzai Sub-division. The Staff Surgeon, Nowshera, performs medico-legal work, for which he is remunerated. Besides these dispensaries two native *hakíms* are entertained by the District Board. Each visits the villages of an allotted portion of the district. In addition to native medicines they are provided with quinine and any European medicines they desire to use. The Vaccination Staff consists of two Native Superintendents, two 1st class, two 2nd class, and five 3rd class Vaccinators.

A Divisional Inspector of Vaccination and Registration of Births and Deaths of Pesháwar Division has for some time past been entertained for the three districts of the division. Besides inspecting vaccinations, his main duty is to inspect and report errors and omissions in the registration of births and deaths.

Besides the Egerton Hospital there are in Pesháwar city four branch dispensaries, each in charge of a Hospital Assistant. One of these, for females only, is in charge of a female Hospital Assistant.

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General Administration.

The Church Mission Society has lately built a fine new zenána hospital which is in charge of a qualified European lady.

The Egerton Hospital.

The old hospital, which stood on the site now occupied by the Egerton Hospital, existed many years. An Assistant Surgeon was first placed in charge of it on 1st September 1866, but it had been founded long before that date, probably since 1854. The old building not affording sufficient accommodation, the present hospital was begun in 1881, and was opened by the Marquis of Ripon in November 1882, and named the Egerton Hospital. It cost Rs. 64,192, which was met from Municipal funds. The hospital is centrally situated within the city, and consists of a central domed block and two oblong wards, one on each side of the central block, from which they are completely detached. The central building contains the out-patient room, office, dispensing room and specially lighted operation room. Each of the lateral wards—one medical, the other surgical—affords accommodation for fourteen in-patients, and has also two small rooms for eye cases. A broad verandah runs round the lateral building, and a small turret occupies each corner. The private wards, of which there are six, and the female wards ten, are in two lines, looking out on a small garden of which they form two boundaries, a third being formed by the servants' houses. The private and female wards are built of brick, each consisting of a small room with a verandah in front. The total number of indoor patients for which accommodation is provided is 48; a larger number might with safety be admitted in the cold weather. The staff consists of an Assistant Surgeon, two Compounders, and menials, the whole being controlled by the Civil Surgeon.

Ecclesiastical.

There is a large Church at Pesháwar capable of seating some 1,000 persons. There is also a Church at Nowshera which could accommodate about 500 persons. Each of these Churches has its Chaplain. A Church has recently been constructed at Cherát for the use of the garrison there during the summer months. The services are conducted by the Pesháwar Chaplain. There is also a Mission Chapel which could seat nearly 150 persons, and there is now in the city a handsome Mission Church. There are three Roman Catholic Priests, who are stationed at Pesháwar, Nowshera and Cherat. There are, however, only two Roman Catholic Chapels, each of which is capable of seating some 500 persons. There is a Wesleyan Chapel in the cantonments. The Pesháwar Mission is described in Chapter III, page 115.

Head-quarters of other departments.

Pesháwar is the north-west terminus of the North-Western Railway. The portion of the railway which terminates at the Pesháwar Cantonment is in the charge of the District Traffic Superintendent at Ráwalpindi, while the control of the railway is in the hands of the Manager. The head-quarters of the North-Western Railway are at Lahore. The Swát River Canal is under the control of the Executive Engineer, Swát River

Chapter V, A.

General Administration.

Head-quarters of other departments.

Canal Division, who is also in charge of the maintenance of the Kábul River Canal. He is stationed at Mardán and has an Assistant Engineer at Narai and an Overseer at Pesháwar under him. These canals are under the Superintending Engineer, Canal Circle, whose head-quarters are at Lahore.

The revenue management of the Kábul River Canal and the District Canals is in charge of an Assistant Engineer under the control of the Deputy Commissioner. The Grand Trunk road, the Nowshera-Málakand road, the Provincial Public Works and the Mardán Cantonment are under an Executive Engineer in independent charge at Pesháwar, but are included in the Abbottabad Division, and are under the control of the Superintending Engineer, 1st Circle, whose head-quarters are at Ráwalpindi.

The military buildings and works, the other cantonments in cantonments and the Bára water-works are in charge of the Executive Engineer, Military Works, at Pesháwar, who is subordinate to the Superintending Engineer, Ráwalpindi Command, Military Works. The telegraph lines and offices of the district are in charge of the Sub-Assistant Superintendent at Pesháwar, under control of the Assistant Superintendent of Telegraphs at Ráwalpindi. The post offices are controlled by the Superintendent of Post Offices at Ráwalpindi.

SECTION B.—MILITARY AND FRONTIER.

Cantonments, troops, &c.

The principal military station is the cantonment of Pesháwar, situated to the west of the city. The figures on the next page give the garrison of the district. The first statement shows all the troops under the command of the Commander-in-Chief. The second statement refers to the Guides Corps, which is stationed at Mardán, and is under the command of the Brigadier-General, Frontier Force, who is now also under the orders of the Commander-in-Chief. Cherát, a hill 4,500 feet high, in the Khattak country, is used as a sanitarium for troops in the summer months; the men and officers live in tents, and some huts have been built for their accommodation. The number of troops sent up annually varies considerably, but usually a wing of one European regiment at Pesháwar and two companies of the other and two companies of the regiment at Nowshera with the women, children and invalids are sent up from May to November. The strength of the troops at the sanitarium in the summer is about 1,200 men. There is an Executive Commissariat Officer in Pesháwar Cantonment.

In the summer nearly all the available transport is taken up in carrying water for the troops at Cherát, which is situated three miles distant from Chapri where the water-supply is.

Frontier posts and Border Police.

The military posts that protect the Pesháwar Frontier, with their respective garrisons, are detailed below, while a short description of each will be found in Chapter VI.

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Military and Frontier.

Frontier posts and Border Police.

Statement showing the Strength of Troops in the Peshâwar District (1896).

1	2			3	4	5		6	7		8
				NON-COMMISSIONED OFFICERS AND MEN.							
STATION.	Regimental and Staff Officers.			Artillery Non-commissioned officers and men.	Sappers and Miners.	Native Cavalry.		British Infantry.	Native Infantry.		REMARKS.
	S. (1)	R. (2)	M. (3)			O. (4)	R & F. (5)		O. (4)	R & F. (5)	
Peshâwar ...	13	107	14	159	147	17	561	1,952	49	2,694	
Nowshera ...	...	54	4	...	...	19	605	1,009	16	868	
Fort Peshâwar,	...	1	...	...	...	...	...	37	1	69	
Jamrúd ...	...	1	...	...	...	1	47	...	1	86	
Total ...	13	163	18	159	147	37	1,213	2,998	67	3,717	

(1) Staff officers.
(2) Regimental officers.
(3) Medical officers.

(4) Native offcers.
(5) Rank and file.

Statement showing the Strength of the "Q. O." Corps of Guides on the 30th September 1896.

STATIONS.	CAVALRY.				INFANTRY.				TOTAL.			
	British officers.	Native officers.	Non-commissioned officers.	Rank and file.	British officers.	Native officers.	Non-commissioned officers.	Rank and file.	British officers.	Native officers.	Non-commissioned officers.	Rank and file.
Mardân	9	14	48	407	15	16	80	810	24	30	128	1,217

NOTE.— The strength of the corps was raised in 1889.

The figures on page 251 show the strength and distribution of the Border Police of the district. The Border Police and Militia is one force under the orders of the Deputy Commissioner, it is entirely distinct from the Regular Police ; the posts are placed at convenient distances along the border, and the duty of the men is to patrol and prevent raids, to go into the hills as spies and ascertain what is going on. The system has only been introduced in the Mohmand-Khalil, Doába and Hashtnagar borders: it is not in force throughout Yusafzai as our

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own people there are strong enough to defend themselves. The Pesháwar system differs from that of the Deraját, in that in the former the Deputy Commissioner has entire control.

*Before proceeding to an account of the Pesháwar frontier administration, it will be convenient to prefix a short statement of the tribes that fringe the Pesháwar border, commencing at the easternmost corner of the district on the Indus opposite Torbela, thence proceeding west till the Swát river is reached, thence south as far as the Kohát Pass, and then east towards the Indus. From the Indus to the Swát river the country within and without our border is almost exclusively occupied by various sections of the Yusafzai and their great offshoot, the Mandanr clans. Roughly speaking, the Yusafzai proper are settled in Dir, Swát, Bunér and the upper Indus hills; the Mandanr clans in the Yusafzai plain and the valleys between Bunér and the Indus. The tract immediately along the right bank of the river Indus is held by the comparatively small tribe of the Utmánzai, a Mandanr clan of whom the majority live in British territory, in the Swábi tahsíl of the Pesháwar district and the Harípur tahsíl of the Hazára district. Immediately north of the Utmánzai lies Amb and the few villages held by the Nawáb on the right bank of the Indus. Beyond them again are settled the Madda Khel section of the Isazai, of whom the other two sub-divisions, the Hassanzai and the Akazai, occupy the Black Mountain. Next to the Utmánzai along our border live the Gaduns. A large portion of this tribe resides in the Hazára district in the neighbourhood of Abbott-abad. They are not an Afghán race, but appear to be allied to the Tanaolís of Amb and to other races, such as the Dilazaks, who appear to have been ousted from the hills round the Pesháwar valley by the irruption of the Yusafzai tribes in the fourteenth and fifteenth centuries. Recently in 1894-95 some curious inscriptions in a character at present undeciphered have been found in the Gadun country which rather bear out the idea that they belong to a different stock to their neighbours.

Subsequently a portion of the Gaduns were called in as mercenaries by the Utmánzai tribe to assist them in their struggles with the neighbouring clans. Waxing in power and influence the Gaduns, who had originally settled in their present habitations as tenants of the Utmánzai, gradually expelled their masters and now hold the tract in independent right. Proceeding further west we come to the Khudu Khel, who belong to the Mandanr stock. Their original home is in British territory, in the Swábi tahsíl, where a section of the clan still owns the villages of Baja and Bamkhel. They occupy the south-western slopes of the Mahában range. North of the Khudu Khel and of the Gaduns are the Amazai, a branch of the

*The following note has been supplied by Mr. Merk, and is partly based upon Paget's expeditions on the N.-W. Frontier, revised by Lt. Masson, R. E. The account of the disturbances in 1897 has been added by the editor.

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Yusafzai. The tribe is divided into two sections, of whom one occupies the Sudhum valley in the Mardán tahsíl of Yusafzai, and the other lives in independent territory on the northern and western slopes of the Mahában. There is not much connection now maintained between the two sections, who are divided by an intervening strip of country of about 30 miles in width held by other clans. Beyond the independent Amazai again are the Cis-Indus Hassanzai and the Chigharzai. To the north-east of the Khudu Khel settlements is the valley of Chamal, which is held by a mixed body of detachments of the clans that live in the Yusafzai plain, chiefly from the Razzar sub-division of the Swábi tahsíl. The relations of the men of Chamla with their cousins in British territory are somewhat faint, but the connection is still to some extent acknowledged. Chamla lies completely under the influence of the powerful clans of Bunér. Here commence the Yusafzai tribes. Next to Bunér come the tribes that hold the Swát valley. Swát proper comprises the valley of the Swát river from its junction with the Panjkora river to the village of Charari. Above Charari is the Kohistán of Swát, inhabited by a race that appears to have close affinities with the people of Yásin, Gilgit, and Chitrál. The boundary of the Swát valley towards British territory is the Mora and Málakand range, the southern slopes of which are inhabited by a section of the Ranizai tribe and a miscellaneous population; the tract from the British border to the range being known as Sam Ranizai. From Sam Ranizai to the Swát river, where it enters British territory at the Fort of Abazai, the hills are held by the Utmán Khel tribe, who also occupy the country on the right bank of the river as far as Bajaur and the limits of the Mohmands. A small section of the Utmán Khel is settled in the north-western corner of the Yusafzai sub-division within the British border, but the Utmán Khel of British territory have long ago severed their connection with the independent portion of their tribe. The Utmán Khel do not belong to the Yusafzai tribe, the western boundary of whose territory is formed by them. The country lying between the Swát and Kábul rivers is held by Mohmand tribes who extend north up to the range that flanks the left bank of the Kunar river, and to the west as far as Jelálabad and the Shinwárís. Taking them in the order as they lie from the Swát river to the Kábul, the following sections of the Mohmands border on the Pesháwar district—the Burhán Khel and Isá Khel, the Halimzai and the Tarakzai. South of the Kábul river, in immediate proximity to the British territory, live the Mullagorís, whose settlements terminate near Jamrúd at the mouth of the Khaibar Pass. They are, or rather were in former days, a vassal clan of the Mohmands who immediately to their west hold the Shilman valley. Next to the Mullagorís, and completing the chain of independent tribes round the Pesháwar valley come the Afridís, who are divided into the three great sections of the Khaibar Afridís, the Aka Khel, and the Adam Khel. The Khaibar Afridis touch the Pesháwar border

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Frontier administration.

only along the short line extending from Spersang, a little to the north of Fort Jamrúd to the point where the Bára river leaves the hills. Their settlements extend in a long wedge westwards up to the Sufaid Koh, and comprise the Khaibar valley, the Bazár and Bára valleys, and the plateau known as Maidán. To the north of the Khaibar Afridís come the Shinwárís with whom we have little to do, the section that inhabits the Loargi plain near Landi Kotal excepted. This section receives a subsidy from the British Government in connection with the Khaibar Pass arrangements, of which more hereafter. From the Bára river to the mouth of the Kohát Pass the hills are held by the Aka Khel Afridís, while from the Kohát Pass eastwards live the Adam Khel.

Omitting the comparatively insignificant clans of the Gadúns, Utmán Khel, and the Mullagorís, the tribes round the Pesháwar district fall ethnologically and to some extent politically, into three main divisions: first, the Yusafzai tribes (of whom the Gadúns for all practical purposes form a portion) from the Indus river to the Swát river; next the Mohmands from the Swát river to the Kábul river; and lastly, the Afridís. Between the Yusafzais and Mohmands the connection, such as it is, of descent and of historical tradition, is more close than of either of the two with the Afridís. There can be little doubt that the Mohmands and Yusafzais jointly emigrated to their present settlements from the interior of Afghánistán, while there is every reason to believe that the Afridís have held the country they at present occupy from much earlier times and very probably belong to a different branch of the Afghán nation; on the other hand, internal evidence, afforded by the language, customs, and constitution of the tribes, as well as direct historical accounts, point to the conclusion that the Mohmands and Yusafzais form an offshoot of the western Afgháns of whom the main body are now known under the collective name of Duránís. It should be added that the whole of that part of the Pesháwar district, which lies north of the Kábul river from Attock to Fort Michni, is occupied by tribes who are more or less closely connected with the independent Yusafzais by descent or association. The section of the Yusafzais holding the Yusafzai sub-division of Pesháwar is allied to the clans in the *tappás* of Hashtnagar and Doába; a portion of the Mohmands too is settled in the south-western corner of the Pesháwar tahsíl in immediate contact with the Afridís. The relations between the British and independent Yusafzai are, however, much closer and more intimate than between the hill Mohmands and those in the Pesháwar district, and the footing on which the Yusafzai settled in British territory stand towards their neighbours in the hills has had an important bearing on the management of that part of the border, and on its history.

It will probably be sufficient to give only a brief sketch of our relations with the frontier tribes on the Pesháwar border since annexation of the Punjab.

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Turning to the Yusafzai tribes that live along the frontier line from the Indus to Swát, the chief cause of any difficulties with them since our occupation of the Pesháwar valley has been directly or indirectly due to the presence of a colony of Hindustáni fanatics in their midst.

This colony owes its rise to one of those adventurers who under the guise of spiritual leaders have so often plunged the Pesháwar valley into bloodshed and confusion from the days of the Moghal Empire down to recent days. About the year 1823 one Sayad Ahmad Sháh, a Hindustáni of Bareilly, made his appearance in Yusafzai. He was a *mulla* by profession and had proceeded to Mecca in his youth. There is no doubt that during his residence in Arabia he adopted the tenets of the Wahábi sect, which he endeavoured to enforce and extend in after life, whenever a safe opportunity to do so offered itself. About the time of his return from Mecca the influence of the Sikhs over the Pesháwar valley had commenced to exert itself and it appeared likely that Muhammadan rule in the valley would give way before the armies of Ranjít Singh. There was naturally considerable excitement among the Muhammadans in consequence. Sayad Ahmad took advantage of the state of affairs to arrive on the scene with about 400 followers whom he had recruited among the Muhammadans of Bengal and Hindustán. He came in time to raise the spirits of the Yusafzais which had been lowered by a crushing defeat they had received from Ranjít Singh at the battle of Nowshera. Sayad Ahmad raised the standard of a *jehád*. Animated by a spirit of fanaticism and the desire of freeing Pesháwar from the Sikh oppressors, numerous bands of ill-disciplined levies drawn from the people of the country were soon at his disposal. A nucleus of reliable disciples was at the same time formed in his body of Hindustáni followers who were soon increased by recruits till they numbered 900 men. In addition the Sayad received support, both open and secret, from the Barakzai rulers of the Pesháwar valley who had been reduced to the position of tributary governors by the Sikhs. In 1827, Sayad Ahmad made his first attempt to expel the Sikhs, but was defeated owing to the treachery of the Barakzai Sardárs. He fled to Swát, proceeded thence to Bunér, and ultimately took up his residence at Panjtar, the stronghold of the Khudu Khel chief, Fatteh Khán. In 1828 he had extended his power over the whole country north of the Kábul river. In 1829 he successfully occupied Pesháwar. His career, however, now came to a close. Unwise in the hour of victory he endeavoured to introduce Wahábi practices. He enforced the Muhammadan law with much rigour, and interfered with the national Pathán customs to which the people clung with tenacity, opposed although they might be to the precepts of Islám. His following of Hindustánis who were scattered over the country in small detachments had also made themselves objectionable by acts of

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oppression and by assuming the airs of a body of conquerors. It is probable that the disgust and dislike with which the Patháns in the Pesháwar valley came to view their deliverers was much owing to the fact that they feared they had only exchanged masters, and that Sayad Ahmad would take the place of the Sikhs and endeavour to found a government based upon his band of Hindustáni, and consequently alien, fanatics. So long as the Sayad was instrumental in freeing them from the Sikhs the sympathies of the Afgháns were with him. As soon as the enemy had retired for a time the instinctive hatred of the Afgháns to the foreigner turned itself against Sayad Ahmad. A kind of Sicilian Vespers was accordingly arranged, and at a given signal—the beacon fire on the brow of the Karamar cliff, which stands out boldly over the Yuafzai plain—every Hindustáni throughout the valley was murdered wherever found. The Sayad, who at the time was in Panjtar with a small but compact band of followers, escaped cis-Indus. After wandering about the Hazára hills he was eventually attacked by the Sikhs at Bálakot. He himself was killed and his band was almost annihilated. The remnant fled to the Utmánzai village of Sitana. The village had been made over by the Utmánzai as a religious grant to a family of Sayads, whose head at the time was one Akbar Sháh. He had served as treasurer and councillor to Sayad Ahmad, and on this account he willingly allowed the Hindustáni fugitives to gather round him. Here they settled and established a fort, the garrison of which received accessions from fanatics in Hindustán and Bengal. A regular system of forwarding stations was established which formed a chain of communication between the colony and its supporters, and men and money were forwarded from the depôts of India to Sitana by means of regular postal services.

Led by a spirit of fanaticism, the colony of Sitana took an active share in any disturbance that occurred in their neighbourhood on the Hazára and Pesháwar borders. The first occasion of our coming into collision with the Wahábís occurred in 1853, after an expedition against the Hassanzai on account of the murder of two officers of the Salt Department. The Hindustáni fanatics co-operated with the Hassanzai, and accordingly, in January 1853, a small force crossed the Indus and destroyed the Hindustáni fort of Kotla. In 1857 this part of the border did not escape the contagion of the mutiny. There were slight disturbances with the Khudu Khel, led by their chief Mukarrab Khán. One or two British villages also proved refractory, and eventually an attack upon a British Officer by Mukarrab Khán, aided by a contingent of Hindustánís, led to a regular expedition directed against them. In 1858 the Khudu Khel country was traversed by a British force which met but little opposition. The strongholds of Mukarrab Khán were burnt and a fort of the Hindustánís at Mangaltana, near the crest of the Mahában Range, was destroyed. Another column moved on Sitana itself.

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The Wahábís were defeated with much slaughter, and the Utmánzai and Gaduns were compelled to sign an agreement not to admit the Hindustánís into their limits, and to resist any other tribe that might endeavour to re-instate them in their former position. The Wahábís then settled at Malka, a village in Amazai territory on the northern slopes of the Mahában.

During the autumn of 1862 and the ensuing cold weather they again commenced to give trouble, and a detachment in 1863 re-occupied Sitana, the Gaduns and tribes of the neighbourhood generally giving them covert assistance. The time had arrived when it became absolutely necessary again to have recourse to military operations, as the excitement among the tribes was spreading on both sides of the Indus, and delay in effectually ridding the frontier of the chronic cause of disturbance—the Hindustáni fanatics—might have encouraged other tribes to action, and possibly the opportunity might have been lost for putting an end to the persistent irritation on the border. It was determined to settle the matter once for all by proceeding to attack the Wahábís in such a manner as to cut off their line of retreat towards the north, for which purpose it was decided that a *British* force should proceed from the Chamla valley to the north of Malka. On the 9th of October 1863 the troops started with this object from British Yusafzai. In proceeding to occupy the Ambeyla Pass, which just skirting the limits of the Bunérwáls leads into the Chamla valley and so on to Malka, an unavoidable delay which occurred at the crest of the pass gave the clansmen time to collect. An impression, fostered by the enemies of the British Government within and without the border, had got abroad that the British intended to occupy Bunér and thence march into Swát; and soon a formidable number of fighting men collected from far and near, under the leadership of their chiefs and *maliks* to resist the progress of the troops. The pressure of public opinion was such that the Akhund of Swát (of whom a short account will be found below) was obliged against his better inclination to lend his influence in support of the opposition. The conflict assumed large dimensions. Tribesmen from the furthermost settlements of the Yusafzais made their appearance at Ambeyla, and the expedition eventually resolved itself into a determined struggle between the British on the one hand and the independent Yusafzais on the other, among whom, as was natural from their proximity to the scene of action, the men of Bunér, the Mahában, and Swát bore the principal part. From 15,000 to 20,000 fighting men were collected, and for six weeks the British troops were fully occupied in holding their own on the crest of the pass. At the same time the Utmán Khel in British territory became restless, and the Mohmands seized the occasion to attack the Pesháwar District in force. Eventually the coalition of the Yusafzai tribes was broken up after severe and continuous fighting, in which a large number of the Hindustánís themselves were killed.

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In time the tribes became disheartened, the combination broke up, and on the 17th of December, their allies having been defeated or having left the field of their own accord, tired of the contest, the Bunérwáls submitted. They agreed to dismiss the fighting men of all kinds collected round the Ambeyla Pass; to send a party to destroy Malka, which would be accompanied by British officers and such escort as might be considered necessary; and to expel the Hindustánís from the territories of the Bunér, Chamla, and Amazai tribes. Their engagements were carried out, and on the 22nd of December Malka was destroyed.

It appears that the greater part of the Hindustáni fanatics then fled into the Chigharzai country. Their position, however, was by no means comfortable. The people amongst whom they dwelt made them pay dearly for the protection afforded them and for the supplies they received. They commenced to mix themselves up with local factions, and in February 1868 about 400 or 500 of their fighting men marched to Bunér in support of the party opposed to the Akhund of Swát. This move was fatal to them. At a distance they might have been tolerated by the orthodox party, and in time possibly have regained their prestige; but now the Akhund lost not a moment in exerting all his influence to get rid of what he well knew would be a fruitful source of trouble to him. The leader of the party in Bunér, to whose assistance the Hindustánís had come, was assassinated, and the fanatics, thus deprived of local support, were immediately ordered to leave Bunér. In their retreat large numbers of the fugitives were killed by the Bunérwáls; the remainder fled to the Chigharzai. The power of the Akhund was naturally increased by his complete triumph over the rival faction in Bunér, and the Chigharzai by his order expelled the Wahábís. For a time they wandered about in the hills on both banks of the Indus to the north of the Black Mountain. At last they threw themselves on the mercy of the Hassanzai, who allotted them some land near the village of Palosi, which is on the right bank of the Indus, from 15 to 20 miles north of Darband. They resided there in peace till 1888, when in the course of the Black Mountain Expedition of that year they were driven (undoubtedly against the wishes of their more intelligent leaders) to join in the opposition to our troops by the very conditions of their existence and as the logical consequence of their professions which commit them to hostility against a non-Mussalmán power. At Kot Khái, a body of some 200 Hindustáni fanatics made a determined charge and were annihilated to a man. Their mud fort at Palosi was destroyed and the colony moved to Chigharzai limits where for some years they lived on sufferance. In 1891 the Black Mountain Expedition of that year gave them a further taste of the breech-loader in their night attack on Gházikot which failed signally and disastrously. For two or three years the Hindustánís much diminished in numbers and prestige, lived trans-Indus, north-

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east of Bunér. The Chitrál Relief Expedition has not failed to produce its profound effect, as elsewhere in the hills north of the Pesháwar District, so here also, and one of the symptoms of the change which has come over the Yághistán is apparent in the open submission of Feroz Sháh, grandson of that Akbar Sháh, *vide* page 265, who was the right hand of Syad Ahmad Sháh, the founder of the colony. Feroz Sháh has severed himself from the fanatics, has made his submission to Government, and has received permission to return to Sitana (whence he and his family have been exiles for 38 years), provided the Utmánzai and Gadun tribes make themselves responsible for his good conduct there.

The Hindustánís still receive some money and a few recruits from India, chiefly Bengal and the North-Western Provinces, but warned by their misfortunes they carefully abstain from interference in tribal politics or with British subjects and British interest, and their behaviour gives no cause of complaint. Apparently their wish is to live in quiet and comfort upon the contributions of the faithful in Hindustán and not to come into hostile contact with us unless absolutely driven to it by the exigencies of their existence.

The following brief remarks are sufficient to bring Mr Merk's account of the Hindustánís up to date (1898). In 1893 they moved back to a site within Amazai limits close to Malka, their old location, in contravention of the agreement executed by the Amazai clan on 11th January 1864. During the attack on the Málakand in July and August 1897 and the subsequent operations in Upper Swát the younger members of the community went across and joined the Bunérwáls against us, but Maulvi Abdulla, the leader on the whole, observed a fairly correct attitude, declaring that he would not attack the British unless they entered the country where he was living. When General Sir Bindon Blood entered Bunér in January 1898 the Hindustánís prepared to resist our troops, but on the collapse of the Bunér opposition after the capture of the Tangha Pass above Sanghau they fled across the Barandu river into Chagharzai country where it is understood that they intend to take up their permanent residence. Under the circumstances it was not deemed necessary to take any action against the Amazai in regard to their breach of the agreement of 1864.

Since the Ambeyla Expedition the Yusafzai tribes, as a whole, have not come into collision with the British Government again, the lesson they received at Ambeyla having been sufficient warning to them, it seems, to keep on good terms with us. But in isolated instances the misconduct of individual sections of the Yusafzai tribes has led occasionally to the rupture of our relations with them and even to minor coercive operations. Thus, taking the tribes as they come from east to west, the **Gaduns gave some trouble on the Yusafzai border in 1869-70,**

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in the form chiefly of raids and cattle robberies unattended with bloodshed. Eventually, however, they submitted in 1870 after they had been blockaded for some months, and since then they have behaved tolerably well. The Khudu Khel have given no cause for complaint; the tribe is much dependent on British territory for its supplies. It is entirely open to attack from the direction of Peshâwar, and the attention of the clan was long fully occupied with a remarkable struggle that it has carried on, for thirty years, with Mukarrab Khán, its chief. It would be beyond the scope of the present note to give the details of this struggle. It is enough to say that after a series of vicissitudes Mukarrab Khán found himself an exile at the conclusion of an internecine war which has lasted for more than a generation, in the course of which he was guilty of an unprecedented act by the slaughter of a Khudu Khel *jirga* in 1873. He died in 1889 and his family are still exiles and their political power extinct.

The Khudu Khel and Gadun joined in the outbreak in 1897, but their opposition was but half-hearted, and when called upon to make reparation under threat of an expedition they promptly came in and paid up the fines of guns and cash imposed on them and surrendered the standards of Dagi, Totalai and Chinglai and Gandaf and Bisah, their principal villages in December 1897.

The men of Bunér behaved well from the date of the termination of the Ambeyla Expedition up to 1868, when in the prosecution of a private feud a party of the Ashuzai came down and burnt the village of Pirsai in the Sudhum valley in British territory. A blockade was established, and in April 1869 they came to terms, rebuilt the destroyed village, and paid a fine to the British Government. Their conduct was good till 1877, when a serious raid was committed by the Ashuzai, Daulatzai and Nurazai sections of Bunér on the border villages of the Sudhum valley. Several of the villagers were killed, but the inhabitants of the valley rallied and severely punished the raiders, who retired with a loss of 21 killed, 30 wounded and 14 prisoners. The raid was no doubt instigated by Ajab Khán of Chargullai, a village in Sudhum. His father, although not one of the recognized Kháns of Yusafzai, had attained the position of a chief by his force of character during the troubled times that preceded the annexation of the Punjab. His son had inherited the determined will and the bold and dangerous instincts of his father. For many years all matters connected with the Bunér frontier had more or less been managed by this chief; but finding that as the tribes came to know us better, and as our hold over them grew more firm, his personal importance was declining, he determined to create complications on the border which would bring him into notice, as he fully expected that he would be employed in allaying the storm that he had raised, and would acquire great credit thereby. With this object he incited

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the Bunérwáls to make an attack on the Sudhum valley. He was, for this offence, tried and sentenced to death, and was executed at Pesháwar in June 1878. There can be no doubt that this vigorous measure has produced a deep impression on the Pesháwar border. Unfortunately many of our complications with the border tribes have been due to the intrigues of those who, as British subjects and as profiting largely by the generosity of their Government, should be the first to aid that Government in its policy. The step that was taken in bringing the man to justice who had been guilty of the bloodshed of British subjects has had, elsewhere as well as near his home, an excellent effect. With regard to the Bunérwáls they were blockaded, and in September 1877 the Nurezai and Daulatzai sections made their submission, and in April 1878 the Ashuzai surrendered the property they had carried off, and a final Settlement with the Bunérwáls was effected. In 1885, owing to a dispute over a woman, the Bunérwáls burnt the exposed British village of Pírsai ; Bunér was blockaded, and after a tedious struggle as to who could hold out longest, the blockaders or the blockaded, the Bunérwáls gave in and peace was restored towards the end of 1886. Though they held aloof during the Chitrál Relief Expedition of 1895, probably because their *lashkar* could not assemble in time, the western sections took a leading part in the attack on the Málakand in July-August 1897, and men from most of the other sections, except perhaps the trans-Indus Chagharzai, joined in. They also opposed General Blood's advance into Upper Swát at Landakai on 16th August, where it is said that they suffered severly. An opportunity was given to them of making reparations for their unprovoked attacks on our troops, but as they failed to comply with the terms offered, Sir Bindon Blood advanced on 7th January 1898 with a force of 7,315 men into the Salarzai country, capturing the Tangha Pass above Sanghan with a loss of one man only. Colonel Adams of the Guides advanced on the same day by the Pirsai route, and General Jeffreys subsequently crossed the Ambeyla Pass into Chamla. The whole Bunér valley, except the country of the Chagharzai which was excluded from the operations, was thoroughly opened up. The submission of the clan was abject and complete, and the fine imposed on them as shown below was realised in full before the force left the country on 19th January. Thus was the false impression of the strength of the tribe due to the opposition encountered at Ambeyla in 1863 dissipated, and it is now believed that the stout resistance then offered proceeded largely from the Swátís.

Clan.	*Arms.*	*Cash.* Rs.
Salarzai	100	2,000
Ashuzai	100	2,000
Gadaizai	100	2,000
Daulatzai	100	2,000
Nurezai	100	2,000
Nasozai	100	1,500
	600	11,500

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An interesting report on the Buddhist remains, which are numerous in the valley, especially at Tursab, Bhai Girazai, Takhtaband and Bampokha was prepared by Dr. Stein, Principal of the Oriental College, who accompanied the force.

Proceeding now to the remaining section of the Yusafzai country before reaching the Utmán Khel, it will be sufficient to note briefly that since the days of the mutiny, with the exception of a small complication, which will be noticed hereafter, our relations with the inhabitants of Swát, and more especially with that tract called Sam Ránizai, which borders immediately on the Peshâwar District, have been fairly friendly. For the last generation the Swát valley has been under the dominant influence of the well-known spiritual leader, commonly called the Akhund of Swát. He was born about the year 1794. At an early age he was remarkable as a sober and pious lad with a decided taste for a life of religious seclusion. When he had reached the age of 18, he first learnt to read and write, and turned his attention to the rudiments of his religion. For some time he wandered about as a *tólib-ul-ilm* or religious scholar, and eventually took up his residence, about the year 1816, at a lonely spot on the bank of the Indus below the small village of Beka, and there built for himself a small hut of camel thorn. He led a life of austerity, seclusion and meditation for a period of twelve years, during which his fame as a saint, under the name of the hermit of Beka, spread gradually throughout Eastern Afghánistán. In 1835 he joined the Amír Dost Muhammad Khán in an attack on the Sikhs, bringing with him a body of fanatical disciples. When the Amír was defeated the Akhund fled to Bajaur. After a time he returned to Sam Ránizai, and eventually took up his residence in the village of Saidu in the Swát valley. There he lived the life of an ascetic and religious leader, deeply venerated by the people over whom, not only in his own valley but throughout North-Eastern Afghánistán, he gradually acquired an unbounded influence which, to his credit it should be said, he used almost invariably for purposes that were good according to his light; inculcating truth, peace and morality, allaying as far as he could the interminable feuds among the people, and enforcing the precepts of the Muhammadan law as far as was compatible with ineradicable Pathán customs.

The depredations of the inhabitants of Sam Ránizai, which they carried on in spite of the exhortations of the Akhund to preserve a peaceful attitude towards the British Government, led to three expeditions in the years from 1849—1852, which were directed against the villages to the south of the Málakand Pass. In their course the people of Sam Ránizai were duly chastised. But the repeated success of British operations opened the eyes of the Swát chiefs to the possibility of a British force one day visiting their own valley, and created general alarm. In this exigency the Akhund advised that the only chance of making

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a stand would lie in appointing one chief to command the whole tribal forces. This proposal being agreed to, the Akhund selected Syad Akbar of Sitana, who was accordingly installed as king of Swát under the patronage of the Akhund. He set about collecting a standing army and guns, and for a few years carried on the semblance of a roughly organized government. But his power gradually declined, and when he died in 1857, it was little more than nominal. The attitude taken up by the Akhund at the crisis of the mutiny was favourable to the British Government, and does credit alike to his sagacity and political foresight, and to his control over the natural impulse of a man in his position to incite the religious animosities of the people. He exercised all his influence in preserving order. The sepoys of the 55th Native Infantry, who, having mutinied at Hoti Mardán, had escaped from Nicholson's pursuit to Swát, were sent by him out of the valley and across the Indus. No doubt in doing so he was partly actuated by motives of fear, lest the son of the late king of Swát, with the assistance of the sepoys, might be able to gain firm power in Swát and overshadow his, the Akhund's, authority. But allowing that he had a personal object in view, it must be said that the whole tendency of his policy at the time was distinctly peaceful. During the general excitement of the Ambeyla Campaign he was compelled to join the ranks of those that opposed us; but as soon as the expedition was over he resumed his former attitude, and ever afterwards the Akhund advised the people of Swát and Bunér and other independent tracts to behave towards us as good neighbours, and if they offended the British Government, to meet such demands as it might make, and to comply with such terms as might be imposed. The best proof of his wise restraint of the evil spirits of Swát and Bunér is the almost total immunity, for many years previous to his death, of that portion of our border from raids and other serious offences. Towards the close of his life great pressure was put upon him to depart from the neutral position he had adopted towards the British Government. He, however, steadfastly refused to comply with the requests he received from Kábul, and up to his death in January 1877 remained firm in the attitude he had taken up many years ago towards the British. His death was followed by a series of struggles between his elder son, commonly called the elder Mián Gul, and the chief of Dír, both endeavouring to establish their supremacy in Swát at the expense of the other. At one time, 1883-84, Mián Gul, with the aid of the chiefs of Bajaur, who are hostile to Rahmat-ulla Khán of Dír, had gained a leading position in Swát. He died in 1890, and it may be safely predicted that the spiritual influence established by the late Akhund will be far more durable and widespread than the temporary power which his son was able to exercise chiefly by virtue of his father's name. The younger son of the Akhund, called the younger Mián Gul, lived at Saidu and followed in the footsteps of his father as an ascetic and a hermit who at least to outward appearance had no concern with worldly affairs.

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A genealogical tree of the family is given below. The struggle between Abdul Hussain, aided by the Swátís and Umra Khán of Jandol, and Rahmutullah Khán, ended in the expulsion of the latter, but on the advance of the Chitrál Relief Expedition in 1895 and the fall of Umra Khán he regained his position. The sons of Abdul Hussain are now known as the elder and younger Mián Guls, but have at present no great political influence, though they endeavour to pose as the leaders of the Upper Swátís. They live at Saidu, but the expedition of 1897 showed that the famous shrine of Pír Bába in Bunér, which may be a survival of a still old Hindú or Buddhist place of pilgrimage, is now of greater importance locally than the grave of the Akhund at Saidu.

ABDUL GHAFUR,
Akhund of Swat.

- Abdul Hussain, died 1890, aged 35.
  - Abdul Razaq, *alias* Said Bádsháh, now aged 18.
  - Amír Bádsháh, aged 10.
  - Abdul Haq, died.
- Abdul Manán, died 1894, aged 35.
  - Abdul Wahad, *alias* Gul Sháhzáda, aged 12.
  - Sherin Bádsháh *alias* Sultan Sháhzáda, aged 6.

In recent years we had had no trouble on the Swát border, except the series of annoyances which led in March 1878 to the successful surprise of the village of Skhákot by the Guides, accompanied by the late Sir Louis Cavagnari. The object of this little expedition was fully attained, the village making an abject submission. The Chitrál Relief Expedition of 1895 has no immediate connection with the Peshávar District. Suffice it here to say that the ease and rapidity with which the opposition of the Swát tribes on the Málakand was overcome, the crushing defeats inflicted upon them and the Bajaurís, and the resistless advance of our troops, through Bajaur and Dir to Chitrál, over mountains and passes hitherto unconquered by any army since the days of Alexander, produced a profound impression upon all the Yusafzai tribes, far and near. The expedition has once for all brought them to their proper level, it has dispelled their crass ignorance of their own weakness and of the power of Government, and from it dates a new era in border history upon the Peshávar frontier. This concludes the account of the Yusafzai tribes.

Outbreak at the Málakand in July 1897.

The foregoing remarks represent the opinion of Mr. Merk, C. S. I., one of the most experienced Political Officers on the Peshávar border. How completely the forecast was upset is

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now a matter of history. Within two years a flood of fanaticism rising in Swát swept along the whole border of the Pesháwar and Kohát Districts, and we were confronted with a stronger and more serious opposition than we had ever before had to encounter. The part which the Eastern Yusafzai tribes and the Gaduns took in the risings of 1897 has already been noticed, and the following note by Major Deane, C.S.I., sums up the history of the main outbreak at the Málakand :—

About the beginning of May 1897 during the march of the troops in relief to Chitrál, rumours began to reach the Political Agent that persistent efforts were being made by *mullahs* to arouse fanatical excitement in Swát, Bajaur and Dir. The Nawáb of Dir expressed his fears of a fanatical combination, and to protect himself moved against the Palam Mullah and against the clans on the right bank of the Swát river. His movement was successful and carried out with very little trouble, and matters to all appearances had settled down quietly. However, about the 18th of July reports were received of a *fakír* who had suddenly appeared at Landakai, six miles above Thana, who a few days later began giving out that he was endowed with miraculous powers, and with the aid of hosts of angels intended to raise a *jehád* to turn the British troops out of the country.

He was regarded as a lunatic by the people. But on the afternoon of the 26th July the *fakír* made the bold move of starting from Landakai to attack the Málakand, his sole following being a few small boys with flags in their hands. His arrival at Thana created the greatest excitement, and some 400 men joined him, and the party moved off towards the Malakand, being augmented *en route* by contingents from Alladand, Batkhela and the hamlets of Pírs round the Málakand. Troops had been warned by Major Deane, the Political Officer, to be ready to turn out the next morning to clear out the *fakír*, but the attack which began at about 9-30 P.M. was delivered so suddenly that the troops had hardly got under arms before they were hotly engaged, and numbers of tribesmen were sweeping through the bazár and commissariat godown. Hand to hand fighting continued the whole night, and the losses on both sides were heavy.

Chakdarra was attacked the same night, and from this date till the morning of the 2nd of August fanatical attacks by relays of tribesmen were made on both positions.

On the 2nd of August reinforcements with General Sir Bindon Blood having arrived, the troops moved out to the relief of Chakdarra, inflicting heavy loss on the enemy.

The Yusafzai, Bajaur, and Utmán Khel tribes were generally represented in the attacks on Málakand and Chakdarra, and they were joined by considerable numbers of British subjects from the Pesháwar District, the Utmán Khel villages in Baizai and Tangi in Hashtnagar sending the largest contingents.

The estimated loss to the tribes in these attacks and in the subsequent operations against them is 4,500 killed, most of whom fell in the assaults on the Chakdarra Fort, which was gallantly held by a detachment of the 45th (Rattray's) Sikhs. The subsequent operations under Sir Bindon Blood, which resulted in the battle of Landakai above Chakdarra on September and the march through Upper Swát, as well as the reduction of the whole of Swát and Bajaur to submission, hardly directly affect the history of the Pesháwar District, and need not be explained here.

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Coming now to the Utmán Khel, there is little to record in respect of their relations with the British Government. They are not a powerful or influential tribe ; their subsistence, at any rate that of the eastern portion, is largely gained by bringing the few products of their hills to the Pesháwar valley for sale, and by eking out the scanty livelihood which they derive from their circumscribed cultivation, with their

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earnings as labourers in the Peshâwar District. We came first into collision with the Utmán Khel in 1852. Ajun Khán, the leading chief of the large village of Tangi, lying on the Swát river a few miles below the point where it leaves the Utmán Khel hills, had risen against the new British Government of the Peshâwar valley.. He fled to the Utmán Khel and, taking with himself a band composed of their bad characters, in April 1852, came down one night and murdered the Tahsíldár of Hashtnagar. The Utmán Khel refused to give satisfaction and openly espoused his cause. A force visited the Utmán Khel villages lying along the border and destroyed them. After that, the conduct of the whole tribe remained uniformly good, till in December 1876 a serious outrage called imperatively for active measures. Instigated by persons of influence in British territory, a gang of Utmán Khel attacked some coolies who were employed on the head-works of the Swát Canal near Abazai. Six coolies were killed and 27 wounded. In consequence, the Utmán Khel were blockaded, but owing to the exigencies of other considerations it was not at that time possible to take more energetic steps against them. After the close of the Jowáki Expedition, however, the Utmán Khel villages of Sapri and Bucha were successfully surprised in 1878 by the Guides, accompanied by Sir Louis Cavagnari. The ringleader of the raid of 1876 was killed, and full retribution was exacted from the tribe. Since then the Utmán Khel have given very little cause for dissatisfaction. They joined in the attack on the Málakand in July-August 1897. The trans-Swát sections submitted to General Blood in September while his force was in Bajaur.

Towards the end of November 1897 a small expedition consisting of a force of about 3,200 men was sent into the Utmán Khel country on the left bank of the Swát river to exact reparation for their complicity in the attack on Málakand.

A regiment also marched to Gandheri in the vicinity of Pranghar, where the Deputy Commissioner of Peshâwar announced the terms of Government to the "Laman" Utmán Khel of Pranghar, Bucha, Sapri, Nawadand, &c., who are under the political control of Deputy Commissioner, Peshâwar, for their share in the disturbances.

Colonel Reid's column, which entered Kuz Totai over the Barh Pass leading from Hariánkot in Sam Ránizai, met with no resistance, and visited Totai, Agra, Kot and various smaller villages of the Utmán Khel. With the exception of a little obstinacy on the part of the Khanoorai section, the *jirga* complied with the terms promptly.

These terms were—

(1) The surrender of 300 guns.

(2) Survey of the country.

(3) Formal submission to the Political Agent at Málakand.

(4) Free forage for the force.

(5) Road making where required.

The Laman Utmán Khel gave in at once, and complied fully with terms announced to them. It was not found necessary to march troops through the country, though Mr. Waterfield, Assistant Political Officer, visited all their chief villages and a survey party mapped the country.

The terms for this section were—

(1) A fine of Rs. 2,000.

(2) The surrender of all breech-loading rifles.

(3) Surrender of 300 guns and 300 swords.

(4) Assistance to be given to Government officials deputed to survey their country.

(5) That should troops have to visit their country free forage and fuel would have to be supplied by them.

The Utmán Khel villages of Sanghau Mián Khán, Pipal, Kui Barmul and Karaki in *tappah* Baizai belong to this stock, and though they have not much connection with the parent tribe, they have always shown a tendency to turbulence and to consider themselves hardly British subjects. The expedition against them in 1849, in which old Sanghau and Barmul were destroyed and the villages moved to more accessible sites, has already been noticed. They gave trouble again in 1873 at the Regular Settlement, and in 1897 most of the inhabitants crossed the border to join in the attacks on the Málakand, for which they were fined one year's revenue and forfeited their frontier remissions for three years. The Hashtnagar village of Tangi also sent men to join our enemies on this occasion and met with similar treatment.

South and west of the Utmán Khel lives the large tribe of the Mohmands, whose settlements stretch from the Peshávar border as far as Kunar to the north and Jalálabad to the west. They differ from many other tribes that are contiguous to our frontier, in that they possess *kháns* or hereditary chiefs, drawn from families who from ancient times have supplied the leaders of the tribe. The *khans* are appointed by the Amir of Kábul and removable at his pleasure, enjoying from the Kábul Government extensive *jagirs* situated in the Jalálabad District, or Ningrahar. These chiefs are the Khán of Lálpura, who exerts influence over the eastern Mohmands, and the Khán of Goshta, who, less in degree and power, leads the western Mohmands. One section of the tribe, the Halimzai, receives an allowance in cash from the Amír, which is paid to them through the Khán

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of Lálpura. The Mohmands, therefore, are more readily amenable to the wishes of the Kábul Government than other independent clans living along the British frontier.

Our relations with the Mohmands may roughly be divided into two periods, one of incessant hostility and conflict commencing with the annexation of the Province down to 1864; and the other a period of an almost unbroken peace. It is curious to note that these periods correspond with the similar phases of our relations with the Yusafzai tribes. In fact, the Ambeyla Campaign seems to have been the turning point of our relations generally with independent tribes along the Pesháwar border from the Indus to the Kábul river.

The British Government had, however, long before come in contact in the course of the first Afghán war with the Mohmand tribe, when the British forces advanced to place Sháh Shuja on the throne of Kábul. Saadat Khán was then in power at Lálpura. He joined the Barakzai party, and was consequently driven out, and his cousin Torabáz Khán installed in his stead. With the collapse of the Saddozai interest in 1840-41, Torabáz Khán had to give way to his rival, whom, on taking over the Pesháwar valley from the Sikhs, we found as Khán of Lálpura. His feelings towards the British Government were naturally unfriendly, and for a long time he led or instigated the hostile movements of the Mohmands. The attitude of the tribe was not perhaps without cause. Two main sections of the Mohmands, the Tarakzai and Halimzai, held large *jágírs* on the border. In those *jágírs* they were, during Sikh rule, independent of the civil Government. This was, of course, an arrangement which could not be continued when we took over the valley, and the hostility of the tribe was due to their being required to conform to the law, to become British subjects in fact, in their *jágírs*. Their first inroad occurred in December 1850 in an unprovoked attack on the British village of Shabkadar, organized by a son of the chief of Lálpura. Then followed a series of raids, in consequence of which in 1851 the Mohmand villages adjoining the border were destroyed, and forts were built at Michni and Shabkadar. This measure, however, did not check the marauding incursions of the Mohmands. In December 1851 a large body of this tribe under Saadat Khán came into collision with British troops at Matta near Shabkadar and were defeated with heavy loss. Raids, however, continued, and in April 1852 a second action was fought at Matta, in which the Mohmands were again repulsed. They now dispersed and the troops returned to Pesháwar. In 1854 the Mohmands of Michni again misbehaved. Some years previously to this, it should be mentioned, the *jágírs* held by the Mohmands of independent territory in the Pesháwar valley, principally by the men of Michni, had been resumed owing to their misbehaviour, and the persistent hostilities which the Mohmands carried on for years were no doubt chiefly due to an effort on their part to worry the

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British Government into releasing the resumed *jágírs*. In 1854 the villages of the Michni-Mohmands were again destroyed. The scene of action was now shifted to the border inhabited by the Mohmands of Pindiáli on the right bank of the Swát river. They committed raid after raid on the Pesháwar district, and between September 1855 and July 1857 no less than 24 serious outrages were committed with the object of plunder and murder; Saadat Khán and his tribesmen hoping that the British Government would at last be compelled in despair to buy off the raiders by granting *jágírs* and concessions, especially those that had been confiscated. Arrangements for a punitive expedition on a large scale against the Mohmands were under discussion when the mutiny broke out.

Notwithstanding that the mutiny gave the Mohmands an excellent opportunity of increasing their annoyances, yet they showed no signs of profiting by it. Their raids continued, it is true, but they were not of a more formidable nature. From the beginning of September 1857 to March 1860, 39 serious outrages were committed by the Mohmands, and the question of a punitive expedition was again submitted for the consideration of the Government of India. Within five years there had been 85 raids committed by parties of an average strength of 75 men, in which 14 British subjects had been killed, 27 wounded, and 55 carried off, and over 1,200 head of cattle plundered. This was exclusive of the 40 minor raids in which 35 British subjects had been killed or wounded and 267 head of cattle plundered. Apparently in consequence of the arrangement noted at pages 86-87 above, a settlement was made with the Tarakzai in 1859, under which they were allowed to retain their 14 villages in Daudzai, subject to good conduct and the payment of a light revenue. For the next three years there was peace on the Mohmand border, but when during the Ambeyla Expedition the emissaries of the Akhund of Swát were sent all over the hills bordering on the Pesháwar valley, they were successful in exciting disturbances among the Mohmands. Collecting all his tribesmen, the son of the Khán of Lálpura, who was not well-disposed to us came down to the border in December 1863. The garrison of Shabkadar was reinforced, and on the 3rd of January 1864 a large body of Mohmands, numbering some 5,000 men, came in collision with the British troops. They were defeated with heavy loss and the collection broken up. The Amír of Kábul then interfered actively in Mohmand matters. The Khán of Lálpura was carried off prisoner to Kábul and a new Khán was placed in office in his stead. The Halímzai paid a fine of Rs. 2,000, and were restored to their *jágír* subject to good conduct and the payment of Rs. 250 a year revenue. Thereafter the section of the Pesháwar district which borders on the settlements of the Mohmand tribe was not disturbed up to 1897 by any serious outrage or permanent hostility on the part of the Mohmands. Considering the conduct of the Mohmands from annexation up to 1864, and the

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ceaseless and persistent enmity to the British Government which they showed, it is very striking to note the almost complete peace that prevailed after the close of the Ambeyla campaign.

It remains to note briefly a few instances in which the good conduct of the tribe was broken by isolated offences. In 1873 Major Macdonald, then Commandant of Fort Michni, was cruelly murdered by the retainers of Bahrám Khán, half brother of the Khán of Lálpura, who had been stationed at Michni to regulate the levy of tolls by the Michni men from rafts on the Kábul river. Bahrám Khán himself has escaped punishment hitherto, but those of his retainers who had actually cut down Major Macdonald were seized at Dakka in 1879 and met with their well-deserved, though long delayed, punishment. The Michni Mohmands no doubt knew that some such act was being meditated by Bahrám Khán, and as they failed to give warning they were fined Rs. 10,000, which they paid without demur. In the course of the Afghán War our relations with those Mohmands who live further removed from the Pesháwar valley, more especially the Kháns of Lálpura and of Goshta, were drawn closer; but to give an account of our dealings with them during the war would be beyond the province of the present note. Suffice it to say that on three or four occasions we came into hostile collision with the Mohmands, the last being at Dakka in January 1880. On this occasion our Mohmand opponents narrowly escaped annihilation. Their defeat made a deep impression upon the tribe, and after January 1880 they gave little further trouble on the line of communications to Jalálabad. It should be added that in 1879 some Tarakzai and Halímzai Mohmands residing on the Pesháwar border made a determined attack on Mr. Scott of the Survey Department while surveying in their hills. For this offence the guilty sections were fined Rs. 2,000, which they have paid. After the close of the Afghán War the conduct of the tribe was good, and our relations with the Mohmands were friendly up to 1897. There was some friction with the Burhánkhel in 1888, but it was speedily settled, and a few shots were fired at the Railway Survey Party between Warsak and Dakka in 1892.

Under the Durand agreement of 1894 the Eastern Mohmand clans, comprising the Tarakzai, Halímzai, Burhánkhel, Isa Khel, Dawezai and Utmánzai, with some sections of the Khwaizai and Baezai, fell on the British side of the border. To this the Amír objected, and his final acquiescence was only obtained with difficulty, being marked by the withdrawal of his Khásádárs from Mitai in the Baezai country in April 1897. On 22nd November 1896 the *jirgás* of the six assured clans made their submission to Sir Dennis Fitzpatrick at Shabkadar, and service allowances to replace those which they had hitherto received from Kábul and Lálpura were granted to them. Every thing pointed to a permanent and peaceful settlement of our relations with the tribe, but suddenly and without any provocation they

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yielded to the incendiary preachings of Mullah Najm-ud-dín of Adda, and on 7th August 1897 poured down upon the town of Shankargarh, which lies under the walls of the Sikh fort, usually called Fort Shabkadar. The small garrison of Border military and ordinary police held the fort, but the town was looted, and the Hindús' houses and shops burnt—a work in which the adjoining villages of the Doába freely joined. Owing to misapprehension troops from Pesháwar did not arrive until the following day, but on 9th August the Mohmands were defeated with loss on the plain to the west by a small force consisting of 2 guns Royal Artillery, 2 squadrons 13th Bengal Lancers and the 20th Punjab Infantry under General Ellis, a brilliant charge of the cavalry under Major Atkinson conducing largely to their rout and extricating the British force from a rather awkward position. To exact reparation for this wanton outrage a force of 6,799 men, under General Ellis, entered their country by the Gandao route in September, while a brigade detached from General Blood's force co-operated from Nawagai. The Mohmands, whose reputation for courage stands low, hastened to submit, and the force, except for some slight resistance in the Baizai country at the Bedmanai Pass leading to the residence of the Adda Mullah at Jarobi, was practically unopposed. Such reparation in guns and money* as could be exacted during the short stay of the force in the country was promptly exacted, and early in October the troops returned to British territory, having thoroughly explored all the tract on the east of the Durand line. The Tarakzai section practically held aloof on this occasion, and their allowances have been continued to them. The other clans which have submitted, *i. e.*, all except the Baizai and Khwáizai, will receive their allowances from April 1898 subject to such deduction as may be necessary along with the fines levied to cover the damage done at Shabkadar. The conduct of the British villages on this occasion is in marked contrast to what occurred in the case of former raids by the Mohmands, and they have been fined one year's revenue, except Shabkadar, which has been mulcted in two years' revenue. In the case of all the offending estates the frontier remissions have been resumed for three years.

That section of the tribe which inhabits the Shilman valleys lying between the Khaibar Pass and the Kábul river, as well as the vassal clan of the Mullagoris who inhabit the northern spurs of the Tartarra range between the eastern

		Rs.
* Cash fines paid	by Halimzai of Gandab	6,600
Ditto	by Halimzai of Kamali	1,500
Ditto	by Isa Khel and Burhan Khel	2,200
Ditto	by Utmánzai	1,500
Ditto	by Daudzai	2,500
Dotto	by Khwáizai	1,600
	Total	15,900

The following arms were also recovered :—18 breech-loaders, 77 muzzle-loading rifles, 1,070 jezails and 850 swords.

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Khaibar and the Kábul, receives subsidies from the British Government since the late Afghán war. The Government has reserved exclusive political relations with these small sections of the Mohmand tribe as well as with the assured clans noted above. There is nothing special to note regarding the Shilmanís or the Mullagorís, except that the latter are probably a remnant of the earlier inhabitants of the Pesháwar valley, small sections of whom remained in their present habitations when the Mohmands and Yusafzai tribes overran the country between the Kábul and Kunar rivers and the Indus. Their own traditions say that the Mullagorís are a section of the former numerous, but now almost extinct, nation of the Dilazaks. However this may be, the Mullagorís are to all practical purposes a sub-section of the Mohmand tribe. Both the Shilmanís and Mullagorís remained quiet during the general disturbances on the frontier in 1897, and the Swangi Shinwárís did not seriously oppose us, though they joined in sacking Landi Kotal.

The remaining portion of the Pesháwar border marches with the settlement of the great Afrídi tribes. As mentioned above, the Afrídis fall into three main divisions known as the Khaibar Afridis, the Aka Khel, and the Adam Khel. The two former only have been treated in the present note. The Adam Khel are for the most part under the political management of the Deputy Commissioner of Kohát, and an account of them will be more appropriately given in connection with the Kohát District. In 1896-97, however, the Hassan Khel and the Kandári and Kandan sub-sections of the Ashu Khel have been made over to Deputy Commissioner, Pesháwar, as their relations are more intimate with that district since the transfer of Khwárra. The Adam Khel, with exception of the Tirah Galla Khel, remained quiet in 1897, possibly because most of their camels were absent with the Tochi Field Force.

The Khaibar Afrídis and the Aka Khel differ from all the other clans surrounding the Pesháwar District in this respect, that during the hot weather they retire to the cool highlands on the eastern slopes of the Sufaid Koh, where in the plateau known as Tirah they occupy extensive settlements. In the winter they descend to the hills and valleys on the immediate border from Jamrúd to the Kohát Pass ; cultivating what little arable land there is ; engaging as tenants with the zamíndárs of Pesháwar ; pasturing their flocks on the lower hills and grassy plains at their foot ; and carrying on a large trade with the Pesháwar District in fire-wood, charcoal, grass, mats and ropes made of the leaf of the dwarf palm. The permanent habitations of the Khaibar Afrídis and Aka Khel, with a few exceptions, are in the Upper Bára valley and Tirah, and in their visits to the lower hills during winter they live practically the life of nomads.

Commencing with the Khaibar Afrídis, it will be convenient to note that they are divided into the following clans—the

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Kuki Khel, the Qambar Khel, the Malikdín Khel, Sepah, Kamrai, and the Zakha Khel. Our earliest contact with them occurred in the course of the first Afghán War, during which they fully sustained their ancient character of bold and faithless robbers, excellent fighting men in a guerilla war, but incapable of any permanent combination, or of resisting the passage of a well-handled body of troops. After the annexation of the Punjab up to the commencement of the second Afghán War our relations with the Khaibar Afrídís were of a more or less friendly character. There was never any permanent rupture with the Afridís, nor, on the other hand, could it be said that they ever abstained from marauding incursions on that part of the border which is open to their depredations, that is to say between Jamrúd and the Bára Fort, or from thieving and plundering in the Peshávar city and cantonments. But it is noteworthy that we have never had hitherto to deal with a general tribal combination of Afridís, and to meet them in a stand-up fight, as has been the case with the Yusafzai tribes and the Mohmands. The reason for this is probably to be found in the much more democratic constitution and restless and turbulent temperament of the Afridís, which makes a tribal coalition among them a matter of far greater difficulty than among the Mohmands or Yusafzai, who possess hereditary leaders in their respective *kháns ;* and secondly, it is due in part no doubt to the fact that the Khaibar Afridís are in the winter almost entirely dependent on the Pesháwar District for their means of subsistence, and that their winter settlements in the Kajuri plain are open to an easy and rapid attack from Pesháwar. Accordingly we find that the only tribe which does not visit Kajuri or the eastern Khaibar in the winter, the Zakha Khel of the Bazár valley and Bára, were the chief robbers and plunderers in the Pesháwar District before the commencement of the second Afghán War.

When the war broke out we found among the Khaibar Afridís two parties, one of which was ready to side with us, and the other made common cause with the Amir. The headmen of the friendly party were called in and entered into engagements to maintain security and peace in the pass and to control their tribesmen, receiving in return subsidies fixed on the scale in force during the first Afghán War under similar conditions. Owing, however, to the fact that the party in opposition possessed considerable influence among the clans, the arrangement did not work with complete success, and two expeditions to the Bazar valley were necessary to punish attacks upon the Khaibar road. After the treaty of Gandamuk the headmen and tribesmen in opposition submitted and came in to the British officers, a fresh settlement of affairs in the Khaibar Pass being made in August 1879. New engagements were entered into and a re-distribution of subsidies among the clans themselves was effected ; the headmen who had

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been in opposition were recognized according to their influence and power in the clans. The arrangements hereafter worked smoothly; and although it was, of course, not to be expected that the instincts of the Afrídís should not break out under strong temptation, yet, as a whole, the settlement come to in September 1879 proves to have in it the elements of stability and permanence. On the retirement of British troops from Afghánistán it was determined to make arrangements to keep the pass open under the independent and exclusive charge of the tribes concerned. After protracted negotiations a complete *jirga* of all the Khaibar tribes affixed their seals to a final agreement with the British Government in February 1881, an outline of the principal terms of which is as follows:—

(1) The independence of the Afrídís to be recognized, but exclusive political relations to be maintained with the British Government.

(2) The Afrídís to undertake to maintain order in the Khaibar, and to guarantee the good conduct of their members, in consideration of subsidies to be paid by Government.

(3) The tribe to furnish a corps of Jezailchís now called Khaibar Rifles for the protection of caravans through the pass.

(4) All tolls to be taken to Government.

(5) The tribes to be jointly responsible for the engagements thus entered into and for the maintenance of peace and order in the pass.

When these arrangements were complete and in working order the British troops were withdrawn on the 21st of March 1881 from the positions they had held at Ali Masjid and Landi Kotal. For sixteen years, up to August 1897, the pass has been kept open by the tribes themselves, and it is not too much to say that up to that date the arrangements made in 1881 proved to be completely successful; the once dreaded Khaibar Pass was literally as safe as the Grand Trunk Road in the most orderly district of British India on the two days in the week on which it was open for *kafilas*.

The border generally where the Khaibar Afridis fringe the line has been undisturbed, save by the two night attacks led by Kamal, the Malikdin Khel, and his gang, on the picquet of Native cavalry at Pesháwar in June 1881. The act, with a similar raid at Kohát in September 1881, was that of individual ruffians who were actuated by motives of personal revenge. The raids were not the outcome of collective tribal ill-feeling against the British Government, nor were they directed by any desire for plunder; they were unconnected with the affairs of the Khaibar and they in no way disturbed our general relations with the Khaibar Afridis. Still it was necessary to hold Kamal's tribesmen responsible for his deeds, and suitable fines were levied from the Malikdin Khel and Qambar Khel, members of which clans

had been concerned in the attacks. The fines were paid without difficulty, and the affairs of the Khaibar remained tranquil.

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Turning now to the Aka Khel, the first occasion on which we appear to have come into collision with them was in 1854, when they made a determined attack on the camp of a British officer situated about six or seven miles from Peshâwar. The Akakhel were punished by a series of raids on their cattle, and eventually by a blockade, which so reduced them that they paid a fine of Rs. 2,500, and made a complete submission. Carrying on as they do an extensive trade in wood and grass with Peshâwar, any exclusion from British territory falls on them with great severity. Since then we had little cause to complain regarding the Aka Khel, till in 1881 they pulled down a Border police tower which was in process of construction ; for this they paid a fine of Rs. 2,000. In 1883 they were implicated in a daring robbery of horses committed by Kamal, the notorious Malikdin Khel outlaw.

They were also to some extent responsible for the series of raids carried out by Ahmad and his brother, the Sepah freebooters of Sandapal, and a settlement was not effected until 1890.

In the summer of 1897, however, the loyalty of the Afrídis to their agreements was put to a severe test during the general disturbances on the border which followed the attack on the Málakand in July. At length driven by the taunts of Mullah Najm-ud-dín and goaded on by the preaching of Sayad Akbar, the Aka Khel Mullah, they decided to join the Orakzai in a general attack on the infidel. Rumours of an intended assault on the posts in the Khaibar reached Peshâwar on 17th August, when owing to the weakness of the garrison the Khaibar Rifles could not be supported by regular troops. On 23rd Fort Maude was attacked and captured, and Ali Masjid fell. At Landi Kotal the garrison of Khaibar Rifles made some stand, but on the 25th this post also surrendered to the tribal *lashkar,* and was sacked. In September the Afrídis joined the Orakzai in the attacks on the Samána, culminating in the capture of Sarághari and the successful defence of Fort Cavagnari or Gulistán. Various reasons, more or less far-fetched, were alleged by the Afrídis for this outbreak, such as the non-surrender of their absconding women, the enhancement of the salt duty, but it was apparently due to the general unrest caused by the delimitation of the Afghán border, fanned by that fanaticism which is never far below the surface in the case of the tribes on the Peshâwar border. The aggressive action of the Afrídis demanded punishment which was promptly meted out to them by the invasion of their hitherto inviolable sanctuary in Tirah by the force numbering 43,703 men under General Sir W. Lockhart in October 1897.

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The rapid approach of winter rendered it necessary for the troops to leave Maidan early in December and the Afrídis gained heart at the sight of the army retreating down the Bára valley. Their triumph was but short-lived, as in December and January the Bára valley was thoroughly cleared out and the Khaibar occupied by our troops, and in March the tribes made submission, paid up the fines in cash Rs. 50,000 and breech-loading rifles 800, which had been imposed on them. At the present time (April 1898) our troops still hold the Khaibar and our future relations with the tribe have not been definitely settled.

The history of the year 1897 shows how impossible it is to forecast with any certainty the course of frontier politics. Writing in 1896 after the Chitrál Expedition it seemed certain that a lasting peace had been secured, and yet within six months the whole of the Pesháwar border was in a blaze, and we had to face a combination of all the clans from the Indus to the Kurram such as has never hitherto been known. On this border nothing happens except the unexpected, and the only safe policy is that of the strong man armed.

It remains to notice briefly the system of border management in Pesháwar, and the measures that have been adopted for the protection of the frontier in this district, which is the largest and most important of all the frontier districts. When we took over the country from the Sikhs there could not be said to be any settled government in Pesháwar, except in the area immediately surrounding the city and in the tracts south of the Kábul river. Inhabited by a turbulent and fanatical population, who were readily assisted by the large mass of independent clansmen in the hills round the valley, the government of the Pesháwar district had been a task too difficult for the Sikhs to accomplish. They confined themselves to levying revenue with spasmodic severity from the inhabitants of the valley, and to preserving a semblance of order in the vicinity of the Pesháwar city, and left the more distant villages to get on as well as or as ill as they could with their neighbours in the independent hills. The latter were almost always in an attitude of open hostility against the Sikhs, and on both sides a merciless war was carried on. For convenience sake, however, a belt of semi-independent territory was interposed, and the chiefs, resident in the Pesháwar valley acted as go-betweens and negotiators between the Sikhs and the men of the independent territory. There appears to have been no confidence whatever between the administrators of the Pesháwar valley on the one hand and the wild and suspicious denizens of the hills on the other. Under this *regime* the system of the middlemen grew up, which at the annexation of the Punjab we found in full swing in Pesháwar. Our ignorance of the people, of their language, customs, feelings, and politics, necessitated perforce a continuance of this system; nor was it to the interest of the middlemen to do anything which would

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lead to the extinction of their lucrative functions; and it must be added that the hillmen themselves for a time preferred this arrangement, accustomed as they were to be treated by the Sikhs like the wild beasts of the field. They are more naturally slow to discover that the British Government uniformly is as good as its word. The middlemen, however, enjoyed the confidence of the independent tribes, and till they learnt to trust the British Government the employment of go-betweens was indispensable. In the course of time, however, the tribes, coming into contact with British officers and gaining experience of the ways of the British Government, have learnt to place trust in us; while, on the other hand, the British officers themselves have gained a more intimate acquaintance with all that pertains to the border and its people. Under these circumstances it gradually came to be recognized that a change in the system of border management was advisable and indeed required. Many of the middlemen did us excellent service. Many again abused their position for private ends, and even the best were always liable to be compromised by the acts of enemies or by the self-interested friends, relations and dependants by whom they were surrounded. In this additional link of communication between the Frontier tribes and Government, there was, moreover, a distinct element of weakness; and as we came to gain a firmer hold on the border tribes, direct personal relations between them and the British officers have been established with, as a rule, the best results. In the Pesháwar District all matters connected with the tribes are now conducted on the direct responsibility of, and immediately through, British officers.

The system of management is briefly this: If any event calls for communication with a tribe, the *jirga* or representative deputation of elders is summoned to confer with the British officers. If a settlement is effected, well and good; if not, then pressure is put on the tribe by a blockade, by reprisals, or if the tribe receives a subsidy—and with the exception of the Khaibar Afridis, the Aka Khel and the Mohmands there are none such in the Pesháwar valley—by withholding the subsidy, and in the last resort by a military expedition. Up till 1897, when the conditions as noted above were abnormal, however, it had become more and more rarely necessary to enforce our demands at the point of the sword. Trade between British and independent territory has greatly increased, and with the completion of the railway to Pesháwar continues to advance. Large numbers of the men of independent territory have come down and settled in the Pesháwar valley, and since the Swát Canal has been opened this is still more the case. Sufficient means of livelihood therefore are being provided for the hungry inhabitants of the hills; while at the same time a sudden deprivation of the source of subsistence to which the tribes are gradually becoming accustomed will be felt with increasing severity in independent territory. There is thus every reason to hope that under the pressure of events the Frontier tribes round the Pesháwar valley may slowly

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change their characteristics and become more peaceful neighbours than they have hitherto been. The state of affairs may be summed up briefly in the following sentence extracted from the Punjab Administration Report of 1882-83 :—

"During the past thirty years of Frontier management, constant intercourse with British officers, unrestrained trade with British subjects, and employment in the military and civil establishments of Government have greatly altered the suspicious and hostile character of the border men; while the opportunities for travelling in British territory, the improved armament and organization of British forces, the lessons of the recent (Afghán) war, and the fall of two consecutive Amírs of Afghánistán, and lastly the advent of the railway to their doors, are producing among the tribes that feeling of despair of any successful resistance in the event of collision with the power and the resources of the British Empire, which is the surest guarantee for the future tranquillity of the border districts."

Although this is no doubt the case, it has not been considered advisable to relax any of the precautions necessary to protect our subjects, and in 1878 the system of employing frontier police and militia, which had worked for some years with success in the Deraját, was introduced in the Pesháwar District. The militia and village levies on the frontier, from the nature of things, if well armed and willing to act, are better adapted to resist sudden raids or to follow up bands of marauders, than regular troops who move more slowly and cannot be located in sufficient force in every village on the border line; and it is clear that to put an end to petty annoyances at the hands of the hillmen with some prospect of success and at a small cost, it is necessary to encourage the martial instincts of the people and to place in their hands weapons with which they may expect to cope successfully with their independent neighbours, who as a rule are well armed. A committee accordingly assembled in 1878 to consider the question of introducing a border militia in Pesháwar. An excellent scheme was drawn up and received the approval of Government. It provided for a chain of posts round the whole border of the Pesháwar District, to be occupied by a drilled and organized body of Government servants enrolled as a Border police and militia. The garrisons of these posts it was arranged should be supported by village levies armed with comparatively superior weapons supplied by Government, and only in the last resort, if both the Border police and the village levies failed to deal with the raiders, would the troops be called out. The system thus provides for a series of rallying points at which the armed villagers will collect, who, now that they have been supplied with rifles, will be little inferior in fighting qualities to the men from independent territory; and the effect of this measure is to spread as it were an irregular corps along the most exposed parts of the frontier, which whenever necessary can be reinforced and supported by the regular troops. The manner in which the villagers of the Sudhum valley repulsed the raid of the Bunérwáls in 1877 which had been instigated by Ajab Khán, showed conclusively that our villagers in the Yusafzai sub-division were more than able to hold their own

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against their cousins beyond the border; and on reconsidering the proposals of the Border Defence Committee of 1878, it was determined to abandon that part of the scheme which relates to the erection of militia posts along the frontier line from the Indus to the Swát river. The remainder of the scheme embraces the border from the Swát river, round by the Kohát Pass to the end of the Jowáki hills. Portions of this scheme received the sanction of Government and were introduced in 1879. The concluding part was approved in 1883 and the establishment of a special border force of the full working strength recommended by the Committee of 1878 for the line from Abazai round by the Kohát Pass to Shamshattu was taken in hand. The total strength of the border force in Pesháwar is 477 men. The most exposed portion of the Pesháwar District is therefore effectually protected by the measures that have been taken. The special border force under the Deputy Commissioner for this purpose is called the Border Military Police.

Subsequently in 1891 it was found necessary to extend the system across the Swát river and a post was constructed at Sháhalam Jor to the north of Tangi. The border demarcation of 1894 led to the inclusion of the estates of Kila and Asghar in the Chársadda tahsíl, and it was considered desirable to construct a tower in Asghar. Since 1883 the forts of Mackeson, Bára, Michni, Shabkadar and Abazai, formerly held by troops, have been taken over by the Border Military Police. The last evacuated was Abazai in November 1894. Owing to the construction of the Málakand road during the Chitrál Relief Expedition in 1895 it became necessary to undertake the watch and ward of the Sam Ránizai border, and a post at Shergarh, north of Jalála, was sanctioned with an establishment costing Rs. 4,421 per annum.

The improved condition of the Mohmand border rendered it possible to reduce the Mián Khel post and Subhan Khwár in 1893, but a small tower between the Bára Fort and Kacha Garhi post to watch the Besai route was constructed at Garhi Nasrulla in 1890.

The cost of the Border Military Police is at present Rs. 73,460 per annum and the distribution of the force during the year 1895-96 is shown on the following table. In addition to the men therein shown 11 sepoys at Fort I and 17 at the Regulator Fort on the Swát River Canal are paid by the Irrigation Department but are under the orders of the Commandant of the Border Military Police. The command is at present held by Mr. Stuart Waterfield of the Punjab Police.

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Table showing sanctioned and actual Strength of Border Military Police, Peshāwar, in the year 1895-96.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	Sanctioned.								Existing.							
			Jemadár.								Jemadár.					
Station.	Subadár-Major.	Subadár.	1st grade.	2nd grade.	Havildár.	Sepoy.	Sowár.	Total.	Subadár-Major.	Subadár.	1st grade.	2nd grade.	Havildár.	Sepoy.	Sowár.	Total.
1. Lines	1	...	...	1	4	6	15	27	1	1	...	3	14	21	96	136
2. Shamshattu	...	...	...	1	3	4	23	31	...	...	1	...	1	2	12	16
3. Mackeson	...	1	...	...	4	6	33	44	...	...	1	...	2	2	19	24
4. Garhi Jáni	...	1	...	...	3	4	31	39	...	...	...	1	1	3	18	23
5. Jula Tala	...	...	...	1	3	...	49	53	...	...	...	...	2	4	24	30
6. Fort Bára	...	...	...	1	3	4	39	47	...	...	...	...	4	3	27	34
7. Burj Nasrullah	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	5
8. Kacha Garhi	...	...	...	1	3	2	19	25	...	...	...	...	3	2	16	21
9. Spersang	...	...	1	...	2	...	15	18	...	...	1	...	1	1	11	14
10. Michni	...	1	...	...	3	8	40	52	...	1	...	...	2	2	33	38
11. Mián Khel	...	...	1	...	2	...	14	17	Abolished.							
12. Khwár Subhán	...	...	1	...	3	..	18	22	Abolished.							
13. Shabkadar	...	1	...	...	3	8	40	52	...	1	...	...	2	3	27	33
14. Matta	...	...	1	...	2	2	23	28	...	...	...	1	1	1	14	17
15. Abazai	...	...	...	...	...	6	15	21	...	1	...	...	2	3	22	28
16. Burj Sherdád Garhi ...	...	...	...	...	...	...	4	4	Abolished.							
17. Burj Asghar	...	...	...	...	...	...	...	...	...	...	...	...	1	...	12	13
18. Sháh Alam	...	...	...	...	...	...	...	...	...	...	...	1	1	1	10	13
19. Shergarh	...	...	...	1	2	4	25	32	...	...	1	...	2	4	25	32
Total ...	1	4	4	6	40	54	403	512	1	4	4	6	39	52	371	477

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The working of the force has been most satisfactory. During the year 1895-96, eighteen criminal cases by men across the border were reported by the police, and 24 cases were dealt with directly by the Border Military Police. The Commandant also disposed of 866 civil cases connected with women, &c., by reference to *jirga*. The force was also of the greatest service during the measurement along the frontier at the Revised Settlement 1893-96 and in the border demarcation of 1894, and it may fairly be said that but for the existence of such a body it would have been useless to have laid down a border of jurisdiction at all. They also rendered yeoman's service in each and all of the border expeditions of 1897-98, and the courageous defence of Fort Shabkadar by a small body under Subadár-Major Abdul Raúf Khán has already been noted.

In addition to the Border Military Police, 1,700 rifles have been distributed to certain border villages to enable them to hold their own against the trans-border tribes.

Demarcation of the border.

The following note on the demarcation of the boundary of jurisdiction of the Pesháwar district is taken from the Final Report of the revision of Settlement 1893-1898:—

Surrounded as the district is on three sides by the territory of semi-independent Pathan hill tribes, the border has always been a source of difficulty. Raids dand reprisals have been the order of the day, sometimes varied by punitive expeditions, fines and blockades. Such were the expeditions against the Mohmands in 1848-1851, 1852-1853, 1856-1864, and the fine of Rs. 10,000 imposed on the tribe in 1873. The Utmankhels in Baezai were punished in 1848 and 1866, and the Khudukhels and Gaduns in 1858, while in 1863 at Ambeyla we had to deal with the whole of Bunér and Swát against us. In 1868-1877, and again in 1887, owing to the burning of Pirsai and raids on the Sadhum valley, the Bunérwáls were blockaded. In 1877-78 there was the Jowáki Expedition and much unrest all along the Khattak-Afrídi border, while to the south-west constant friction with the Khaibar-Afrídís has continued almost up to the present time.

Under such circumstances it is not surprising that the actual territorial boundary of district jurisdiction has remained since annexation vague and indeterminate. At the Regular Settlement a line was laid down in places, but as noted in paragraph 429 of Captain Hastings' Report, where the Commissioner and Deputy Commissioner did not wish the question raised, the boundary line with independent territory was then left unsettled, and in this state most of the border remained up till the present settlement. Even at the time Sir Donald Macnabb wrote, in paragraph 12 of his Review, "that it was a matter of regret that the external boundaries could not in all cases be defined;" and as time went on and our position became stronger, it was felt that this indeterminate boundary of jurisdiction was unsatisfactory. Just before settlement the question was raised by the Political Officer in the Khaibar with a view of determining the limit of his political jurisdiction; and the decision was held over pending settlement, the Deputy Commissioner, Mr. Merk, noting, in his letter No. 76 of 1st March 1892, "that the task was not to be lightly undertaken, and was sure to bring to the surface many troublesome disputes, so that it must not be engaged on without reference to the Deputy Commissioner."

In the Preliminary Report the question of demarcating the border was referred for orders, but before these could issue the actual work was commenced with the cognizance of the Commissioner, and during the course of the year, December 1893 to December 1894, the whole border was surveyed, and a line to mark the boundary of district jurisdiction laid down. The operations were

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reported under cover of Settlement Collector's letter No. 194 of 15th April 1895, and the border proposed was accepted by the Punjab Government in letter No. 1289 of 22nd October 1895 from Chief Secretary to Government, Punjab, and the proceedings were approved by the Government of India in letter No. 4636 F. of 30th December 1895 from Deputy Secretary to Government of India, Foreign Department. During the inquiry numbers of disputes came to the surface, but, thanks to the tact and firmness of Major Deane, Deputy Commissioner, they were all satisfactorily disposed of without bloodshed. Two shots were fired by the Mohmands near Michni, but a prompt fine brought them to their senses. A dispute at Darwázgai to the north of Tangi about some land in which the Manki Mulláh was interested nearly led to a serious disturbance; but this was prevented by the courageous and firm conduct of Mr. Waterfield, Commandant, Border Militia, and Subadár-Major Abdul Raúf Khán, and the thousands of Utmánkhels and Ránizais who had collected peaceably dispersed. The demarcation resulted in a considerable addition of 4,071 acres to the north of the Maira Circle in Chársadda, and of 9,308 acres in Koh Dáman Sadhum near Bagoch, most of the area consisting in both cases of hillside grazing ground. There were also slight gains on the eastern border, but against this must be set a loss of 4,610 acres in Tappa Mohmand, Tahsíl Pesháwar. Here the old *shajrás* were unreliable; and as actual extensive possession of the waste running up to the hills could not be proved in favor of the British villages, it was considered best to lay down the line of jurisdiction in such a way as to divide the plain equitably, while leaving rights of user on either side of the line as they were.

The length of border demarcated from Jalála Sar to the Indus at Torbela was about 200 miles, much of which lay in rugged and precipitous hills; so that the task was one of no ordinary difficulty, more especially as there was hardly a mile of the line about which there was not, or had not recently, been some dispute. The border tribes were cognizant of our action throughout and accepted or acquiesced in the border demarcated. That the survey was effected and the line laid down without very special measures being taken for the protection of the survey parties, except in two or three cases, speaks well for the courage of the patwáríes and for the wholesome respect with which Major Deane had inspired the neighbouring tribes. It added considerably to the work of the settlement, but it was an important operation successfully carried through. The short length of seven miles from Jalála Sar to Toru Sar, between the Hasankhel and Khwárra, which was added to the district at the close of the settlement, was surveyed and reported on by Mr. Lorimer, Assistant Settlement Officer, and the boundary was fixed by Punjab Government letter No. 1224, dated 29th September 1896.

SECTION C.—LAND AND LAND REVENUE.

Settlements of land revenue.

In 1846 Colonel (now Sir) G. Lawrence arrived at Pesháwar as Assistant to the Resident at Lahore. The existing farms were continued until Rabi 1849, during which year Colonel Lawrence was appointed Deputy Commissioner of Pesháwar, and made the first Summary Settlement. In 1850-51 the second Summary Settlement followed; it was for a period of two years. A summary *khewat* was prepared. In 1852-53 the third Summary Settlement was made, and continued in force till 1855-56. Captain (now Sir H. B.) Lumsden made his Summary Settlement of Yusafzai in 1852; it was reported in 1855. In 1855-56 Major James made his settlement; it was proposed for a period of five years. It, however, lasted for 18 years, and was in force until the *jamás* of the first Regular Settlement were given out, except as regards a portion of Mardán in which the *jamás* of some villages were revised, and Tappa Baezai, which was brought under its first Summary Settlement in 1857-58. In 1862 Ata Muhammad Khán, Extra Assistant

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Commissioner, commenced the revision of the Mardán Settlement; he was followed by Muhammad Hyát Khán, Extra Assistant Commissioner, C.S.I., who carried on the work for nine months, during 1866. Zulfikár Ali and Colonel Dhanráj, Extra Assistant Commissioner, were appointed after him and carried on work till 1868, when operations were closed pending the Regular Settlement. The first Regular Settlement of the district was begun in 1869 under the supervision of Captain Hastings, who reported the results in 1876. The district was again by *Punjab Gazette* Notification No. 2, dated 3rd January 1893, placed under Settlement with Mr. L. Dane as Settlement Officer who reported the results in 1895-96.

The fiscal history of the district has been summarized in Mr. Dane's Settlement Report, and it will be sufficient to give the summary here. For details of the earlier assessments reference may be made to Captain Hastings' Settlement Report.

History of the revenue administration from early times to the Regular Settlement.

An account has already been given in Chapter II of the manner in which he district came into the possession of the present Pathán landowners, and of the method in which the area was parcelled out over various tribes.

The plain to the south of the Kábul river lies on the main route between Kábul and India, and so has always been kept under the control of the central government of the time. The richly irrigated area between the Kábul and Swát rivers with its rather weak proprietary body has also naturally been swept into the sphere of direct management, but the Khattak hills to the south and the great plain across the Swát and Kábul rivers had for centuries enjoyed a large measure of independence owing to the difficulty of dealing with a rude and vigorous population, which on the approach of dangers could readily retreat into the inaccessible hills bordering their country.

This radical difference in the character of the rule to which the two halves of the valley have been subjected must always be borne in mind, as it explains the relative heavy assessment in the irrigated country to the south-west and the light and even nominal revenue recoverable elsewhere.

Pesháwar itself from the earliest times has always been a place of great importance. Part of Alexander's army marched through it, and it was held by Asoka and by the Scythians. Fahian mentions it in the year 400 A. D., and it was then the capital of the kingdom of Gandhára and of the Indo-Scythian Prince Kanishka. It played a prominent part in the first Muhammadan invasion and throughout the various Moslem dynasties which governed the country, but from the failure of the expedition of Bír Bal in 1586 in Akbar's reign against the

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hill Yusafzai, it is doubtful if the Moghal Emperors ever had a very firm hold of the Hashtnagar and Yusafzai plains.

In the eighteenth century under Ahmad Sháh Abdáli and his successor, Taimúr Shah, it probably attained its greatest importance in modern times; and on the fall of the Duránís in 1818 it became the head-quarters of the Bárakzai Sardárs, Yár Muhammad, Sultán Muhammad, Sayad Muhammad and Pír Muhammad, who held the Doába and Sholgira in Chársadda, as well as Pesháwar and the western half of Nowshera.

In 1834, they were finally ousted by the Sikhs, who had harried the valley at intervals from 1823, in which year they defeated the Yusafzai at the battle of Nowshera, in which the brave Phula Singh, Nihang, fell.

The best known of the Sikh Governors were Hari Singh, Nalwa, and General Avitabile in Pesháwar, and Lehna Singh in Shankargarh in the Doába. They had a firm hold of the tract to the south of the Kábul river and of the Doába, and realized a full assessment, which they recovered by keeping the leading men on their side by the grant of considerable assignments. Across the river their power was small, and they had to assign Hashtnagar to Sayad Muhammad Khán as a *jágír*, while they confined themselves in Yusafzai to levying a lump sum of Rs. 10,000 a *tappa*, which was collected by one of the leading Kháns, to whom a cash allowance or *muwajib* out of the revenue of the *tappa* was paid. When this failed there was a punitive raid and the regular revenue was supplemented by what the troops could extract.

Captain Hastings' Final Settlement Report gives an unusually full account of the history of the tract and of the revenue administration under the Sikhs, and extracts from the latter have been given in the Assessment Report on each tahsíl, so that it is unnecessary to go into the subject in much detail. The unit of administration was evidently the *tappa*, usually an area held by one clan, but in one case, the *khálsa tappa*, comprising all the miscellaneous tribes holding to the east of Pesháwar. The limits of the *tappas* can easily be ascertained by a glance at the tribal map No. III, and they still form a very convenient unit for the district administration. The revenue of the district in the Duráni and Sikh times, as given in Captain Hastings' Report, is shown overleaf.

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Tahsíl.	Duránís.	Sikh average collections, 1836—1842.
	Rs.	Rs.
Peshávar	2,04,470	2,58,139
Nowshera	1,58,540	1,74,667
Daudzai	78,870	93,891
Doába	1,27,400	1,21,656
Total	5,69,280	6,48,353

Hashtnagar was held in *jágír* at a nominal value of Rs. 1,50,000; and the exact revenue of Yusafzai, though roughly stated at Rs. 1,00,000, was, for the reasons given above, not ascertainable. In 1847 it was Rs. 1,24,022, and if this be taken as the average of the Sikh collections the total revenue under their rule amounts to Rs. 9,22,375, and that of the year 1849, according to Form A, page xiii of Captain Hastings' Report, was Rs. 10,04,771; but in this figure apparently the *jágírs* in Pesháwar, in many of which the value was only nominal, were included. At annexation the district was divided into tahsíls corresponding with the tracts mentioned above. The limits of these tahsíls are shown in the map attached.

Colonel Lawrence made the first Summary Settlement in 1849-50 of the whole district, except Hashtnagar and Yusafzai. The first Summary Settlement in the former was made in 1850 by Abdul Hak, Extra Assistant Commissioner, and in Yusafzai (except Baizai) in 1847 by Sir H. B. Lumsden, who divided the former demand roughly over the ploughs and wells in existence, and levied at the rate of Rs. 5 per plough and Rs. 10 per well.

In 1855 Major James effected what was practically a Regular Settlement of the whole district and assessed Baizai for the first time. The records in Yusafzai were summary and there were no maps, but elsewhere there is a very fair record and the work was well done. Major James' Report is in print, and is a most interesting and clear account of the district as it then existed, and his village assessment was excellent. Liberal reductions were granted in Pesháwar, Doába Daudzai and Nowshera, where the Sikh demands had been very full, and the former nominal revenue in Yusafzai was considerably enhanced,

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and Captain Lumsden's system of a levy by wells and ploughs abandoned. He only deals in his report with Baizai, as he had not time to report fully on Yusafzai, and hence also the records there are not as full as elsewhere.

According to Captain Hastings' Form A, the revenue of 1849 was cut down from Rs. 10,04,771 to Rs. 7,80,183.

The First Regular Settlement.

Major James' Settlement ran until 1869, when by Notification No. 1075 of 6th September 1869 the district was placed under Settlement, with Captain Hastings as Settlement Officer. The Settlement was a Regular Settlement, as it was held by Government in 1871 that Major James' Settlement must be considered to have been summary only. Operations were declared concluded in the rest of the district by Notification No. 1939 of 19th November 1874, and in Yusafzai by Notifications Nos. 377 of 1st March 1875 for Mardán and 1012 of 26th May 1875, for the rest of the Sub-division. As a matter of fact, however, the operations went on until the close of 1876. Captain Hastings' Final Report is very full and detailed. The Settlement was naturally a difficult one, as he himself had no previous experience of the work and no local body of patwáris able to undertake the measurements existed. This want, however, was more than made up by the drafting into the district of large numbers of trained amíns from Mr. Prinsep's Settlements in the Central Punjab, which were just then approaching conclusion. His records were specially faired, and are beautifully written up, and the maps in the irrigated and settled portion of the district were very good specimens of plane table work. On the border, which was then very insecure, the maps were more or less imaginary ; and in the Hashtnagar and Yusafzai Maira, which was at that time of very little value, the measurements were very much out. Though not fortunate in Muhammad Hayát Khán, the Extra Assistant Settlement Officer in Yusafzai and Hashtnagar, the assessments were done carefully, and Captain Hastings' personal popularity with the leading men in the district, whom he was enabled to treat with great liberality, conduced largely to the successful issue of the Settlement.

The net result of this is shown overleaf, as compared with Major James' assessment and the revenue at Settlement.

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Tahsíl.	Summary Demand. 1855.	Summary Demand. 1872.	Regular Settlement, 1874.	Difference over 1872.
	Rs.	Rs.	Rs.	Rs.
Pesháwar	2,74,475	2,54,595	2,56,434	+1,839
Nowshera	86,249	75,870	74,070	—1,800
Doába Daudzai	1,60,739	1,57,817	1,91,415	+33,598
Hashtnagar	1,10,185	91,437	1,09,351	+17,914
Mardán...	55,942	54,604	71,675	+17,071
Swábi	92,593	90,724	1,07,018	+16,294
District ...	7,80,183	7,25,047	8,09,963	+84,916

The figures given do not include the revenue on petty *muáfis* or assignments, which, according to the report, amounted to Rs. 1,31,440 in the district. A sum of Rs. 40,081 was remitted in the form of favorable assessment to border villages and men of family, and the value of most of the *jágírs* was raised to compensate the *jágírdárs* for not being allowed to take in kind. In consequence of these measures the gain in the *khálsa* revenue was only Rs. 45,396, or 7 per cent., while there was a considerable decrease under this head in Pesháwar and a slight reduction in Nowshera.

The new assessments were brought out in the rest of the district from Kharíf 1873, and in Hashtnagar, Mardán and Swábi from Kharíf 1874. The Settlement was sanctioned by letter No. 36 S., dated 12th June 1877, from Officiating Secretary to Government, Punjab, and the assessments were sanctioned for a term of twenty years "from the Kharif of 1873-74," by which apparently is meant for twenty years from Kharíf 1873 for those tahsíls where the assessment was brought into effect from that date, and for twenty years from Kharíf 1874 for the others, and it is thus stated in the records. The work done by Captain Hastings deservedly received the thanks of Government, and his memory has been perpetuated in the Pesháwar city by the erection in 1892 of a marble pavilion in the Andar Shahr.

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Working of the first Regular Settlement.

The Settlement has worked well, and more particularly so in those portions of the district in which a considerable enhancement was taken, where, indeed, the increased assessment appears to have acted, as it usually does, as a stimulus, to increased effort on the part of the revenue-payers. The figures for reductions, remissions and suspensions, and those for coercive process issued for the recovery of arrears and changes in the *khálsa* demand are given in detail in the assessment reports and are summarised below for the district:—

Tahsíl.	Changes in khálsa demand.	Suspensions.	Remissions.	Average number of warrants issued per annum.
	Rs.	Rs.	Rs.	
Chársadda	—3,835	5,857	22,090	157
Mardán	+7,723	6,203	494	98
Swábi	+7,139	1,179	1,605	56
Pesháwar	+10,564	63,016	30,835	298
owshera	—542	5,473	8,948	53
District ...	+21,049	81,728	63,972	662

The chief cause of the increase in the *khálsa* demand is the resumption of revenue-free assignments, which were unusually numerous in Pesháwar and Yusafzai, and owing to the fact that irrigated land is often, owing to the rapid slope of the country, lost by diluvion, whereas only *sailáb* land as a rule is thrown up, the losses under the former head are usually more than the gains under the latter. Progressive assessments were not so much resorted to and only amounted to Rs. 1,250 in five estates in Chársadda, Rs. 2,885 in twenty estates in Mardán, Rs. 1,350 in four estates in Swábi, Rs. 25 in one estate in Nowshera, and Rs. 500 in two estates in Pesháwar, or in all Rs. 6,010 in thirty-two estates.

The remissions and suspensions were partly on account of the great damage caused between 1875 and 1878, when the Kábul river was changing the course of its main stream from the Nagumán into the Adezai branch, but were mainly due to failures in the water-supply for irrigation. Thus no less than

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Rs. 52,172 were suspended, and Rs. 10,393 remitted in Bára Circle in seven years on account of failure in the supply, which here in dry years is always short, and Rs. 3,492 were suspended and Rs. 4,686 remitted in the Jehángírabád group of villages in Nowshera owing to the collapse of the aqueduct at Tarnáb, which carries the Jui Shaikh water across the Bára. Otherwise, in Nowshera and in Yusafzai the remedial and coercive measures which have been required are nominal, and the revenue has been collected with great ease. In the irrigated tahsíls of Chársadda and Pesháwar the collections have been difficult, notwithstanding the fact that in the latter tract the revenue has been steadily and heavily cut down since Settlement, while in the former the profits of the Hashtnagar owners for the last ten years, owing to the opening of the Swát Canal, have been enormous. The result must be attributed, I believe, rather to an ingrained habit, which has grown up in the Doaba and Pesháwar since the days of the Sikhs, of paying nothing except under compulsion, than to an excess in the revenue demand; while in Hashtnagar the turbulent and lawless character of many of the leading and richest men, who seem to like being dragged up on a warrant and placed in detention, is the real cause of the arrears. In these tahsíls, too, a practice had arisen of employing the patwarís largely and directly in the revenue collections, and of working through the zaildárs. Both of these practices are contrary to orders and are objectionable, as when the demand is in arrears there is considerable scope for the ingenuity of the patwári in the way of illegal and excessive exactions, of which he is not slow to avail himself. For the future this has been strictly prohibited, and general orders have been three times formally issued to all headmen to the effect that their first duty is the payment of the revenue by due date, and that they must rely in future mainly on their own efforts, and not trust to the deputation of a tahsíl chaprási with the patwári to recover the demand. In case of failure to pay by due date they will be held responsible, and their *pachotra* resumed, or their office transferred to a more capable representtative. If these orders are acted up to there will be little difficulty in future in collections, as experience here and elsewhere has shown that a firm revenue administration, tempered when necessary by prompt suspensions, is productive of less hardship and worry to the people than a slipshod and dilatory practice of allowing the revenue to run into arrears in the hope that it will all be eventually recovered.

General revenue history since the Regular Settlement.

With these exceptions the history of the tract since the Regular Settlement has been uneventful, and, in the case of Pesháwar at any rate, may be described from a fiscal point of view as one continuous struggle on the part of the Tahsildár to recover as much, and on the part of the landowners to pay as little, of the revenue demand as possible. There was a good deal of disturbance in *tappahs* Mohmand and Khattak during

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the Jawáki Expedition of 1877. The Afghán War, 1879—1881, brought a great deal of money into the district, and especially into this tract, in the shape of payments for supplies, carriage and labour, and also caused prices and wages to rise to a very high level, from which the latter have not sunk; though the opening of the Swát River Canal in 1885, and the abundant harvests of the three last years, coupled with the great fall in exchange and the consequent uncertainty of the export trade to Europe, have had a considerable effect towards reducing prices to their former level, if not even below this. The opening of the railway in 1882 was a great boon to the tract, and the recent construction of the Michni-Nowshera Canal in 1892-93 has done much to assure the prosperity of the important area round Peshawar. The Khattaks in Nowshera are more dependent for a livelihood on their pack animals than upon the produce of their lands, and the formation of the Cherát sanitarium was of the greatest benefit to all the hill country round, since the people earn good wages as watchmen and carriers, and realize high prices for their wood and grass and other produce. The condition of the whole tract, therefore, has materially improved since Settlement, and the only symptom of danger for its future prosperity is the serious denudation of the Khattak hills of all wood and grass, from which most of the inhabitants derive their main source of livelihood. Something might be done here in the way of tank irrigation, but up to the present it has not been possible to work out any satisfactory scheme. The question of reserving portions of the waste is receiving attention, as directed in paragraph 18 of Financial Commissioner's Review of the Preliminary Report, and will be reported on in connection with the Settlement of the Khwárra protected forests, which most of the *rakhs* adjoin. At present, owing to their large earnings as carriers during the Chitrál Expedition, the Khattaks are very well off.

The presence of a skilled professional adviser to the Deputy Commissioner in the person of the officer in charge of the Kábul River Canal has already been of the greatest utility in the elaboration of schemes for improving the Bára and Jui Shaikh irrigation, and if the appointment is maintained the outlook for the irrigation of the whole tract, on which its prosperity mainly depends, is very hopeful.

The history of Yusafzai since Settlement has been one of steady progress and development. The country has settled down wonderfully, and the people are better disposed and more contented than those in any other part of the district. Greater security of life and property and the fuller ascertainment of rights have encouraged the sinking of wells in every direction, and there is scarcely a family in the northern and eastern portions of the Sub-division which has not one or more of its members in the Native army, so that the earnings of these men in

cash are more than sufficient to pay off the whole revenue of the household.

The following table exhibits the earnings of the Yusafzai Sub-division under the head of "Pay and Pension," and large though the total is, the figures are probably not exhaustive:—

Assessment Circle.	Number of persons earning		Number of villages in which they reside.		Total annual earnings from	
	Pay.	Pension.	Men in the services.	Pensioners.	Pay.	Pension.
Tahsíl Mardán.					Rs.	Rs.
Koh Dáman Baizai ...	136	43	18	13	22,908	1,800
Koh Dáman Sudhum ...	81	...	12	...	13,104	...
Maira	247	46	22	20	52,584	21,636
Total Tahsíl ...	464	89	52	33	88,596	23,436
Tahsíl Swábi.						
Bulaknáma	180	16	14	6	28,680	2,676
Kinára Darya	104	12	8	2	23,844	6,756
Jabba	400	63	16	11	95,148	4,104
Maira	458	52	34	22	85,728	5,388
Koh Dáman Sudhum ...	10	...	4	...	2,064	...
Total Tahsíl ...	1,152	143	76	41	2,35,464	18,924
Total Sub-division ...	1,616	232	128	74	3,24,060	42,360

The opening of the Swát Canal in 1885 was the most important event in this tahsil, and revolutionized agricultural conditions in the Hashtnagar and Mardán *maira*. The water-rates were pitched low, and the former nominal revenue was left untouched, so the landowners have derived large profits, and men who at Settlement were ordinary zamíndárs have attained to considerable affluence. The *maira* at Settlement had been recorded as the property of the Kháns or as village common land, and after the canal was opened it became necessary to more accurately determine the rights of individual shares. Accordingly, measures were taken by Captain Deane, then Assistant Commissioner in Yusafzai, to partition the large area known as Chak Mardán into regular blocks corresponding with the shares of the owners. This work was successfully carried through in 1889, and similar operations were undertaken at the instance of Mr. Merk, Deputy Commissioner, in most of the Hashtnagar *maira*, where the partition was effected by Lála Mangal Sain, acting under the orders of Mr. Birch, Revenue Assistant. This extensive partition was a great step towards the development of the Swát Canal tract, and checked the spoliation of the weaker sharers which had been in active progress, and much credit is due to the officers concerned for its successful execution.

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Transfers of villages between tahsils and changes in the number of estates.

To prevent disorganization of the statistics changes of estates between tahsíls were avoided as far as possible; but as the border between Peshávar and Nowshera on the south-east was not clearly shown on the maps, and as the Garhi Faizullah estate, belonging partly to Urmar Miána, a Nowshera village, and partly to Músazai, a Pesháwar estate, was included in Pesháwar, it was divided between the two sets of owners, and the Urmar half included as Garhi Faizullah in Nowshera, while the Músazai portion remained in Pesháwar under the name of Garhi Bághbáuán or Khanjar (*Punjab Gazette* Notification No. 787 of 14th December 1895).

At the same time, however, the great increase in cultivation and population, and the entire change in tenures due to partition and sales in the Swát Canal tract, had rendered a revision of the organization of the estates there imperative in the interests of agricultural improvement and good government. The area included in the huge old *maira* villages was therefore split up into suitable blocks held by new purchasers or old owners, and the blocks so defined were constituted separate estates, under the orders contained in letter No. 5843, dated 18th September 1893, from Senior Secretary to Financial Commissioner, for Chársadda, and letter No. 8009, dated 19th December 1893, for Mardán and Nowshera. At the same time advantage was taken of the opportunity to divide up the unwieldy villages of Land Khwár in Mardán, Shabkadar and Agra in Chársadda, and Nowshera Kalán in Nowshera, and to make some other small alterations to suit the convenience of owners, or to facilitate administration. The changes were most extensive in Chársadda, and the work, including the appointment of headmen in the new estates, was well done there under the supervision of Pars Rám, Tahsíldár, and the re-organization greatly facilitated the village assessment.

In Khwárra Niláb 24 hamlets had been heretofore shown as estates. As the whole waste in Khwárra is really the joint property of all the villages and Government, and as the total cultivated area and revenue were quite insignificant, the number of estates in the circle was reduced at this Regular Settlement from 24 to 16 by lumping up some of the hamlets which were closely connected by the family ties of the owners who held their lands really jointly.

The other changes effected are unimportant and are all noticed in the Assessment Reports; but it may be noted that the proposal referred to in paragraph 30 of the Yusafzai Report, to transfer Chak Kund from Swábi to Nowshera and amalgamate it with the parent village owned by the same proprietors was ultimately negatived. The result was that, excluding Khwárra Niláb 16 estates, the total number of estates in the district was increased from 724 in 1891-92 to 822 in 1895-96, or including Khwárra Niláb to 838 estates, as shown in the table below, giving the statistics by assessment circles. The work under this head has been very onerous

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and in fact the Settlement in most of Mardán and Chársadda as well as Khwárra has been, in all but name, a first Regular Settlement.

As anticipated by Mr. Merk, it became necessary to revise the old circles owing to the changes which had taken place in the limits of the tahsíls and in the condition of the tract, and a considerable consolidation of the old circles with a consequent reduction of work was found to be possible. The results of the reorganization are detailed below, and the location and configuration of the present and former circles are shown in the accompanying map, in which are also shown the slight changes introduced in Pesháwar and Nowshera, as described in the Assessment Report, paragraph 18, after the arrangement of circles had been sanctioned by the Financial Commissioner in the orders on the Preliminary Report:—

1	2	3	4	5
Tahsíl.	Former assessment circle.	Villages.	Present assessment circle.	Villages.
Chársadda	Half Maira		(1) Maira	15
	Do. and most of Bela		(2) Nahri	63
	Sholgira and part of Bela		(3) Sholgira ...	49
	Abi I, Abi II, and Jabbazár		(4) Doába	51
Total ...	Six Circles	120	Four Circles ...	178
Mardán ...	Koh Dáman Baizai ...		(1) Koh Dáman Baizai	37
	Do. Sudhum ...		(2) Do. Sudhum	26
	Maira Darmiána ...			
	Maira Mashmula Khattak,		(3) Maira	70
	Maira Maidán			
Total ...	Five Circles	112	Three Circles ...	133
Swábi ...	Bulaknáma		(1) Bulaknáma ...	16
	Kinára Darya		(2) Kinára Darya ...	10
	Jabba		(3) Jabba	18
	Maira Wár Pár			
	Maira Darmiána ...		(4) Maira	47
	Maira Mashmula Khattak			
	Koh Dáman Sudhum ...		(5) Koh Dáman Sudhum	10
Total ...	Seven Circles	101	Five Circles	101
Nowshera ...	Maira Urmar			
	Abi Khálsa		(1) Nahri Chábi ...	34
	Bela			
	Chábi			
	Kohi Khattak		(2) Kohi Khattak ...	54
	Kinára Darya		(3) Kinára Darya ...	55
	Darya Pár			
	Khwárra and Niláb ...		(4) Khwárra Niláb ...	16
Total ...	Nine Circles	149	Four Circles	159

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1	2	3	4	5
Tahsíl.	Former assessment circle.	Villages.	Present assessment circle.	Villages.
Pesháwar ...	Michni I ... ... Michni II ... Koh Dáman Khalíl ...		(1) Michni	48
	Darya Pár ... Kinára Hájizai ... Darya Urár ... Bela ...		(2) Darya Urár Pár ...	76
	Sháhi Mahal ... Abi Khálsa ... Budhni ... Bára Abi III ... Maira Kachauri from K. D. Mohmand ...		(3) Kábul Nahri ...	61
	Kasba Bagrám ...		(4) Kasba Bagrám ...	16
	Mohmand Abi I and Abi II Khalíl Abi I and Abi II		(5) Bára	55
	Koh Dáman Mohmand ...		(6) Koh Dáman Mohmand.	11
Total ...	Seventeen Circles ...	266	Six Circles	267
District ...	Forty-four Circles ...	748	Twenty-two Circles ...	838

In accordance with the general orders of Government, wherever possible, the old circles were not split, but whole circles were consolidated. In Hashtnagar, however, a reconstitution was necessary owing to the radical changes in the character of the tract introduced by the opening of the Swát Canal. In Yusafzai, and indeed elsewhere, a large reduction in the number of the circles was feasible, as these had been unnecessarily multiplied by division of one circle between two tahsíls at the reconstitution of the tahsíls in 1873. The opening of the Kábul River Canal has altered the agricultural condition of the tract between Pesháwar and Nowshera, so that a large consolidation of circles was possible here. The other changes were introduced to simplify and reduce assessment and statistical record work, and are fully explained in the Preliminary Report. The present circles are convenient in size and location, and have been determined with due reference to general equality of soil and climate, and the similarity of agricultural conditions of the bulk of the estates included in their boundaries. A full abstract of the chief characteristics of each circle has been given in Part V (Assessments) of each of the Assessment Reports, and it would be impossible to notice them again here without reprinting the matter already given in the reports. The names, moreover, sufficiently indicate the physical character of the circles. Koh Dáman denotes the country at the foot of the hills. The Kábul

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Nahri circle contains the country irrigated by the Kábul River Canal and its subsidiary feeder, the Jui Shaikh. The Maira circle in Mardán might almost have been called the Nahri circle, as with the trans-Kalpáni extension of the Swát River Canal it will shortly be almost entirely irrigated from that canal. *Jabba* is a Pashtu word denoting moist and swampy country, and it is applicable to the Jabba circle, in its first meaning. Bulaknáma gets its title from the Bulak Khattaks, who hold most of it. The other words used are common revenue expressions, thus: Kinára Darya is the country along a river; and *pár* means on the further side, and *urár* or *wár* on the hither side, of a stream.

A common base line laid down for the district. Map No. VI.

In this settlement a somewhat novel departure was made and the whole district was mapped on the same series of squares. Starting from a point on the border of the Nowshera, Chársadda and Mardán tahsíls base lines running due east and west and north and south were laid down. The lines were started with a theodolite for about seven miles by Mr. Rose, Assistant Engineer, Irrigation Department, and were then carried on by alignment of flags and chaining. The point of origin of the base line was specially selected, so as to secure a stretch of fairly level country and to enable measurements to be promptly started in most tahsíls, and the accuracy of the alignment and of the chaining was tested by tying back on to subsidiary base lines laid out ordinarily at every eighth square for the Patwárís to work on.

Duration and cost survey.

The base line was started at the end of January 1893 and the field survey of the different tahsíls was commenced and completed as shown below:—

Tahsíl.	Commenced quarter ending	Finished quarter ending
Chársadda	31st March 1893 ...	31st December 1894.
Mardán	Do. ...	31st March 1895.
Swábi	Do. ...	30th September 1894.
Peshávar	Do. ...	30th September 1895.
Nowshera	Do. ...	30th June 1895.

Chársadda was taken up first, and some patwárís from Nowshera and Pesháwar were drafted into that tahsíl, so that the survey might be pushed on rapidly to facilitate the collection of accurate statistics for the Assessment Report.

The cost of survey as worked out in Statement No. III amounted to Rs. 20 per square mile, so that, assuming an equal degree of diligence and energy, the fact of the adoption of a

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common base line in this district has not operated injuriously as regards either the cost or the duration of the survey.

Classes of maps prepared, arrangements made for the preservation of these and for the utilization of the field maps by the Survey Department.

One result of the common base line was that we were able to number squares and mapping sheets by latitude and longitude from the point of origin of the squares, *i.e.*, the point of intersection of the main base lines, so the work is symmetrical and the field maps constitute a homogeneous map of the district on the scale of 24 inches = 1 mile. From these, maps on the scale of 4 inches = 1 mile have been prepared by reduction by squares as a check on the old survey maps on this scale. Copies of these have been filed in the English and vernacular village note-books, and one copy has been given to the patwári, and another filed as an index with the mapping sheet. These small scale maps will, it is believed, be very useful in questions of ordinary district administration, as the field maps are cumbrous and, being crowded with detail, are difficult to consult.

Maps of the assessment circles on the same scale have been compiled, and a copy placed in the tin case containing the field maps of the circle.

Revision of the record-of-rights.

A special revision of the record-of-rights for the district generally was considered necessary in letter No. 13 of 15th January 1892, from Officiating Revenue Secretary to Government, Punjab, to Senior Secretary to Financial Commissioner, and for the eight estates in Niláb by Notification No. 63, dated 3rd February 1896, in the *Punjab Gazette*, a special revision was directed. The last notification also directed the preparation of a record-of-rights for the Khwárra villages, now 16 in number, which had only been summarily settled, and the preparation of similar records for the estates of Asghar and Kila in Chársadda and Khánpur and Natián in Swábi, which were added to the district by border demarcation, was directed by Notification No. 1530 of 9th December 1895.

For a description of the documents contained in the standing record-of-rights and the special difficulties attendant on the registration of mutation in the district reference may be made to Chapter III of the Final Settlement Report.

Prices and Produce Estimates.

The prices assumed have already been noticed in Chapter IV, and it was ascertained that the sanctioned prices were higher than those ruling during the first five years of the expiring settlement by 20 per cent. in Hashtnagar and Yusafzai, and by 15 per cent. in the rest of the district. The pitch of the Government share of the produce is shown in the table in the paragraph on rents in Chapter III D. It appeared that there had been a rise in this as compared with Captain Hastings' calculations of 23·4 per cent. on canal-irrigated and 12·2 per cent. on unirrigated soils. The method in which the produce estimate was worked out is explained in paragraph 60 of Mr. Dane's Settlement Report, and the following table shows the gross results by tahsíls :—

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Prices and produce estimates.

Tahsíl.	Gross estimate.	Rate per cultivated acre.
	Rs.	Rs. a. p.
Chársadda	5,63,091	3 5 1
Mardán	2,83,302	1 1 3
Swábi	3,69,733	1 13 6
Nowshera	2,33,556	1 14 5
Peshávar	7,26,360	5 4 7
Total District	21,76,042	2 7 7

This represents the full theoretical half assets estimate of the Government share as worked out by a possibly too sanguine observer, but which here and elsewhere in the Punjab can only be used as a gauge of the relative capacity of the different soils and as a proof of the undoubted lenience of the revenue demand actually realized.

The main considerations to which importance was attached at the re-assessment of 1895-96 are summarized below :—

Grounds for revision of assessment.

"The general grounds on which revision of assessment in the direction of enhancement of revenue can be justified are that prices have risen by 53 per cent. as compared with those assumed by Captain Hastings, and by 10 per cent. over those ruling during the first five years of the expiring Settlement; that cultivation has increased by 8·4 per cent., irrigation by 116 per cent., mainly owing to the opening of the Swát River Canal, and population by 31 per cent.; that the border has been completely pacified since Settlement, and life and property are on the whole more secure generally throughout the tahsíl; that the communications have been improved by the opening of the railway and the construction of roads and boat-bridges; and that finally the Government share of the produce as calculated at half net assets works out at one-fourth on irrigated and one-eighth on unirrigated lands as against one-sixth and one-twelfth as assumed at last Settlement. At the same time, it must be borne in mind that if the actual prices prevailing during the five years before 1873 be taken as the standard, the rise under this head has been almost nothing, that the Swát Canal tract is still in a very backward stage of development owing to the absence of suitable tenants, and that the character of the people with whom we have to deal is still much the same as it was in 1873. These general remarks apply to the whole tract, and the special points affecting the assessment of each circle are dealt with in the following paragraphs. For facility of reference the principal points bearing on the assessment have been collected in the following table."—*See* Assessment Report, Section 70.

II.—Yusafzai Sub-division.

"The reasons justifying an enhancement in this Sub-division are practically the same as those summarized in paragraph 70 of the Chársadda Assessment Report, and with the general features of interest affecting the revenue and paying capacity of the tract are shown in the following table. In addition to the increase in total cultivation, which, owing to errors in the former survey, the rejection at last Settlement of part of the recorded cultivation before assessment, and the more permanent character of the present cultivation, is really much larger than is here shown, and the enormous rise in irrigation and population, it must always be remembered that on *cháhi* and *dbí* lands the Government share must now be fixed at 18·5 per cent. instead of one-sixth as at Settlement, and on other soils at 12 per cent., in lieu of one-twelfth and one-sixteenth in Baizai and Maira Maidán, while prices have, even according to the present assumed rates, risen by 53 per cent. over those assumed by

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Grounds for revision of assessment.

Captain Hastings, and by 10 per cent. over those actually prevailing during the first five years of the expiring Settlement. Moreover, the opening of the railway and the construction of a metalled road to Mardán, which is now being carried on to the border, have afforded a ready means of exporting the surplus produce, which in Mardán has been largely increased by the excavation of the canal, while the pacification of the border and the greater security of life and property have greatly improved agricultural conditions. In the opposite scale there is very little to be set except the character of the people and the fact that until annexation they practically held their lands free of revenue, while, as they are of much the same stock as the trans-border tribes, it is politically inexpedient to draw too sharp a contrast between our subjects and their kinsmen just across the frontier, who reap the same benefits from our roads, railways and markets, and are exempt from any payment of revenue and the harassment of our courts and administrative machinery, so that the counterpoise, though difficult to appraise exactly, is not a light one. Making every allowance for these considerations, however, there is no doubt that in Yusafzai, more than anywhere else in the district, everything points to the equity of a very large increase in the revenue at present assessed, in order to equalize the assessment throughout the district, as the circumstances of all the tracts included in this are now similarly treated."—*See* Assessment Report, Section 69.

III.—Tahsils Peshawar and Nowshera.

"The general grounds on which an enhancement of the assessment can be justified are, that since last Settlement assumed prices have risen by 44·89 per cent., as compared with those assumed by Captain Hastings, and by 15·03 per cent. over those actually ruling during the first five years of the currency of the present assessment, while it must be remembered that the present assumed prices are considerably below the average prices during the whole period of Settlement and those actually ruling at present. In addition to the rise in prices the security of the tract has been increased by the construction of new canals and the improvement of existing works. Communications have been facilitated by the opening of a railway, and life and property, both in the interior of the district and on the border, are much safer than they were at Settlement, owing to the formation of the Border Militia and the continuous advance of law and order. It may be said that the result of all these factors is summed up in the resultant increase in prices, but this is hardly the case, as prices were before last settlement as high or even higher than they are at present, but the unsecurity of the tract and the exposed condition of the border tended to render it impossible to levy a full revenue; so that the mere fact that prices are high is not the only point to be borne in mind in fixing an assessment. Good communications, tranquillity of administration and stability of prices are quite as important under our system of a fixed assessment as high average prices liable to sudden fluctuations in an unsettled and inadequately opened tract. In addition to these general grounds, we have the fact that there has been a considerable increase in cultivation, and a very large rise in the irrigated area, which here is all-important, and population has also increased by 37 per cent. and the character of the cropping has improved."

"Against this must be set off the fact that much of the increase on cultivation has occurred in the poorer and almost useless *bárání* soils, and that most of the increase in irrigation is due to the Swát and Michni-Nowshera Canal, which are Government works, on which an enhanced revenue in the form of water-rates is already taken, so that there is not much room left for an increase in the fixed land-revenue assessment; and it must also be remembered that here the administration has always been stronger than in the northern portion of the district, and the assessment has consequently been relatively much higher, while the rise in assumed and actual prices is lower."—*See* Assessment Report, paragraph 77.

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Grounds for revision of assessment.

Statement showing chief characteristics of each Tahsíl and of District.

Detail.	Charsadda.		Mardan.		Swabi.		Peshawar.		Nowshera.		District.	
	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.
Percentage of cultivated area on total area	68	+8	67	−3	67	+7	49	+12	33	+25	56	+7
Percentage of shâh nahri area on cultivated area ...	35	...	17	...	...	...	7	...	14	...	15	...
Percentage of nahri do. do.	26	−18	...	...	...	...	59	−15	4	+150	15	−19
Percentage of châhi do. do.	·4	−6	4	+77	10	+96	1	+21	7	−10	5	+5
Percentage of total irrigated area on total cultivated area	38	...	78	...	89	...	29	...	73	...	63	...
Average depth of wells to water in feet	18	...	29	...	28	...	...	...	24	...	25	...
Population per square mile of cultivation	504	...	278	...	467	...	1,061	...	521	...	519	...
Percentage of increase of population over figures for 1868 ...	28	...	59	...	38	...	52	...	28	...	37	...
Number of cattle of all sorts per owner	6	...	7	...	3	...	5	...	3	...	5	...
Percentage of increase of total of cattle on last settlement figures	199	...	273	...	174	...	70	...	25	...	120	...
Average cultivated area per holding	10·8	...	27·6	...	10·7	...	8·4	...	8·2	...	11·7	...
Average unincumbered area per holding	9·0	...	23·0	...	9·3	...	6·5	...	7·3	...	10·3	...
Percentage of cultivation mortgaged	11·9	...	9·1	...	11·3	...	23·1	...	7·2	...	12·8	...
To new agriculturists	5·4	...	2·0	...	2·8	...	8·4	...	3·3	...	4·0	...
To old agriculturists	6·5	...	7·1	...	8·5	...	14·7	...	3·9	...	8·8	...
Price per acre mortgaged in the last 5 years — Irrigated ...	81	...	50	...	170	...	74	...	67	...	88	...
Price per acre mortgaged in the last 5 years — Unirrigated ...	28	...	17	...	35	...	18	...	24	...	24	...
Price per acre mortgaged in the last 5 years — Cultivated ...	48	...	25	...	60	...	71	...	41	...	49	...
Price per acre sold in the last 5 years ... — Irrigated ...	104	...	51	...	242	...	129	...	81	...	121	...
Price per acre sold in the last 5 years ... — Unirrigated ...	22	...	15	...	37	...	15	...	22	...	22	...
Price per acre sold in the last 5 years ... — Cultivated ...	33	...	21	...	56	...	99	...	38	...	49	...

Chapter V, C.
Land and Land Revenue.
Grounds for revision of assessment.

Statement showing chief characteristics of each Tahsíl and District—concluded.

Detail.	Charsadda.		Mardan.		Swabi.		Peshawar.		Nowshera.		District.	
	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.	Area in acres and other statistics.	Difference as compared with last settlement.
Percentage of all kharíf crops	36·2	...	19·7	...	25·3	...	46·3	...	18·4		28·0	...
Cane	3·3	...	·4	...	·2	...	2·5	...	·4	...	1·2	...
Maize	17·8	...	8·7	...	9·4	...	25	...	11·1	...	13·4	...
Rice	4·8	...	·1	...	...	...	3·2	...	...	...	1·4	...
Jowár, moth and others	4·4	...	8·0	...	13·3	...	5·6	...	5·2	...	7·8	...
Cotton	4·8	...	·5	...	1·0	...	7·4	...	1·1	...	2·6	...
Percentage of all rabi crops	53·1	...	51·9	...	62·7	...	46·5	...	40·2	...	52·1	...
Wheat	33·2	...	25·0	...	35·3	...	19·9	...	22·4	...	27·8	...
Barley	13·2	...	23·2	...	18·2	...	17·5	...	12·9	...	17·9	...
Rape and other oil-seeds	2·1	...	2·4	...	5·2	...	·4	...	1·4	...	2·5	...
Garden and vegetables	1·1	...	·8	...	·6	...	3·1	...	1·8	...	1·3	...
Tobacco	...	...	·3	...	2·0	...	...	...	·2	...	·6	...
Late revenue ... ... Rs.	2,23,702	...	85,227	...	1,20,583	...	3,79,830	...	75,390	...	8,84,732	...
Incidence per acre on present cultivated area ,,	1-5-7	...	0-5-3	...	0-9-7	...	2-12-11	...	0-10-7	...	1-0-11	...
Half assets estimate ... . ,,	8,22,856	...	2,62,214	...	3,54,832	...	7,14,260	...	2,24,987	...	23,69,153	...
Incidence per acre on present cultivated area ,,	4-15-3	...	1-0-0	...	1-12-4	...	5-3-1	...	1-15-9	...	2-11-1	...
Half rent estimate ... ... ,,	3,36,383	...	1,49,272	...	...	...	...	...	...	...	...	...
Incidence per acre on present cultivated area ,,	2-0-4	...	0-9-2	...	...	...	...	...	...	...	...	...
Estimate according to old rates corrected for ,, rise in prices	5,69,397	...	1,58,107	...	2,05,749	...	4,44,000	...	1,19,952	...	14,97,205	...
Incidence per acre on present cultivated area ,,	3-6-9	...	0-9-9	...	1-0-5	...	3-3-8	...	1-0-11	...	1-11-3	...
New revenue on land including progressive ,, assessments	2,84,195	...	1,41,565	...	1,86,890	...	4,09,799	...	1,04,505	...	11,26,954	...
Incidence per acre on present cultivated area ,,	1-11-4	...	0-8-8	...	0-14-11	...	2-15-8	...	0-14-9	...	1-4-6	...

The tahsíls were reported in the following order: Chársadda 14th December 1894, Mardán and Swábi on 10th August 1895, and Pesháwar and Nowshera on 17th December 1895. The rates are fully explained in the Assessment Reports and are summarized in Chapter IV of the Final Reports as follows:—

Assessment rates.

Table of Rates for Tahsíl Chársadda.

Class of soil.	Rates.	Maira. Rate.	Nahri. Rate.	Sholgira. Rate.	Doaba. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
CHAHI AND ABI.	Old Settlement rates ...	3 0 0	3 0 0	...	...	
	,, enhanced by 20 per cent.	3 9 7	3 9 7	...	...	
	Soil rates used in distribution.	...	...	...	...	
	Half net produce rates ...	6 2 0	8 0 10	5 14 6	7 13 5	
	,, cash rent rates ...	3 0 0	8 0 1	3 6 8	2 5 4	
	Proposed rates	3 0 0	6 0 0	3 0 0	2 8 0	
	Sanctioned rates ...	3 0 0	5 0 0	2 8 0	3 8 0	4 7 6
SHAH NAHRI AND CHAHI SHAH NAHRI.	Old Settlement rates ...	...	...	...	...	
	,, enhanced by 20 per cent.	...	...	...	...	
	Soil rates used in distribution.	...	...	...	...	
	Half net produce rates ...	1 5 0	1 14 7	1 15 11	...	
	,, cash rent rates ...	1 3 6	1 3 6	2 13 2	...	
	Proposed rates	1 0 0	1 0 0	2 8 0	...	
	Sanctioned rates ...	0 12 0	0 12 0	2 8 0	...	0 12 1
NAHRI I.	Old Settlement rates ...	4 8 0	4 8 0	5 0 0	4 12 0	
	,, enhanced by 20 per cent.	5 4 5	5 4 5	6 0 0	5 11 2	
	Soil rates used in distribution.	...	...	...	...	
	Half net produce rates ...	8 2 5	6 3 2	9 0 2	9 9 4	
	,, cash rent rates ...	2 11 5	5 2 0	6 11 4	4 12 6	
	Proposed rates	4 8 0	4 8 0	5 12 0	4 12 0	
	Sanctioned rates ...	4 8 0	4 8 0	5 12 0	4 12 0	5 1 2

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Land and Land Revenue.

Assessment rates.

Table of Rates for Tahsîl Chársadda—contd.

Class of soil.	Rates.	Maira. Rate.	Nahri. Rate.	Sholgira. Rate.	Doaba. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
NAHRI II.	Old Settlement rates ...	2 12 0	2 12 0	3 0 0	2 14 0	
	,, enhanced by 20 per cent.	3 4 10	3 4 10	3 9 7	3 7 2	
	Soil rates used in distribution.	...	...	...	...	
	Half net produce rates ...	8 2 0	6 3 2	9 0 2	9 9 4	
	,, cash rent rates ...	...	2 11 5	3 6 8	2 7 11	
	Proposed rates	4 8 0	2 12 0	3 0 0	2 8 0	
	Sanctioned rates ...	4 8 0	2 12 0	3 0 0	2 8 0	2 10 0
SAILAB.	Old Settlement rates ...	2 0 0	2 0 0	2 0 0	2 0 0	
	,, enhanced by 20 per cent.	2 6 5	2 6 5	2 6 5	2 6 5	
	Soil rates used in distribution.	...	...	...	...	
	Half net produce rates ...	6 10 4	1 14 3	2 1 2	0 12 10	
	,, cash rent rates ...	2 6 10	2 6 11	3 6 5	1 15 11	
	Proposed rates	2 0 0	1 12 0	2 4 0	1 12 0	
	Sanctioned rates... ...	2 0 0	2 0 0	2 0 0	1 12 0	1 15 10
DAGOBA.	Old Settlement rates ...	0 4 0	1 0 0	0 12 0	0 8 0	
	,, enhanced by 20 per cent.	0 4 10	1 3 3	0 15 0	0 9 7	
	Soil rates used in distribution.	...	...	...	...	
	Half net produce rates ...	0 5 0	0 6 5	1 1 7	0 7 10	
	,, cash rent rates ...	0 10 0	1 2 0	2 3 3	1 5 10	
	Proposed rates	1 0 0	0 8 0	1 4 0	1 4 0	
	Sanctioned rates... ...	1 0 0	0 8 0	1 0 0	1 4 0	0 13 10

Table of Rates for Tahsil Chársadda—concld.

Class of soil.	Rates.	Maira. Rate.	Nahri. Rate.	Shol-gira. Rate.	Doaba. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
BARANI.	Old Settlement rates ...	0 4 0	0 6 0	0 12 0	0 8 0	
	„ enhanced by 20 per cent.	0 4 10	0 7 2	0 15 0	0 9 7	
	Soil rates used in distribution.	...	...	...	...	
	Half net produce rates ...	0 5 0	0 6 5	1 1 7	0 7 10	
	„ cash rent rates ...	0 7 0	0 3 10	2 3 3	1 5 10	
	Proposed rates	0 7 0	0 8 0	1 4 0	0 6 0	
	Sanctioned rates	0 7 0	0 8 0	1 0 0	0 6 0	0 7 4
MAIRA.	Old Settlement rates ...	0 4 0	0 4 0	0 12 0	0 4 0	
	„ enhanced by 20 per cent.	0 4 10	0 4 10	0 15 0	0 4 10	
	Soil rates used in distribution.	...	...	...	...	
	Half net produce rates ...	0 5 0	0 6 5	1 1 7	0 7 10	
	„ cash rent rates ...	0 1 10	0 1 10	0 1 10	0 1 10	
	Proposed rates	0 2 6	0 3 0	0 2 0	0 2 0	
	Sanctioned rates... ...	0 2 6	0 3 0	0 2 0	0 2 0	0 2 5
		0 7 6	0 15 4	4 5 9	3 8 9	1 11 3

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Land and Land Revenue.
Assessment rates.

Table of Rates for Tahsíl Mardán.

Class of soil.	Rates.	Koh Daman Baizai. Rate.			Koh Damam Sudhum. Rate.			Maira. Rate.			Tahsil. General rate.		
		Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
CHAHI.	Old Settlement rates	2	8	0	4	0	0	3	8	9			
	„ enhanced by 20 per cent. ...	3	0	0	4	12	10	4	4	1			
	Soil rates used in distribution ...	0	3	3	1	7	3	2	4	5			
	Half net produce rates	5	8	1	7	6	7	6	3	0			
	„ cash rent rates	3	14	8	3	14	6	4	5	1			
	Proposed rates	4	0	0	4	8	0	4	4	0			
	Sanctioned rates	4	0	0	4	0	0	4	0	0	4	0	0
ABI.	Old Settlement rates	2	0	0	2	0	0	...					
	„ enhanced by 20 per cent. ...	2	6	5	2	6	5	...					
	Soil rates used in distribution ...	0	4	1	...			...					
	Half net produce rates	5	8	1	5	6	7	...					
	„ cash rent rates	4	2	3	4	2	3	...					
	Proposed rates	4	C	0	4	8	0	...					
	Sanctioned rates	4	0	0	4	0	0	...			4	0	0
SHAH NAHRI.	Old Settlement rates	...			...			...					
	„ enhanced by 20 per cent. ...	...			...			...					
	Soil rates used in distribution ...	...			...			...					
	Half net produce rates	3	0	10	...			2	2	3			
	„ cash rent rates	1	4	5	...			1	4	5			
	Proposed rates	1	0	0	...			1	0	0			
	Sanctioned rates	0	12	0	...			0	12	0	0	12	0

Table of Rates for Tahsíl Mardán – concld.

Class of soil.	Rates.	Koh Daman Baizai. Rate.	Koh Damam Sudhum. Rate.	Maira. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
SAILAB.	Old Settlement rates	1 0 0	1 0 0	0 15 4	
	,, enhanced by 20 per cent. ...	1 3 2	1 3 2	1 2 5	
	Soil rates used in distribution ...	...	0 7 10	1 0 3	
	Half net produce rates	0 4 8	0 13 11	0 12 0	
	,, cash rent rates	1 4 9	1 4 9	1 4 9	
	Proposed rates	2 0 0	2 0 0	1 8 0	
	Sanctioned rates	2 0 0	2 0 0	1 8 0	1 8 2
DAGOBA.	Old Settlement rates	0 2 6	0 5 0	0 5 9	
	,, enhanced by 20 per cent. ...	0 3 0	0 6 0	0 6 11	
	Soil rates used in distribution ...	0 1 11	0 6 2	0 7 0	
	Half net produce rates	0 4 8	0 13 11	0 12 0	
	,, cash rent rates	0 4 2	0 8 0	0 9 4	
	Proposed rates	0 12 0	0 7 0	1 0 0	
	Sanctioned rates	0 12 0	0 6 0	1 0 0	0 14 6
BARANI.	Old Settlement rates	0 2 6	0 5 0	0 5 9	
	,, enhanced by 20 per cent. ...	0 3 0	0 6 0	0 6 11	
	Soil rates used in distribution ...	0 1 11	0 6 2	...	
	Half net produce rates	0 4 8	0 13 11	0 12 0	
	,, cash rent rates	0 2 5	0 4 11	0 3 4	
	Proposed rates	0 3 0	0 7 0	0 8 0	
	Sanctioned rates	0 3 0	0 6 0	0 7 0	0 4 11
MAIRA.	Old Settlement rates	0 2 6	0 5 0	0 5 9	
	,, enhanced by 20 per cent. ...	0 3 0	0 6 0	0 6 11	
	Soil rates used in distribution ...	0 1 11	0 6 2	0 11 9	
	Half net produce rates	0 4 8	0 13 11	0 12 0	
	,, cash rent rates	0 2 0	0 2 4	0 2 0	
	Proposed rates	0 2 0	0 3 0	0 3 0	
	Sanctioned rates	0 2 0	0 3 0	0 3 0	0 2 5
		0 3 5	0 9 4	0 12 11	0 8 8

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Land and Land Revenue.

Assessment rates.

Table of Rates for Tahsil Swábi.

Class of soil.	Rates.	Bulaknama. Rate.	Kinara Darya. Rate.	Jabba. Rate.	Maira. Rate.	Koh Daman Sudhum. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p
CHAHI.	Old Settlement rates	2 12 0	3 4 0	4 4 0	4 0 5	4 0 0	
	„ enhanced by 20 per cent.	3 4 9	3 14 5	5 1 7	4 13 3	4 12 10	
	Soil rates used in distribution.	4 12 5	6 4 0	3 6 0	2 12 2	1 0 5	
	Half net produce rates.	7 10 9	8 15 6	10 0 10	7 13 3	8 4 4	
	Half cash rent rates	...	...	...	4 8 1	1 1 7	
	Proposed rates ...	4 0 0	4 0 0	5 0 0	4 8 0	4 8 0	
	Sanctioned rates ...	4 0 0	4 0 0	5 0 0	4 4 0	4 0 0	4 5 10
ABI.	Old Settlement rates	...	...	3 0 0	...	...	
	„ enhanced by 20 per cent.	...	...	3 9 7	...	...	
	Soil rates used in distribution.	...	...	...	...	...	
	Half net produce rates.	...	8 15 6	4 13 3	7 13 3	...	
	Half cash rent rates	...	...	...	4 2 3	...	
	Proposed rates ...	...	4 0 0	3 8 0	4 8 0	...	
	Sanctioned rates ...	...	4 0 0	3 8 0	4 8 0	...	3 8 1
SAILAB.	Old Settlement rates	...	...	1 0 0	1 0 0	...	
	„ enhanced by 20 per cent.	...	...	1 3 2	1 3 2	...	
	Soil rates used in distribution.	...	...	...	...	...	
	Half net produce rates.	1 0 6	...	1 8 0	0 15 6	...	
	Half cash rent rates	...	...	...	1 4 9	...	
	Proposed rates ...	1 8 0	...	1 4 0	1 6 0	...	
	Sanctioned rates ...	1 8 0	...	1 2 0	1 6 0	...	1 2 7

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Land and Land Revenue.
Assessment rates.

Table of Rates for Tahsíl Swábi—concld.

Class of soil.	Rates.	Bulaknama. Rate.	Kinara Darya. Rate.	Jabba. Rate.	Maira. Rate.	Koh Daman Sudhum. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Dagoba.	Old Settlement rates	...	...	0 10 0	0 7 8	...	
	" enhanced by 20 per cent.	...	...	0 12 0	0 9 2	...	
	Soil rates used in distribution.	...	...	0 5 11	0 10 9	...	
	Half net produce rates.	...	...	1 8 0	0 15 6	...	
	Half cash rent rates	...	...	...	0 12 0	...	
	Proposed rates ...	...	...	1 4 0	1 6 0	...	
	Sanctioned rates ...	...	...	1 4 0	1 6 0	...	1 5 11
Barani.	Old Settlement rates	0 8 0	0 9 0	0 10 0	0 7 8	0 5 0	
	" enhanced by 20 per cent.	0 9 7	0 10 10	0 12 0	0 9 2	0 6 0	
	Soil rates used in distribution.	0 6 3	0 5 11	0 5 11	0 10 9	0 9 3	
	Half net produce rates.	1 0 6	1 3 2	1 8 0	0 15 6	0 13 9	
	Half cash rent rates	...	...	...	0 7 10	0 4 1	
	Proposed rates ...	0 12 0	0 12 0	0 12 0	0 11 0	0 8 0	
	Sanctioned rates ...	0 12 0	0 11 0	0 11 0	0 10 0	0 6 0	0 10 7
Maira.	Old Settlement rates	0 8 0	0 5 0	0 4 0	0 7 8	0 5 0	
	" enhanced by 20 per cent.	0 9 7	0 6 0	0 4 10	0 9 2	0 6 0	
	Soil rates used in distribution.	0 6 3	0 5 11	0 5 11	0 10 9	0 9 3	
	Half net produce rates.	1 0 0	1 3 2	1 8 0	0 15 6	0 13 9	
	Half cash rent rates	...	...	...	0 3 8	0 4 0	
	Proposed rates ...	0 3 0	0 4 0	0 5 0	0 4 6	0 2 6	
	Sanctioned rates ...	0 3 0	0 3 0	0 4 0	0 4 0	0 2 6	0 3 7
		0 11 9	0 13 5	1 2 3	1 0 11	0 5 4	0 15 0

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Assessment rates.

Table of Rates for Tahsíl Pesháwar.

Class of soil.	Rates.	Koh Daman Michni. Rate.	Darya Warpar. Rate.	Kabul Nahri. Rate.	Kasba Bagram. Rate.	Bara. Rate.	Koh Daman Mohmand. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Chahi.	Old Settlement rates ...	2 11 3	...	2 12 0	10 0 0	3 0 0	3 0 0	
	,, enhanced by 15 per cent.	3 1 9	...	3 2 7	11 8 0	3 7 9	3 7 3	
	Soil rates used in distribution	1 0 0	...	3 3 2	...	2 0 0	...	
	Half net produce rates	4 15 11	...	6 14 0	16 5 6	9 4 3	5 5 7	
	,, cash rent rates ...	4 14 10	...	...	12 1 11	3 8 0	...	
	Proposed rates ...	3 0 0	...	3 4 0	10 0 0	3 8 0	3 8 0	
	Sanctioned rates	3 0 0	...	3 4 0	10 0 0	3 8 0	3 8 0	3 15 3
Abi.	Old Settlement rates ...	...	...	...	...	2 0 0	3 7 6	
	,, enhanced by 15 per cent	...	...	...	...	2 4 9	3 15 10	
	Soil rates used in distribution	...	...	...	...	...	3 15 0	
	Half net produce rates	...	...	...	...	9 4 3	5 5 7	
	,, cash rent rates ...	...	...	...	...	3 8 0	...	
	Proposed rates ...	...	...	...	...	3 8 0	4 0 0	
	Sanctioned rates	...	...	...	...	3 8 0	3 12 0	3 11 10

SHAH NAHRI.	Old Settlement rates	...	...	...	...	...	...	
	" enhanced by 15 per cent.	...	...	...	...	...	...	
	Soil rates used in distribution	...	...	...	...	...	...	
	Half net produce rates	5 5 8	...	4 3 7	10 7 10	4 5 5	...	
	" cash rent rates	...	...	6 4 0	12 8 0	2 8 0	...	
	Proposed rates	0 8 0	...	1 8 0	2 0 0	2 0 0	...	
	Sanctioned rates	0 8 0	...	1 8 0	2 0 0	2 0 0	...	1 8 0
NAHRI I.	Old Settlement rates	4 3 0	4 6 0	4 0 0	5 10 8	5 8 0	...	
	" enhanced by 15 per cent.	4 13 0	5 0 6	4 9 7	6 8 3	6 5 2	...	
	Soil rates used in distribution	1 8 4	4 4 1	4 3 5	..	2 1 11	...	
	Half net produce rates	8 0 3	12 5 6	9 9 6	17 3 2	7 15 7	...	
	" cash rent rates	...	5 11 9	6 2 11	10 14 9	7 3 7	...	
	Proposed rates	4 4 0	4 8 0	4 12 0	8 8 0	5 12 0	...	
	Sanctioned rates	4 4 0	4 8 0	4 12 0	8 8 0	5 12 0	...	5 3 6
NAHRI II.	Old Settlement rates	2 12 0	2 12 0	2 15 0	3 0 0	3 0 0	...	
	" enhanced by 15 per cent.	3 2 7	3 2 7	3 6 11	3 7 2	3 7 2	...	
	Soil rates used in distribution	1 10 1	2 12 8	3 0 7	...	1 6 10	...	
	Half net produce rates	4 3 1	4 15 0	4 7 7	4 14 4	3 11 9	...	
	" cash rent rates	...	3 4 4	3 5 11	5 13 0	4 7 4	...	
	Proposed rates	2 12 0	2 12 0	3 0 0	4 0 0	3 0 0	...	
	Sanctioned rates	2 12 0	2 12 0	3 0 0	4 0 0	3 0 0	...	2 14 8
SAILAB.	Old Settlement rates	2 0 0	1 10 0	2 0 0	...	2 0 0	...	
	" enhanced by 15 per cent.	2 4 0	1 15 4	2 4 9	...	2 4 9	...	
	Soil rates used in distribution	...	1 5 0	2 0 0	...	...	...	
	Half net produce rates	0 15 9	2 9 5	3 14 10	...	1 6 1	...	
	" cash rent rates	...	...	...	...	...	...	
	Proposed rates	1 12 0	2 0 0	2 0 0	...	2 0 0	...	
	Sanctioned rates	1 12 0	2 0 0	2 0 0	...	2 0 0	...	1 15 11

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Assessment rates.

Table of Rates for Tahsíl Pesháwar—concld.

Class of soil.	Rates.	Koh Daman Michni. Rate.	Darya Warpar. Rate.	Kabul Nahri. Rate.	Kasba Bagram. Rate.	Baba. Rate.	Koh Daman Mohmand. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
DAGOBA.	Old Settlement rates ...	0 8 0	...	...	...	0 8 0	0 6 0	
	,, enhanced by 15 per cent.	0 9 2	...	...	...	0 9 2	0 6 10	
	Soil rates used in distribution	0 3 9	...	...	...	0 6 6	0 6 4	
	Half net produce rates	1 15 3	...	...	...	1 6 1	0 15 0	
	,, cash rent rates ...	...	...	...	...	...	...	
	Proposed rates ...	0 12 0	...	...	...	1 0 0	1 0 0	
	Sanctioned rates	0 12 0	...	...	...	1 0 0	1 0 0	0 14 8
BARANI.	Old Settlement rates ...	0 8 0	0 12 0	0 8 0	0 8 0	0 8 0	0 6 0	
	,, enhanced by 15 per cent.	0 9 2	0 13 9	0 9 2	0 9 2	0 9 2	0 6 10	
	Soil rates used in distribution	0 3 9	0 14 0	0 8 5	...	0 6 6	0 6 4	
	Half net produce rates...	0 14 2	1 1 3	0 11 9	3 9 5	0 9 4	0 7 1	
	,, cash rent rates ...	...	...	...	3 0 0	...	0 10 8	
	Proposed rates ...	0 6 0	1 0 0	0 8 0	1 0 0	0 6 0	0 4 0	
	Sanctioned rates	0 6 0	1 0 0	0 8 0	1 0 0	0 6 0	0 4 0	0 5 3

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MAIRA.	Old Settlement rates	0 8 0	...	...	...	0 8 0	0 6 0	
	„ enhanced by 15 per cent.	0 9 2	...	...	...	0 9 2	0 6 10	
	Soil rates used in distribution	0 3 9	...	...	...	0 6 6	0 6 4	
	Half net produce rates	0 2 3	...	...	...	0 2 9	0 0 11	
	„ cash rent rates	...	...	...	...	...	...	
	Proposed rates	0 2 0	...	...	...	0 2 0	0 2 0	
	Sanctioned rates	0 2 0	...	...	...	0 2 0	0 2 0	0 2 0
BANJAR.	Old Settlement rates	...	...	...	...	0 4 0	...	
	„ enhanced by 15 per cent.	...	...	...	...	0 4 7	...	
	Soil rates used in distribution	...	...	...	...	...	...	
	Half net produce rates	...	...	...	...	...	...	
	„ cash rent rates	...	...	...	...	...	...	
	Proposed rates	...	...	...	...	0 1 0	...	
	Sanctioned rates	...	...	...	...	0 1 0	...	0 1 0
		2 8 2	3 7 6	3 2 11	7 0 5	1 13 8	0 14 5	2 4 9

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Land and Land Revenue.

Assessment Rates.

Table of Rates for Tahsíl Nowshera.

Class of soil.	Rates.	Kinara Darya. Rate.	Chahi Nahri. Rate.	Kohi Khattak. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
CHAHI.	Old Settlement rates	2 3 0	3 0 0	4 10 0	
	,, enhanced by 15 per cent. ...	2 8 3	3 7 2	5 5 1	
	Soil rates used in distribution ...	3 6 3	2 3 6	4 5 2	
	Half net produce rates	5 9 10	4 6 0	5 4 11	
	,, cash rent rates	4 3 0	5 4 2	...	
	Proposed rates	3 8 0	3 8 0	4 0 0	
	Sanctioned rates	3 8 0	3 8 0	4 0 0	3 8 2
ABI.	Old Settlement rates	1 8 0	3 0 0	3 0 0	
	,, enhanced by 15 per cent. ...	1 11 7	3 7 2	3 7 2	
	Soil rates used in distribution ...	3 11 5	...	5 4 8	
	Half net produce rates	14 3 11	5 14 0	6 8 3	
	,, cash rent rates	14 4 0	...	3 0 0	
	Proposed rates	6 0 0	3 8 0	4 0 0	
	Sanctioned rates	4 0 0	3 8 0	4 0 0	3 15 1
SHAH NAHRI AND CHAHI SHAH NAHRI.	Old Settlement rates	...	...	...	
	,, enhanced by 15 per cent. ...	...	...	...	
	Soil rates used in distribution ...	...	...	...	
	Half net produce rates	3 6 5	5 13 1	...	
	,, cash rent rates	...	10 5 8	...	
	Proposed rates	1 0 0	1 0 0	...	
	Sanctioned rates	0 12 0	1 0 0	...	0 14 6

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Land and Land Revenue.

Assessment rates.

Table of Rates for Tahsil Nowshera—contd.

Class of soil.	Rates.	Kinara Darya.	Chahi Nahri.	Kohi Khattak.	Tahsil.
		Rate.	Rate.	Rate.	General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
NAHRI I.	Old Settlement rates	...	3 14 0	...	
	" enhanced by 15 per cent. ...	...	4 7 3	...	
	Soil rates used in distribution ...	...	4 4 7	...	
	Half net produce rates	...	8 2 11	...	
	" cash rent rates	...	10 5 8	...	
	Proposed rates	...	5 0 0	...	
	Sanctioned rates	...	5 0 0	...	5 0 0
NAHRI II.	Old Settlement rates	...	2 12 0	...	
	" enhanced by 15 per cent. ...	...	3 2 7	...	
	Soil rates used in distribution ...	...	4 4 7	...	
	Half net produce rates	...	4 0 0	...	
	" cash rent rates	...	4 2 8	...	
	Proposed rates	...	2 8 0	...	
	Sanctioned rates	...	2 8 0	...	2 8 0
SAILAB.	Old Settlement rates	1 0 0	1 8 0	1 0 0	
	" enhanced by 15 per cent. ...	1 2 4	1 11 7	1 2 3	
	Soil rates used in distribution ...	1 0 9	1 10 3	...	
	Half net produce rates	3 4 3	2 5 4	1 3 10	
	" cash rent rates	...	...	...	
	Proposed rates	1 12 0	1 8 0	1 8 0	
	Sanctioned rates	1 8 0	1 8 0	1 8 0	1 8 0

Chapter V, C.
Land and Land Revenue.
Assessment rates.

Table of Rates for Tahsíl Nowshera—concld.

Class of soil.	Rates.	Kinara Darya. Rate.	Chahi Nahri. Rate.	Kohi Khattak. Rate.	Tahsil. General rate.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
DAGOBA.	Old Settlement rates	0 6 0	0 7 0	0 5 0	
	„ enhanced by 15 per cent. ...	0 6 10	0 8 1	0 5 9	
	Soil rates used in distribution ...	...	1 1 7	3 9 3	
	Half net produce rates	3 4 3	2 5 4	1 3 10	
	„ cash rent rates	...	...	0 11 3	
	Proposed rates	1 0 0	0 12 0	0 9 0	
	Sanctioned rates	1 0 0	0 12 0	0 9 0	0 12 3
BARANI.	Old Settlement rates	0 6 0	0 7 0	0 5 0	
	„ enhanced by 15 per cent. ...	0 6 10	0 8 1	0 5 9	
	Soil rates used in distribution ...	0 4 11	0 11 8	0 6 3	
	Half net produce rates	0 8 9	1 3 6	0 7 10	
	„ cash rent rates	0 10 10	...	0 5 4	
	Proposed rates	0 5 0	0 8 0	0 4 0	
	Sanctioned rates	0 5 0	0 8 0	0 4 0	0 5 7
MAIRA.	Old Settlement rates	0 6 0	0 7 0	0 5 0	
	„ enhanced by 15 per cent. ...	0 6 10	0 8 1	0 5 9	
	Soil rates used in distribution ...	...	...	...	
	Half net produce rates	0 4 7	0 2 6	0 3 8	
	„ cash rent rates	0 4 0	...	...	
	Proposed rates	0 2 0	0 1 6	0 1 0	
	Sanctioned rates	0 2 0	0 1 6	0 1 0	0 2 9
		0 7 5	1 7 2	0 12 7	0 10 7

Chapter V, C.

Land and Land Revenue.

Assessment of Jarandas or water-mills.

Water-mills for grinding corn form a valuable asset in this district, especially in the Chársadda and Peshάwar tahsíls. Their value is largely due to the fact that in order to prevent injury to the rights of irrigators and other persons, the construction of such mills has always been kept under strict control by the Collector, and no one is allowed to build or work a mill without his permission. This restriction of their number, of course, enhances the value of the existing mills.

They have always been assessed to revenue in the same way as agricultural land, and the same action has been again taken at this Settlement. Full particulars of the method of assessment adopted will be found in paragraph 81 of the Chársadda Assessment Report, paragraph 87 of the Yusafzai Report and paragraph 123 of the Peshawar-Nowshera Report, and it will be sufficient here to note that the pitch of the full Government demand was taken at one-seventh of the gross income where this was recovered in kind, and one-fifth where a cash rent was levied.

As a matter of fact, however, owing to the great increase recoverable at this rate the actual assessments were considerably below the full demand. By Government orders also the enhancement was not to exceed 100 per cent. in any circle.

The mill revenue is, of course, liable to fluctuations as mills are swept away or damaged, and accordingly provision has been made for an annual revision in connection with the di-alluvion rules. The existing assessment will not, however, be altered unless there has been a substantial change owing to river action in the actual condition of the mill, except in certain cases which have been clearly defined in the record-of-rights in which mills were assessed at specially favourable rates owing to uncertainty as to their existing capacity.

A statement of rights in mills has been drawn up on the same lines as the statement of rights in wells, and is included in the record-of-rights. In this statement full particulars of every existing mill have been entered, and it should be useful in the event of future disputes. Assessment registers of mills were prepared for each tahsíl in English, and can be consulted in the event of any change in the assessment being proposed. The results of the re-assessment are shown in the following table. The increase amounts to Rs. 4,814, against Rs. 4,215 as given in paragraph 18 of Mr. Merk's forecast:—

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Land and Land Revenue.

Assessment of Jarandas or water-mills.

Statement showing assessment on Mills in the Pesháwar District.

Assessment Circles.	Former Statistics.			Present Statistics.		
	Number of mills.	Total assessment.	Average revenue per mill.	Number of mills.	Total assessment.	Average revenue per mill.
Tahsil Charsadda.		Rs.	Rs.		Rs.	Rs.
Maira	25	335	13	28	565	20
Nahri	36	655	18	41	1,150	28
Sholgira	102	1,352	13	97	2,005	21
Doába	88	1,575	18	84	1,880	22
Total Tahsíl ...	251	3,917	16	250	5,600	22
Tahsil Mardan.						
Koh Dáman Baizai ...	44	160	4	44	274	6
,, Sadhum...	9	28	3	26	88	3
Maira	13	51	4	19	171	9
Total Tahsíl ...	66	239	4	89	533	6
Tahsil Swabi.						
Boláknáma	2	9	4	2	14	7
Kinára Darya	148	669	5	149	1,163	8
Jabba	17	102	6	16	128	8
Maira	1	6	6	1	20	20
Koh Dáman Sadhum ...	...	...	...	5	15	3
Total Tahsíl ...	168	786	5	173	1,340	8
Tahsil Peshawar.						
Koh Dáman Michni ...	56	642	11	56	1,175	21
Darya Wárpár ...	105	1,724	16	105	2,499	24
Kábul Nahri	54	1,122	21	54	1,645	30
Kasba	50	1,662	33	49	1,555	32
Bára	131	3,066	23	131	3,500	27
Koh Dáman Mohmand	19	95	5	19	135	7
Total Tahsíl ...	415	8,311	20	414	10,509	25

Assessment of Jarandas or water-mills.

Statement showing assessment on Mills in the Pesháwar District—concld.

Assessment Circles.	Former Statistics.			Present Statistics.		
	Number of mills.	Total assessment.	Average revenue per mill.	Number of mills.	Total assessment.	Average revenue per mill.
Tahsil Nowshera.		Rs.	Rs.		Rs.	Rs.
Kinára Darya	...	...	...	...	...	...
Cháhi Nahri	3	65	22	3	75	25
Kohi Khattak	15	400	27	15	475	32
Total Tahsíl ...	18	465	26	18	550	31
Peshawar District.						
Tahsíl Chársadda ...	251	3,917	16	250	5,600	22
" Mardán ...	66	239	4	89	533	6
" Swábi	168	786	5	173	1,340	8
" Pesháwar ...	415	8,311	20	414	10,509	25
" Nowshera ...	18	465	26	18	550	31
Total District ...	918	13,718	15	944	18,532	20

The assessment imposed, however, in view of the large income derived by the mill-owners is really light, especially when it is borne in mind that most of the mills are on irrigation channels, constructed and maintained at the cost of the irrigators, and that the mills owe their value mainly to the fact that the right to construct them is restricted by Government orders, and so a species of monopoly is created. For comparison I append a statement showing what the mills on the Kábul River Canal rented for in 1896-97 and what the leases for 1897-98 have been sold for. Assuming that the canal runs for 300 days in the year against an actual of 358 days in 1896-97, the income per mill will be Rs. 450·18 a year, and one-fifth of this amounts to Rs. 90·03 against an average assessment of Rs. 26 and Rs. 34 in Pesháwar and Nowshera, respectively, and it must be remembered that 30 of the canal mills are in a group close to each other, and this of course somewhat affects their letting value, which depends so largely on the practical monopoly of grinding enjoyed by a mill for a particular locality.

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Land and Land Revenue.
Assessment of Jarandas or water-mills.

KABUL RIVER CANAL.

Canal closed from head for seven days in 1896-97.

Name of mill.	Each mill sold for 1896-97. Stones.	Each mill sold for 1896-97. Amount payable per diem.	Actual income, 1st April 1896 to 31st March 1897.	Canal ran during 1896-97.	Mills sold for 1897-98.	Probable income 1897-98.
		Rs. a. p.	Rs. a. p.		Rs. a. p.	Rs. a. p.
Tahkal Patan Mills.						
Mill No. I ...	6	5 10 0	2,014 8 6	Mills Nos. I to IV 358 days.	5 1 0	23,756-4-0
" " II ...	6	5 13 0	2,081 8 3		5 14 0	
" " III ...	6	9 0 0	3,220 4 0		6 3 0	
" " IV ...	6	9 15 0	3,555 3 0	Mills Nos. IV to V 346 days.	8 1 0	
" " V ...	6	11 13 0	4,091 12 3		8 13 0	
Total ...	30	42 3 0	14,963 4 0	...	...	
Nowshera Mills.						
Mill at Wazír Garhi.	4	7 4 0	2,439 10 0	335 days.	12 2 0	
Mill at Dag Besúd	4	6 2 0	2,115 12 0		9 8 0	
" Dagi Bánda	2	2 8 0	531 1 0		3 4 0	
" Aza Khel	2	3 0 0	467 4 0		2 14 0	
Total ...	12	18 14 0	5,553 11 0	...	...	
Pabbi Branch.						
Mill No. I ...	2	2 8 0	481 4 0	188 days.	3 12 0	
" " II ...	2	2 6 0	437 14 0		3 4 0	
" " III ...	2	2 8 0	461 4 0		3 8 0	
" " IV ...	2	3 8 0	645 12 0		4 12 0	
Total ...	8	10 14 0	2,026 2 0	...	...	
Kurvi Branch.						
Mill at Lála ...	1	1 4 0	416 4 0	333 days.	2 3 0	
Total ...	1	1 4 0	416 4 0	...	...	
Grand Total ...	51	73 3 0	22,959 5 0	...	79 3 0	

Average income per mill per annum ... Rs. 450·18.

The following tables show the result of the re-assessment:—

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Land and Land Revenue.

Results of the new assessment.

Circles.	Revenue of the last year of former assessment.	Revenue at rates: On area assumed in report: Settlement Officers.	Revenue at rates: On area assumed in report: Financial Commissioners.	Revenue at rates: On actual area at sanctioned rates.	Actual revenue assessed.	Increase over former revenue with percentages: Difference.	Increase over former revenue with percentages: Percentage.
TAHSIL CHARSADDA.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Maira	13,689	19,275	19,275	20,118	19,260	+5,571	+41
Nahri ...	33,616	82,165	82,418	66,816	67,540	+33,924	+101
Sholgira ...	72,308	90,418	89,400	87,239	86,585	+14,277	+19
Doába ...	1,00,172	1,12,804	1,12,874	1,09,430	1,10,810	+10,638	+11
Total Tahsíl ...	2,19,785	3,04,662	3,03,967	2,83,603	2,84,195	+64,410	+29
TAHSIL MARDAN.							
Koh Dáman Baizai.	16,593	22,701	22,701	22,451	21,790	+5,197	31
Koh Dáman Sadhum.	12,893	20,824	18,474	18,367	18,340	+5,447	42
Maira	55,508	1,20,858	1,11,208	1,01,551	1,01,435	+45,927	83
Total Tahsíl ...	84,994	1,64,383	1,52,383	1,42,369	1,41,565	+56,571	66
TAHSIL SWABI.							
Buláknáma ...	18,163	29,908	29,908	29,829	27,260	+9,097	50
Kinára Darya ...	5,451	8,540	7,990	7,985	8,120	+2,669	49
Jabba	27,435	45,807	43,657	43,654	43,685	+16,250	59
Maira	66,313	1,11,452	1,03,452	1,03,683	1,04,490	+38,177	57
Koh Dáman Sadhum.	2,435	3,613	3,290	3,090	3,335	+900	36
Total Tahsíl ...	1,19,873	1,99,320	1,88,297	1,88,241	1,86,890	+67,017	56
TAHSIL PESHAWAR.							
Koh Dáman Michni.	30,608	42,067	42,067	41,676	41,215	+10,607	35
Darya Wárpár ...	65,637	82,798	82,798	82,694	82,325	+16,738	25
Kábul Nahri ...	71,703	73,330	70,914	72,960	73,540	+1,837	3
Kasba	25,907	27,773	27,773	27,566	28,060	+2,153	8
Bára	1,62,184	1,63,918	1,63,918	1,63,785	1,64,025	+1,841	1
Koh Dáman Mohmand.	15,456	21,362	20,426	20,908	20,634	+5,178	33
Total Tahsíl ...	3,71,495	4,11,248	4,07,896	4,09,539	4,09,799	+38,354	10
TAHISL NOWSHERA.							
Kinára Darya ...	24,384	36,343	34,835	34,768	36,045	+11,661	47
Cháhi Nahri ...	43,174	59,944	59,944	60,192	58,590	+15,416	35
Kohi Khattak ...	7,367	9,217	9,217	9,260	9,870	+2,503	34
Total Tahsíl ...	74,925	1,05,404	1,03,996	1,04,120	1,04,505	+29,580	39
Peshávar District.	8,71,072	11,85,017	11,56,539	11,27,872	11,26,954	2,55,882	+29

Chapter V, C.
Land and Land Revenue
Results of the new assessment.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tahsil.	Fixed assessmemt as it stood when the old assessment expired and on which the last abstract rent roll sanctioned by the Financial Commissioner was based.								Assessment for Kharif, 1896, and Rabi, 1897.							
	Land revenue and fixed assessment for grazing, sajji and dates, &c.							Add service commutation payable by revenue assignees.	Land revenue and fixed assessment for grazing, sajji and dates, &c.							Add service commutation payable by revenue assignees.
	Assigned.					Due to Government.	Total assessment.		Assigned.					Due to Government.	Total assessment.	
	Jágírs and muáfis.	Ináms.	Zaildári allowance.	Other assignments.	Total.				Jágírs and muáfis.	Ináms.	Zaildári allowance.	Other assignments.	Total.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Bs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Chársadda ...	21,340	2,797	...	11,462	35,599	1,84,171	2,19,770	...	27,647	3,313	1,110	8,377	40,447	2,43,674	2,84,121	...
	658			**43**	**701**	**3,216**	**3,917**		**885**				**885**	**4,715**	**5,600**	
Mardán	10,096	2	...	6,242	16,340	68,638	84,978	...	11,571	3,610	...	4,467	19,648	1,11,044	1,30,692	...
						239	**239**							**533**	**533**	
Swábi	9,934	682	...	5,255	15,871	1,04,002	1,19,873	...	11,448	3,154	...	4,969	19,571	1,39,289	1,58,860	...
	6				**6**	**780**	**786**							**1,340**	**1,340**	
Pesháwar ...	81,873	8,625	...	7,196	97,694	2,73,831	3,71,526	...	86,763	160	4,191	9,371	1,00,485	3,03,776	4,04,261	...
	1,530	**162**		**45**	**1,737**	**6,574**	**8,311**		**1,605**				**1,605**	**8,904**	**10,509**	
Nowshera ...	3,561	2,231	...	...	5,792	69,153	74,945	...	5,312	292	1,010	...	6,614	92,098	98,712	...
						465	**465**							**550**	**550**	
Total District ...	1,26,804	14,337	...	30,155	1,71,296	6,99,795	8,71,091	...	1,42,741	10,529	6,311	27,184	1,86,765	8,89,881	10,76,646	...
	2,194	**162**		**88**	**2,444**	**11,274**	**13,718**		**2,490**				**2,490**	**16,042**	**18,532**	
Grand Total of land revenue and mill revenue.	1,28,998	14,499	...	30,243	1,73,740	7,11,069	8,84,809	...	1,45,231	10,529	6,311	27,184	1,89,255	9,05,923	10,95,178	...

	18	19	20	21	22	23
TAHSIL.	New assessment sanctioned by the Financial Commissioner in Statement B.	Immediate increase in Government demand by new assessment.	Percentage of increase in Government demand by new assessment.	Ultimate increase in gross assessment.	Percentage of ultimate increase.	REMARKS.
	Rs.	Rs.		Rs.		
Chársadda	2,84,195	59,503	32·3	66,108	29·5	The figures in antique type show the mill revenue, which is not included in the land revenue.
	5,600	**1,499**	**46·6**			
Mardán	1,41,265	42,406	61·8	56,581	66·4	The revenue of Khwárra Niláb is not included in the figures for Nowshera, as this tract was not assessed.
	533	**294**	**123·0**			
Swábi	1,86,890	35,287	33·9	67,571	56·0	The differences between Part II of the statement and the figures shown in the comparative demand statements are due to redistribution over the different heads after the completion of the revision of assignments, and in some cases to the results of appeals to the Commissioner.
	1,340	**560**	**71·7**			
Peshávar	4,04,601	29,945	10·9	35,274	9·2	
	10,509	**2,330**	**35·4**			
Nowshera	1,02,813	22,945	33·2	27,953	37·0	
	550	**85**	**18·2**			
Total District	11,19,764	1,90,086	27·2	2,53,487	28·6	
	18,532	**4,768**	**42·2**			
Grand Total of land revenue and mill revenue.	11,38,296	1,94,854	27·4			

NOTE.—The figures in this statement represent the net results after all objections and appeals had been decided, and therefore differ somewhat from those given above for tahsils which show Settlement Collector's final assessment.

Chapter V, C.

Land and Land Revenue.

Gross revenue and resultant increase.

The foregoing statement shows the gross results of the re-assessment which has resulted in an increase in the total ultimate assessment of Rs. 2,53,487 against a forecast of Rs. 1,00,000, and an immediate increase of Rs. 1,94,854, or 27·4 per cent., in the Government demand. Most of the deferred revenue is in khálsa villages, and when the increments fall in the increase in the Government demand will be still larger. Speaking generally, the enhancement may be ascribed to an equalisation of the demand on the hitherto lightly assessed lands in the Maira of Hashtnagar and in Yusafzai, which have benefited greatly by the opening of the Swát River Canal and the great extension of irrigation from that source and from wells, and have rapidly developed under 25 years of a peaceful and stable administration since last settlement. Elsewhere, too, an attempt has been made to level up the assessment on tracts which had specially profited by the opening of the railway. As the increase has not been obtained by a mere forcible enhancement of the existing revenue everywhere, it is to be hoped that the settlement will work smoothly, and that the heavily assessed lands near Pesháwar, where no enhancement practically has been taken, will not have to bear so large a burden relatively as hitherto.

Deferred assessments and protective leases.

No progressive assessments have been fixed in the true sense of the term, that is to say, the chance of a further improvement in the condition of an estate has not been discounted by ordering that an increase in the assessment shall be levied after the lapse of a certain time. All estates have been assessed on their existing assets. Owing, however, to the great improvement in the condition of Hashtnagar and Yusafzai, as explained in the preceding paragraph, the increase on the existing assessment was very large. The Settlement Officer proposed in paragraph 76 of the Chársadda Assessment Report to defer for five years one-fourth of the *shah nahri* rate of Re. 1 per acre, and the Financial Commissioner concurred in paragraph 33 of the Review, but the Lieutenant-Governor* considered that a rate of 12 annas an acre would be sufficient, so in the Swát Canal villages no revenue was deferred. In Yusafzai the Settlement Officer suggested in paragraph 86 of the Assessment Report that, if the rise was considered too sudden, one-fourth of the total increase might be postponed for five years, but he did not recommend that this course should be adopted. The Lieutenant-Governor's orders were issued in paragraph 15 of the Government review, which for facility of reference is quoted.

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* I may also mention that I have just heard from one of the largest land-owners in Mardán that he has had no difficulty in farming out his estates for a term of years at Rs. 4 an acre, the farmer paying the whole of the Canal and Land Revenue, so I trust that in view of this fact and of the great increase in irrigation which has occurred, we shall hear no more of any complaint on the score of over-assessment in the Swát Canal tract.

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Land and Land Revenue.

Deferred assessments and protective leases.

"The Lieutenant-Governor considers that in all circles, except the Maira of Tahsíl Mardán, in which the enhancement exceeds 30 per cent., a portion of it, amounting to about the excess over 30 per cent., should be postponed for five years so as to avoid too large a *per saltum* enhancement; and in postponing the excess over 30 per cent. for a circle relief should, of course, generally be given to those villages whose enhancements are most severe. In other circles, excluding canal irrigated villages in the Mardán Maira, Mr. Dane may propose for the Financial Commissioner's approval a progressive assessment for any estates in which the increase is very heavy."

The amount of revenue deferred to Kharíf 1900 under these orders is as follows:—

	Rs.
Mardán	7,425
Swábi	16,750
Total	24,175

It may be noted that in almost all the estates immediately after assessment such a rapid increase occurred in the number of wells that there will be no difficulty in realising the full assessment when the time comes, and, as Major Deane has recently pointed out, the people admit freely that the whole revenue can easily be paid from the price of the *bhusa*, or straw, alone.

The balance of the sum of Rs. 43,023 out of the gross demand which has been deferred is the enhanced irrigated assessment on protected wells, with the exception of a sum of Rs. 1,715 which has been deferred in the following estates in the Mardán tahsil on account of swamping and saline efflorescence due to the Swát River Canal. If owing to the drains which have been dug by the Canal Department the condition of these villages continues to improve the deferred revenue will be recovered with effect from Kharíf 1900 :—

	Rs.
Hoti	60
Mayar	430
Muhabbatábád	245
Ruria	135
Bakri Banda	170
Mahodheri	150
Khwája Rashakai	150
Toru	375
Total	1,715

In all 1,369 protective leases were granted, and in accordance with the special orders of the Financial Commissioner,

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Deferred assessments and protective leases.

conveyed in letter No. 3006, dated 1st May 1894, from Senior Secretary, a term of ten years' exemption from the enhanced irrigated assessment was allowed in the case of the partially lined wells, classed as *kachcha-pakka*. The necessary inquiries were made on special village statements which have been bound up as registers and placed in the District Kanúngo's office. For facility of account a term of exemption has been granted so as to expire with the rabi harvest, so that the full assessment may begin to run from the commencement of the agricultural year. A special form of protective lease was lithographed, which covers all classes of protective works, and shows the procedure to be followed in case of alienation of the area attached to the work.

Instalments and collections.

The instalments have been fixed to meet the convenience of the people, and with due regard to the relative value of the produce in each harvest. In the Swát Canal tract in Chársadda and Mardán half the demand is taken in the kharíf and half in the rabi. On the private canal lands in Chársadda and Pesháwar, where a large amount of cane, cotton, rice and maize is grown, the former proportion of two-thirds in the kharíf and one-third in the rabi has been retained. In the portions of Yusafzai not irrigated by the canal the rabi is by far the more valuable, and so the old proportion of half and half has been set aside, and 6 annas will be collected in the kharíf and 10 annas in the rabi. In Nowshera, owing to the opening of the Kábul River Canal and the great increase in wells, it has been possible at the request of the people to take half the revenue in each harvest. In the Maira circle in Chársadda, with the exception of Tangi Bárahzai, which so far as the instalments go is classed with the Sholgira, and in the Koh Dáman Mohmand circle in Pesháwar, there is but little kharíf, and the proportions are one-third and two-thirds and half and half, respectively. It might have been one-third and two-thirds in the Koh Dáman Mohmand circle also, but the people objected, and even wanted to adhere to the old proportion of two-thirds kharíf and one-third rabi. Finally in the Kasba where, owing to the fruit orchards and gardens, the rabi produce is the more valuable, the proportion stands as before at one-third kharíf and two-thirds rabi.

The dates of the instalments have been everywhere postponed so as to admit of the produce being put on a favourable market, and they now stand as follows :—

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Instalments and collections.

Tahsíl.	Circle.	Kharif.		Rabi.	
		Date.	Proportion of revenue.	Date.	Proportion of revenue.
Charsadda	Maira	1st December	1/3	15th June 15th July	2/3
	Nahri	Ditto 15th February.	1/2	Ditto ...	1/2
	Sholgira and Doába ...	Ditto ...	2/3	Ditto ...	1/3
Mardan ...	70 villages irrigated by Swát Canal.	15th December.	1/2	1st July ... 1st August...	1/2
	Rest of Tahsíl	Ditto ...	6/16	Ditto ...	10/16
Swabi ...	Whole	Ditto ...	6/16	Ditto ...	10/16
Peshawar	Kasba	1st December. 15th January.	1/3	1st June ... 1st August...	2/3
	Koh Dáman Mohmand	1st December.	1/2	1st July ...	1/2
	Michni	Ditto 15th February.	2/3	Ditto ...	1/3
	Other Circles ...	1st December. 15th January.	2/3	Ditto ...	1/3
Nowshera	Kohi Khattak ...	1st December	1/2	Ditto ...	1/2
	Other Circles ...	Ditto 15th February.	1/2	Ditto ...	1/2

The proportion of revenue paid in each harvest by villages is as follows:—

Number of villages paying	Chársadda.	Mardán.	Swábi.	Peshawar.	Nowshera.	Total.
1/2 Kharíf, 1/2 Rabi	63	70	...	11	143	287
2/3 " 1/3 "	101	...	...	240	...	341
6/16 " 10/16 "	...	63	101	...	...	164
1/3 " 2/3 "	14	...	...	16	...	30

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Instalments and collections.

In Yusafzai, where the bulk of the revenue is paid in the rabi and the tobacco income comes in late, two instalments have been fixed for the rabi. Elsewhere, except in Chársadda, which was the tahsíl first assessed, and where a single instalment on 1st July would suit well, and in the Kasba, where the extra rabi produce is valuable and the owners are not good revenue-payers so two instalments on 1st June and 1st August have been fixed, it has been possible to simplify the zamíndars' accounts by having only one instalment for the rabi.

In most circles, owing to the late date at which the sugarcane income is realised, it has been necessary to have a second kharíf instalment, but in Yusafzai, in the rainfall circles of the Maira in Chársadda, and Koh Dáman Mohmand in Pesháwar, and in the Kohi Khattak where the kharíf revenue is paid on the miscellaneous income, a single instalment on 1st December has been fixed.

The owners have now got ample time to realise their crops and pay in the revenue by due date, and it is to be hoped that when the revenue is in arrears prompt measures will be taken against defaulters. In the past collections have been very bad owing to a false feeling of lenity. The inordinate delay allowed to occur has not, however, been of any real beneft to the revenue payers, but has, on the contrary, by complicating their accounts, placed them at the mercy of the Patwárís and headmen, and frauds were frequent. An attempt had now been made to stop this by giving every landowner and occupancy tenant a *parcha bahi*, or revenue receipt book, in which the whole of the land held by him is shown with the revenue and cesses due from him in each harvest. Printed *dhal báchh* or distribution forms were prepared and given out to all Patwárís. Three copies of the settlement *báchh* were made out on printed forms, one was given to the headman, one was filed in the tahsíl, and one was sent into the district kánúngo's office. If these printed forms are regularly used and Patwárís are required in accordance with Rule 55 of the Rules under the Revenue Act to fill in the revenue payments for each harvest into the *parcha bahís* without charge, we ought to have no more complaints of impossibility of prompt collections, because the headmen did not know how much was due from each sharer. There should, therefore, be no hesitation in future about enforcing the liability of the headmen for prompt collections.

Cesses

The following table shows the incidence per cent. of the cesses hitherto paid and those now fixed :—

Cess.	At regular settlement.			Before re-assessment.			At present.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Local rate	2	8	0	10	6	8	10	6	8
Lambardári	5	0	0	5	0	0	5	3	4
Zaildári	1	0	0	1	0	0		*Nil.*	
Patwári	5	4	0	5	4	0	5	3	4
Total ...	14	12	0	21	10	8	20	13	4

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Cesses.

It should be explained that the *zaildári* was only levied in the Doába and in the present Pesháwar and Nowshera tahsíls excluding the Khwarra Niláb circle. In future the zaildárs will be paid by a deduction from the revenue. In the rest of the old district, where no *zaildári* was levied, an extra 1 per cent. was taken in the Patwári cess, which in Hashtnagar and Yusafzai amounted to Rs. 6-4-0 per cent. The 4 annas represents the old stationery cess which was amalgamated with the Patwári cess from Rabi 1886 under the sanction of the Financial Commissioner communicated with Director's letter No. 125, dated 23rd January 1886.

An *ala lambardari* cess, of 1 per cent. is levied in a few estates, but as explained in paragraph 53 this will cease as existing chief headmen die out.

The village officer's cess, which includes *lambardári* and *patwár*, was sanctioned by *Punjab Gazette* Notification No. 247, dated 18th December 1896, and the fact that it has been fixed at Rs. 10-6-8 per cent., or 10 pie per rupee of revenue, will greatly facilitate *báchh* calculations, since it now stands at the same rate as the local rate.

It is satisfactory that it has been possible at this re-assessment to slightly decrease the burden of cesses.

The Pesháwar Canals Regulation has just been sanctioned, so the old collections at varying rates in Pesháwar, Nowshera and Chársadda, which under the name of *mirábi* on account of the canal repairs have been maintained as reported in paragraph 88 of the Chársadda and paragraph 110 of the Peshawar Assessment Reports, will now require revision.

Term of settlement.

The assessments were announced in Chársadda, Mardán and Swábi with effect from Kharíf 1895, and in Pesháwar and Nowshera from Rabi 1896. The term of settlement subject to the sanction of Government has been announced as a period of not less than 20 years.

Government lands.

Table No. XVII shows the area and income of Government lands classified by departments, while Table No. XIX shows the area of land acquired by Government for public purposes.

Assignments of land revenue.

Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each *tahsil* as the figures stood in 1896-97.

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Assignments of land revenue.

The whole subject of assignments of land revenue came under review at the Regular Settlement, when it was found that the *jágírdárs* were, according to the old Sikh system, taking a full half share of the produce, instead of the Government demand, which was all they were entitled to; and that they had often transferred their *jágír* rights by sale, gift, or mortgage, while collaterals had in some cases inherited. A full detail of the assignments will be found at pages CXX to CXLVII of the appendices to Captain Hastings' Report. They may be classed under the following heads, each of which will be separately noticed :—

1. *Muáfis* to mosques.
2. " village servants.
3. " shrines.
4. " Hindu buildings.
5. Miscellaneous *muáfis*.
6. Mill *muáfis*.
7. *Lambardárs' ináms.*
8. *Maliks'* "
9. *Daftaris'* "
10. Favourable assessments—
    (a) of border tribes.
    (b) of leading men.

***Muáfis* to mosques.**

It was found that in every village there were one or more *masjids*, to each of which attached a small *muáfi* enjoyable by the *imám* or village priest; some of these cases had previously been enquired into, and received sanction to be enjoyed either during the pleasure of Government, or for life, and liable to re-consideration at death. By far the greater number had not been enquired into at all. As their resumption would be considered a hardship and the amount thereby saved would not compensate for the ill-feeling caused, it was decided that, provided the *muáfis* were proved to be of old standing, not necessarily three generations, they should be released in favour of the *imám* in occupation during the pleasure of Government "*ta marzi Sarkar,*" subject to the performance of the duties attaching to the position. The figures below show their number and distribution :—

Name of Tahsíl.	Number of muáfis.	Total area.	Revenue.	No. of muafis.	
				Less than 10 acres.	More than 10 acres.
			Rs.		
Peshávar	298	523	2,124	296	2
Doába Daúdzai	329	578	2,170	329	...
Nowshera	8	421	333	76	11
Hashtnagar	284	1,114	2,133	261	23
Mardán	225	2,788	780	159	66
Utmán Bolák	177	1,623	1,153	118	59
Total ...	1,400	7,047	8,693	1,239	161

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Village servants' *muafis*.

Muafis Chakrana deh.

No previous enquiry had been made regarding this class of *muáfis*, but in most villages there were usually found *lohárs* (blacksmiths), *tarkhans* (carpenters), *kulals* (potters), *nais* (barbers), and others enjoying small portions of *inám* land. It was decided, in those *muafis* proved to have been enjoyed for a long period, that they should be continued to the office and upheld during the pleasure of Government on condition of service. The result of these enquiries for the district will be found in the statement in the margin.

Class of servants.	No. of grants.	Area in acres.
Blacksmiths	273	543
Carpenters	392	720
Cobblers...	1	1
Potters	31	24
Barbers	266	353
Bards	52	79
Servants of guest-houses	2	6
Sweepers	1	1
Brickmakers	10	19
Bakers	17	10
Doctors	2	4
Watchmen	18	12
Washermen	2	1
Shepherds	1	2
Total ...	1,068	1,775

Muafis to *ziarats*.

In cases of this class it was ascertained if the income from the *muafi* went towards the maintenance of the *ziarat* or shrine; if so, and it was one much reverenced, the *muafis* were upheld so long as the *ziarat* to which they attach is held in respect, and during the pleasure of Government. When, however, the income was not expended mainly in the keeping up of the shrine, but enjoyed by the present *muafidárs*, simply owing to their being descendants of the saint, proposals for enjoyment for life and favourable assessment afterwards were sanctioned. The total number of such grants was 89, and their annual value Rs. 6,571. In Yusafzai, *muafis* set apart for the support of buildings and shrines, or granted to the priesthood, are known as *seris*, translated by Major James as free gift; but as the situation of *seri* land is generally at the head of a *band* it is probable that the word is simply *seri* and means from the head.

Muafis to Hindu buildings.

There are but few *muafis* to Hindu buildings, and nearly all are situated in the limits of the old Pesháwar, Daúdzai, and Doába tahsíls. They were granted by the Sikhs for a lengthened period. The figures in the margin show the number in each tahsíl.

Name of Tahsil.	No. of muáfis.	Value.
		Rs.
Pesháwar	25	697
Nowshera	4	56
Doába Daúdzai ...	6	177
Mardán	1	1
Utmán Bolák	...	...
Total ...	36	931

This class of *muáfis*, usually found to be enjoyed by Sayads, Afgháns, and sometimes Brahmins, were upheld

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for life where they were proved to have been enjoyed for a long period.

Mill *muafis.*

In the case of mills, too, although strictly speaking not *muafis*, as there were no *sanads* forthcoming to support their free enjoyment, the fact of long enjoyment was taken into consideration. The statement in the margin shows the number of mills in each tahsíl, the number recommended to be granted free and the number for which favourable assessments have been proposed.

Name of Tahsíl.	No. of mills.	No. of mills granted free.	Value.	No. of mills favourably assessed.	Value.
					Rs.
Pesháwar ...	231	108	2,407	12	292
Doába Daúdzai	175	38	727	6	120
Hashtnagar ...	190	65½	882	36	587
Mardán ...	33	...	...	...	...
Utmán Bolák ...	66	...	...	...	...
Total ...	695	211½	4,016	54	999

Lambardars inâms.

The lambardárs of the district, as a rule, enjoyed *ináms;* in tahsíls Pesháwar and Daúdzai the *inám* was often nothing more than their proportional share in the *inám ba-wajeh-daftariat* previously mentioned. Some of them were in enjoyment of more than their proportional share. In *tappah* Bározai of Khalíl, the one-fourth favourable assessment was all that was enjoyed by lambardárs and proprietors. In Doába, Hashtnagar and Mardán *pachotra* was taken, and the lambardárs had *ináms* besides in parts of Mardán and Hashtnagar. In tahsíl Nowshera the lambardárs of the Khattak hill villages enjoyed cash *ináms* and relief from their share of the Government assessment, according as the distribution was on houses or cattle. In *tappahs* Tureh and Bolák, ploughs of land (*i.e.,* the area a plough could cultivate), cash and wells were enjoyed as *inám.* In some villages of *tappah* Khalsa there was an *inám* known as *sekot* or *trihara, i.e.,* one-third of the produce of the land ; it originated under the Sikh farmers.

System of exemption from assessment.

The idea of cash allowances was not favourably received by the headmen, and as it was important that they should be contented, it was arranged that in commutation, lambardárs should receive *ináms* by freeing their land in the distribution to the amount of the allowance, *i.e.,* the amount to be given in *inám* was to be added to the assessment of the village, and distributed over the village lands, *minus* the land to be granted to the lambardars. This arrangement saved them the collection of the cess from other proprietors, who, if relations and connections, seldom paid, and from whom the headmen often did not care to recover. The land granted as *inám* was assessed land. If the allowance exceed the revenue of the lambardár's land, or, if the lambardár's land was already *jágir* or *múafi* to him, he will receive the remainder in cash.

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Khattak lambardárs' allowances.

For the Khattak hill village lambardárs whose allowance at Rs. 5 per. cent came to next to nothing the old *ináms* of lambardárs in cash and land enjoyed by them were both upheld for their lives as well as the allowance at 5 per cent. And where the present *ináms* of lambardárs in commutation of allowance fell short of their original *ináms* the differences were upheld for life.

Mardán tenant allowances.

In Mardán, where the occupants of some hamlets who carried on the duties of lambardárs and enjoyed *ináms* in consideration of that position were declared tenants, special arrangements were made to uphold some part of their original *ináms* for life.

Results of above arrangement.

The statement on the next page shows the results of these arrangements in each tahsíl.

Malliks' ináms.

Malliks' ináms are few ; they are the headmen of families already described. They are only to be found in Pesháwar tahsíl now. At the Regular Settlement opportunity was taken to appoint them lambardárs, and their *ináms* were then treated as other lambardars' *ináms*. If they remained *malliks* their *ináms* were upheld for life, liable to re-consideration at death. The statement in the margin shows the number of *malliks* and the *ináms* enjoyed by them.

Name of Tahsíl.	No. of Malliks.	Acres free of revenue.	Revenue in rupees.
Pesháwar ...	42	151	774
Hashtnagar ...	13	99	138

Daftarís' ináms.

The *daftarís* were found, as a rule, in *tappahs* Mohmand, Khalil and Daudzai enjoying small *ináms ba-wajah-daftariat* (*i.e.* rent). The *ináms* should have been resumed in the first instance, when the Government limited its demand to one-sixth, but as it was not done, and the *ináms* had been enjoyed for so long, it was considered advisable to resume after the deaths of present enjoyers. The statement in the margin shows the results for the district.

Name of Tahsíl.	No. of daftaris.	Acres free of revenue.	Revenue in rupees.
Pesháwar ...	794	3,561	7,067
Nowshera ...	25	97	111
Doába Daudzai	449	682	2,716
Hashtnagar ...	8	12	59
Mardán ...	116	8,024	1,115
Utmán Bolák	82	2,681	2,013
Total ...	1,474	15,057	13,081

Favourable assessments.

The favourable assessments granted at the Regular Settlement may be placed under four headings :—

I.—Where favourable assessments had hitherto been enjoyed ; for example, *tappah* Barozai. Here, in every case, if the village adjoins independent territory, the favourable assessment was continued ; and in villages not adjoining the border a part

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Land and Land Revenue.

Results of the *inám* arrangements.

Name of Tahsíl.	Amount of inams formerly enjoyed by lambardar.			Number of lambardárs in the district at the conclusion of Settlement.	Land exempt from assessment, cash allowance and inam land.						
					Permanent grants.			Granted for life.			Total.
	Land and its present jama.	Cash.	Total.		Land exempt and its jama.	Cash.	Total.	Land and its jama.	Cash.	Total.	
		Rs.	Rs.			Rs.	Rs.		Rs.	Rs.	Rs.
Pesháwar	Acres 1,239 Rs. 5,467	7,263	12,730	518	2,937 11,512	2,475	13,987	205 914	...	914	14,901
Doába Daudzai	Acres 1,896 Rs. 6,188	1,703	7,891	327	2,855 9,738	299	10,037	654 1,951	...	1,951	11,988
Nowshera	Acres 2,250 Rs. 1,795	1,653	3,448	228	3,307 2,434	1,432	3,866	1,585 890	1,653	2,543	6,409
Hashtnagar	Acres 1,358 Rs. 2,849	1,065	3,914	244	4,234 5,679	675	6,354	249 595	115	710	7,064
Mardán	Acres 9,367 Rs. 1,406	2,226	3,632	423	4,670 439	3,400	3,839	6,849 1,087	...	1,087	4,926
Utmán Bolak	Acres 6,851 Rs. 3,454	3,062	6,516	377	1,200 515	5,160	5,675	5,683 2,845	...	2,845	8,520
Total ...	Acres 22,961 Rs. 21,159	16,972	38,131	2,117	19,203 30,317	13,441	43,758	15,225 8,282	1,768	10,050	53,808

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only was resumed and the remainder upheld for period of Settlement. Twenty-three such villages were granted a favourable assessment to the amount of Rs. 5,372.

Favourable assessments.

II.—The Michni and Halimzai Mohmauds occupy land in British territory and had their favourable assessments upheld as heretofore, the only increase being in the matter of cesses. Their former actual assessments, what they used to pay with cesses, and what they were asked to pay with cesses, will be seen in the statement given below :—

Name of Tahsíl.	Name of Tribe.	Number of villages.	Former actual assessment.	The amount previously paid, plus cesses.	THE AMOUNT NOW PAID.		Full amount payable in event of misbehaviour, not including cesses.
					Revenue.	Cesses.	
			Rs.	Rs.	Rs.	Rs.	Rs.
Doába Daudzai	Tarakzais... ...	12	3,304	841	797	244	3,606
	Halimzai Mohmands.	1	200	211	200	210	3,047
	Total ...	13	3,504	1,052	997	454	6,653

III.—New favourable assessments owing to situation on or near the border, in obedience to the instructions contained in Government letter No. 755, dated 30th November 1870. These orders were freely used in Mardán and Hashtnagar, and met the case of hamlets hitherto enjoyed free. All the proprietary body are entitled to this favour. In Shabkadar, where the proprietor was single-handed and could do nothing alone, the favour was extended to the tenants with occupancy rights. The *muafidars'* rights were affected in a few cases, where the propietors have demanded that they should be restricted to the Government demand instead of what they had hitherto enjoyed. The figures in the table given in the margin will show the results of the new favourable assessments of the Settlement.

Name of Tahsíl.	Number of villages in which favourable assessments have been made.	Amount of revenue excused.
		Rs.
Peshápwar ...	14	4,551
Doába Daudzai	3	3,505
Hashtnagar ...	11	5,250
Mardán ...	22	5,380
Utmán Bolak...	17	5,055
Total ...	67	23,741

IV.—The fourth class includes favourable assessments to leading men, whose lands or mills had hitherto been lightly assessed; to ask them to pay the average rates in adjoining villages would have been hard. This system of favourable assess-

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Favourable assessments.

ment was also carried out for a few others whom it was considered advisable to favour and place in a better position than ordinary zamíndárs. The statement below will show the number of cases, and the families to whom consideration was shown :—

Name of Tahsíl.	Number of cases.	Name of the persons or families with whom favourable assessments have been made.	Amount of revenue excused.
			Rs.
Peshávar	4	Arbáb Sarfráz Khán and his brothers Jumma Khán, Abdul Karím Khán, Kotla Arbáb Khels family.	1,046
		Pír Haníf of Palosi Pirán	46
		Total ...	1,092
Hashtnagar	5	Mír Hásn Khán...	227
		Qázi Amír Ján, &c.	150
		Mokarram Khán, &c.	600
		Sháhbáz Khán, &c.	600
		Abdulla Khán, of Umarzai, &c. ...	550
		Total ...	2,127
Mardán	6	Ibráhím Khán of Hamza Kot... ...	200
		Akram and Afzal	200
		Amád-ud-dín of Qáziábad	62
		Yár Muhammad, &c., of Hoti... ...	150
		Khwája Muhammad Khán of Hoti ...	683
		Mohabbat Khán of Torú	67
		Total ...	1,362
Utmán Bolák ...	2	Ahmad Khán of Khazána	200
		Abbás Khán of Ahad Khán	200
		Total ...	400
		GRAND TOTAL ...	4,981

The Khalíl Arbáb Khel, Hashtnagar and Mardán Khána' ináms.

The Khalíl Arbáb Khel had previously received the sanction of Government to enjoy their acquired lands free for life, and at one-fourth assessment after death of the occupants then enjoying; these favourable assessments are not included in the foregoing statement.

Some of the leading men were found in enjoying of large acres on which they had paid nothing hitherto; in every case looking to the position of the claimant, and comparing him with his neighbours, arrangements were made to uphold portions for life, conditional on service and help in recovering revenue instalments provided such help should be required. The following statement shows the result of the proposals for the leading men of Hashtnagar and Mardán:—

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The Khalíl Arbáb Khel Hashtnagar and Mardán Kháns ináms.

Name of Tahsíl.	Number of Khans or leading men in possession and enjoyment of muáfis.	Former Muafis.			Present Muafis.		
		Area.	Mills.	Revenue.	Area.	Mills.	Revenue.
		Acres.		Rs.	Acres.		Rs.
Hashtnagar	14	4,952	23	2,783	4,952	15½	2,643
Mardán	11	7,894	...	4,302	3,258	...	2,466
Total ...	25	12,846	23	7,085	7,210	15½	5,109

	Area.			Revenue.		
	Jágír.	Muáfi.	Total.	Jágír.	Muáfi.	Total.
	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.
Regular Settlement ...	150,439	98,421	248,860	86,264	90,344	1,76,608
Revised Settlement ...	91,488	165,945	257,433	90,784	54,497	1,45,231

Statement showing distribution of revenue assignments.

1	2	3	4	5	6
Class.	Number of assignments.	Number of assignees.	Total area.	Total revenue.	There are the following *quasi* assignments in addition to those shown in column 5:—
			Acres.	Rs.	Rs.
In perpetuity free of conditions.	4	12	23,720	6,146	Zaildári dues ... 6,311
In perpetuity subject to conditions.	834	781	74,190	50,876	Zamíndári ináms ... 10,529
For life or lives ...	3,249	5,155	131,893	58,144	Frontier remissions 25,736 } 27,184
During pleasure of Government.	1,800	11,085	26,970	28,855	Barozai ináms ... 1,193 }
For term of Settlement.	90	80	660	1,210	Other remissions 255 }
Total ...	5,977	17,113	257,433	1,45,231	Total ... 44,024

NOTE.—Rupees 1,340 in Peshâwar and Rs. 73 in Nowshera on account of the favourable assessment at half rates with the Muhib Khel Mohmand Arbábs have been included in column 5 against "during pleasure of Government."

Revision of assignments in 1895-96.

The foregoing tables show the results of the present revision. Including *zaildari* allowances, *zamindari inams* and frontier and other similar remissions, the total amount of revenue assigned comes to Rs. 1,89,255, or 17·3 per cent. of the gross assessment.

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Classes of assignments.

In Appendix A a list is given of the principal outstanding grants exceeding Rs. 500 in annual value with a brief notice of the conditions on which they are released and the present grantees.

The number of petty *muafis* has been very largely reduced owing to the exclusion of the village service or *chakirana* grants, which, with the consent of the proprietors, have been resumed where, as was often the case, the grantees had ceased to render any service, or been excluded from the *bachh* where they were still amenable to the wishes of the village community. The grants for religious institutions are for the most part released during the pleasure of Government, and these have been upheld except in some few cases where, as the shrine or mosque had ceased to exist, the grant has with the sanction of Government been resumed. In the case of these grants, however, care has been taken to ensure wherever possible that the assignment shall be released to the manager of the institution and not frittered away uselessly in petty shares to descendants of the original grantee.

The zaildárs, where they existed in Pesháwar, Nowshera excluding Khwárra Niláb and Doába have been maintained, and their dues at 1 per cent. on the gross assessment have been deducted from the revenue and granted in the shape of cash *ináms* from the revenue of an estate selected by the zaildár.

For the rest of the District agricultural *inams* as shown in the following table have been sanctioned by the orders contained in the correspondence noted on the margin. By *Punjab Gazette* Notification No. 177 Revenue, dated 8th October 1897, the inámdárs' rules under the Land Revenue Act have been extended to the Pesháwar District so as to give the District Officer full control over all these grants, so with these and the zaildárs a system of rural notables has been introduced throughout the district, though in Hashtnagar and Yusafzai, to prevent unnecessary jealousy, no definite circles have been allotted to the inámdárs. The limits of the *tappahs* in these tracts are well known, and ordinarily of course on the death of an inámdár a successor will be selected from amongst the headmen in the *tappah*. The amount actually sanctioned for these *ináms* subject to the approval of the Government of India is Rs. 10,529.

Chársadda.—Punjab Government letter No. 254, dated 11th December 1896.

Yusafzai.—Punjab Government letter No. 178, dated 8th October 1897.

Pesháwar and Nowshera.—Punjab Government letter No. 99, dated 14th May 1897.

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Land and Land Revenue.

Classes of assignments.

Tahsil.	Number of inams.			Amount of inams.		
	Old.	New.	Total.	Old.	New.	Total.
				Rs.	Rs.	Rs.
Chársadda	12	21	33	2,672	3,280	5,952
Mardán	9	21	30	603	2,040	2,643
Swábi	6	17	23	376	1,305	1,681
Pesháwar	...	5	5	...	190	190
Nowshera	...	8	8	...	292	292
Total	27	72	99	3,651	7,107	10,758

Frontier remissions.

The frontier remissions are a special feature of this district. Under this system a portion of the total assessment of an estate is remitted in favour of the proprietors in consideration of the fact that they are held responsible for the watch and ward of the border and have to entertain trans-border tribesmen. There was some discussion as to the policy to be followed in regard to these frontier remissions. Mr. Merk proposed in paragraph 18 of his forecast that two-thirds of the remission should be resumed in Pesháwar and one-third in Yusafzai, but eventually orders were held over pending the re-assessment of the border villages.

Financial Commissioner's letter No. 223 C., dated 11th September 1895, and enclosures.
Para. 23, Punjab Government letter No. 220, dated the 29th November 1895.
Para. 4 of Financial Commissioner's letter No. 33, dated 15th January 1896, and enclosures.
Para. 6 of Punjab Government letter No. 38, dated 5th February 1896.

The subject was fully discussed in the correspondence noted on the margin, and it was decided that they should be retained at any rate in a modified form wherever they had hitherto existed, and that no general resumption of a fixed proportion of these allowances to the border villages was desirable.

In Appendix B a list is given of the former and present remissions, from which it will be seen that it has been found possible to reduce the total amount of revenue remitted in this way from Rs. 32,125 to Rs. 27,184, and of course the relative incidence of the remissions on the revenue has fallen to a still greater extent. The remissions have now been expressly stated as fractions of the rupee of revenue, so that no difficulty will occur in future in case it is ever considered necessary to resume the remission in whole or in part, since the gross assessment is distributed over every holding and the amount remitted on that holding is shown as a deduction from the assessment.

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Frontier remissions.

The remissions are held during the pleasure of Government on condition of service and good conduct. In the event of the alienation by sale, gift or mortgage of the area carrying the remission, the case is to be reported to the Deputy Commissioner, who has power to resume the remission in all cases in which the alienee is unsuited to bear his share in the duty of frontier watch and ward, in consideration of which the remissions are granted. Where the alienee is a new agriculturist, or not a resident of the village, there should be no hesitation in resuming while the land is held by him, and the small beginning thus made in differentiating between the land-holder, whom it is politically desirable to foster, and the new purchaser, who has no special claims to indulgence, may furnish an exemplar on which to base a system of similar favourable assessments on behalf of the true agriculturists elsewhere.

The utility of these remissions has already been shown, as those held by Shabkadar and its hamlets of Rashakai, Nuranai and Mián Khel have been resumed for a period of three years for complicity in the raid of 7th August 1897 on Shankargarh, while those of Tangi in Chársadda and of the Utmán Khel estates of Sangao, Mián Khán, Pípal, Kui Barmúl and Kharki have been stopped for a similar period for the part which men from these estates took in the attack on the Málakand in July-August 1897. At the end of this period the remissions will only be re-granted after re-consideration of the conduct of the villages. In the event, therefore, of collective or individual misconduct of a border village action can always be promptly and easily taken against the whole of a village or against any members of it, and this should be a powerful means at the disposal of the Deputy Commissioner for maintaining due order. The grant of the remissions during the pleasure of Government in no way signifies that they are to be regarded as perpetuity grants, but the condition was merely introduced to show that they could be resumed or revised at any time, and not merely at a revision of Settlement, when they naturally come under revision as a matter of course. No frontier remissions exist in the Nowshera tahsíl, but their place is to some extent supplied by small *ináms* to the headmen of the Kohi Khattak estates, which have been again released in addition to their scanty *pachotra* for the term of Settlement to compensate them for the extra work required of them.

Swát River Canal.

This canal was projected with the view of supplying irrigation to the dry plains in the north-east of the Peshâwar valley, lying between the Swát and Kábul rivers, and the Kalpáni torrent, on the banks of which Hoti Mardán, the station of the Regiment of Guides, is situated. The scheme originated with the late Sir Henry Lawrence, who, when President of the Board of Administration for the Punjab, advocated the construction of a canal in this locality more on the ground that

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it would have an admirable political effect than from any hope of its yielding a large income. The first official proposal on record is contained in a Minute, dated 1st December 1870, by Sir Henry Durand, then Lieutenant-Governor of the Punjab, who personally visited the localities, and especially the site afterwards fixed on for the head works. The proposal was cordially approved by Lord Mayo. A preliminary report, with rough estimate of cost, was submitted to the Government of India with the recommendation of the Lieutenant-Governor (Sir Henry Davies) on 23rd September 1871, with the view of obtaining sanction to the prosecution of further investigations and preparation of a detailed project. The scope of this preliminary project comprised the tract in the Pesháwar District, bounded on the west and south by the Kábul river, on the east by the Kalpáni torrent, a tributary of the Indus, and by the Indus itself, and on the north by the frontier range of hills, the length being about 25 miles, average breadth about 12 miles. Through the north-west corner the Swát river flows, debouching from the hills not far from the post of Abazai, and joining the Kábul river about 14 miles above the cantonment of Nowshera. The triangular corner thus cut off, called "the Doába," has long been, and is now, extensively irrigated by inundation canals from the Swát river, and a narrow strip in the valley of that river on its left bank is similarly protected, so that no provision for these portions of the tract is required beyond ensuring that the new works will not interfere with the supply of water they now enjoy. The primary object of the project is to provide irrigation for the high table land lying between the Swát and Kábul rivers and the Kalpáni, which is at too high a level to be reached by inundation canals, while the rainfall is scanty and precarious, and the water level is at a great depth below the surface of the ground. To the eastward of the Kalpáni the water is found at a higher level. Sir Henry Durand accordingly considered that the irrigation from the canal should be limited, at least for the present, to lands westward of that stream. An extension beyond the Kalpáni is possible should it be hereafter deemed advisable. The valley, with a rainfall ranging between 8 and 15 inches, stands urgently in need of irrigation. An attempt was apparently made in olden times to draw water from the river for this tract at a point close to the site of the present head works. The remains of an embanked channel are still visible in places above the fort of Abazai, but how long ago this was constructed, how far it was carried, or whether water ever flowed in the channel, no one can now say. The hill torrents probably carried away the canal if it was ever constructed across them. The question whether wells would not be a cheaper mode of providing the irrigation was disposed of in a letter from the Financial Commissioner of the Punjab, in which it was calculated that the probable cost of wells to supply the area irrigable by this project would be about 1¾ millions sterling.

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Swát River Canal.

The preliminary investigations showed that the supply of water in the river at its lowest was ample to supply both old and new irrigation, the smallest discharge measured up to that time being 2,970 cubic feet per second, of which 726 cubic feet were required for the old irrigation, leaving 2,244 cubic feet for the new canal. The area irrigable on the high land was estimated at 141,706 acres, or 47,235 in the summer season, 94,470 acres in the winter. The original scheme comprised the construction of a masonry weir 500 feet in length across the river, close to its debouche from the hills, about two miles above the Abazai Fort; the crest of the weir was designed at the level of low water. A little below this weir a channel to supply the high land and the inundation canals on the Yusafzai side was projected from the left bank of the river and another for the old irrigation in the Doába from the right. The probable outlay, exclusive of interest and other indirect charges, was estimated at Rs. 14,70,000, the net income at Rs. 1,88,000, which would give a profit of 12·84 per cent. on the outlay. On receipt of this report and estimate orders were issued by the Governor-General in Council to proceed with the further investigations required and the preparation of a detailed estimate. This estimate, amounting to Rs. 19,45,000 inclusive of interest and indirect charges was submitted in 1874 and forwarded to the Secretary of State in 1875 and sanctioned by him in 1876. In recommending the project, the Government of India pointed out that the present sparseness of population in the tract affected by the canal might affect the anticipated financial results. It is impossible to say with any degree of certainty when the irrigation will be fully developed, but confidence was felt in the soundness of the estimate of the Revenue Officers that this might be looked for in fifteen years after the opening of the canal. Orders to commence the work were issued on the 1st November 1876, but shortly after the commencement it was ascertained that the rates at which work could be done had been under-estimated and that sufficient provision had not been made for passing drainage across the canal. Subsequent investigation also showed that a weir was unnecessary and that by locating the canal head above some reefs in the river bed a sufficient depth of water could be obtained for the canal without interfering in any way with existing irrigation.

The preparation of a revised estimate was therefore ordered to provide for the increased expenditure. This was submitted in June 1880, and received the sanction of the Secretary of State early in the following year; it showed a probable direct expenditure of Rs. 35,45,800 and a net revenue of Rs. 1,39,500 per annum. The canal is now (November 1883) on the verge of completion and, as finally aligned, the main channel is 26 miles, 300 feet long from its head to the point where it divides into two large *Rájbahás* Nos. VIII and IX, one carrying 200 cubic feet and the other 155 cubic feet per second.

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In addition to various other masonry works the main line is crossed by six large drainages, for which 619 lineal feet of waterway have been provided, and fourteen minor ones, aggregating 500 lineal feet of waterway. Besides the above there are five large embankments of heights varying from 13 to 35 feet above ground surface. The treacherous nature of the soil, as well as the difficulty of procuring labour has made these works more costly than they would otherwise have been. In addition to the two above-mentioned there are seven other distributaries, the alignment and construction of which are in progress, and the canal is expected to be ready for irrigation next kharíf. The canal has cost Rs. 37,25,000. The head works, situated in the Abazai country at the point where the Swát river enters British territory, consist of a regulator with seven openings of six feet in width, placed parallel to the stream of the river in a line with the bank. Forts have been constructed at both ends of the bridge to render it defensible. The estimated supply is 700 cubic feet per second, the area protected 126,000 acres, the length of the main line 26 miles, and the estimated annual irrigation 40,000 acres in the kharíf and 50,000 in the rabi.

The preparation of a revised estimate was therefore ordered, to provide for the increased expenditure. The result of this estimate, which was submitted by the Government of the Punjab in June 1880, was to show a very marked increase in the anticipated outlay, the total of the direct charges amounting to Rs. 35,45,810, or Rs. 18,78,000 in excess of the original estimate. The revised estimate not only showed a very great increase in the capital cost but a reduction in anticipated revenue. In the original estimate the total area under command had been estimated at 126,000 acres, and it had been assumed that the whole of this area would be irrigated annually. In the revised estimate a considerable allowance was made for broken and unirrigable land, as well as a certain amount for such land as could only be irrigated by lift, and the anticipated annual irrigation was reduced from 126,000 to 90,000 acres. The net revenue was thus estimated at Rs. 1,39,500 annually, equivalent to a return of 3·7 per cent. on the total capital outlay (exclusive of interest) as against the 10·7 per cent. anticipated in the original estimate of 1876. In forwarding this estimate for sanction it was observed that although it was unlikely to prove remunerative, the completion of the work was strongly recommended on other grounds, more political than economical, as affording a greater security for peace in the district by inducing the border tribes to settle down to agricultural pursuits. The Secretary of State declining to sanction the work as a productive public work on the grounds that it was unlikely to pay 4 per cent. on the outlay, within ten years of completion, the estimate was sanctioned by the Government of India as an ordinary work in May 1881, and later on in the same year the canal was classified as a "Famine Relief Protective Public Work."

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Swát River Canal.

The Swát River Canal was completed in 1885, and was formally opened by His Honor the Lieutenant-Governor Sir C. Aitchison on the 12th of February of that year, and irrigation commenced at once.

The total cost of the Canal at the time the Completion Report was made (March 31st, 1893) amounted to Rs. 34,76,887 (excluding indirect and interest charges), or a saving of Rs. 68,923 on the Revised Estimate of 1881.

The canal, as constructed, takes out of the Swát river about two miles above Fort Abazai; there are, strictly speaking, no "head works." The Regulator, which is situated about 600 feet higher up than the original site selected, is built on a foundation of rock, which extends in a ridge across the river, holding the water up sufficiently high to dispense with the necessity of a weir. From Abazai the canal runs generally in a south-easterly direction to Mardán. Its length is 23·37 miles, and its capacity at the head is 700 cusecs. At the tail the canal bifurcates into two large distributaries known as Nos. VIII and IX, their combined discharge being 324 cusecs, or rather less than half the full discharge of the canal at the head. No. IX Rájbaha, which may be considered a continuation of the main canal, terminates about five miles south of Mardán. In addition to these two distributaries there are seven others, all of which flow in a direction nearly north and south. The total length of distributaries amounts to 139·7 miles, exclusive of an extension of the system recently carried out and mentioned later on.

The tract commanded by the Swát River Canal, as originally constructed, may be described as being bounded on the north by the canal itself, there being practically no irrigation possible to the north, by the Swát and Kábul rivers on the west, by the Kalpáni nullah on the east, and by the tail branches of Rájbaha No. VIII on the south. These tail branches run nearly due east and west at the foot of rising ground, which prevents any material extension to the south, although a scheme is on foot for carrying a small supply through the intervening ridge to the village of Kheshgi to provide water for a Government *rakh* for the Cavalry Depôt at Nowshera. The boundaries thus described do not differ materially from those contemplated in the original preliminary investigations; the actual area embraced has lately been determined with great accuracy and has been found to comprise 139,533 acres of commanded area, of which 128,592 acres are culturable and irrigable.

The main feature of the canal as a work of construction, and one wherein it differs essentially from every other canal in the Province, lies in the fact that it runs across the whole of the drainage system, of the country, the country is split up into innumerable *nullahs* some of great size, which carry away the

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drainage from the hills on the north; and the great cost of the canal is due to the necessity of providing a great number of cross drainage works. Altogether no less than 20 works of this nature have been built in the total length of 22 miles; of these, the two largest are the Nawadand aqueduct, consisting of a solid stone aqueduct of 17 spans of 18 feet across the *nullah* of the same name; and the aqueduct across the Jinda nullah of 6 spans of 26 feet: both of these *nullahs* carry enormous volumes of water during high floods. The highest known floods occurred in August 1892, when the water reached a depth of 19½ feet in the former and 29½ feet in the latter. The flood discharge in the Nawadand nullah on that occasion has been estimated to have been equal to nearly one hundred times the full capacity of the canal. In addition to these, the two largest drainage works, there are 11 culverts, 4 syphons, 2 super-passages and 1 inlet. The enormous height of the banks in places constitutes another feature of the canal, the broken nature of the country necessitating their construction to a height of little short of 60 feet in some places. These very high banks had to be constructed with the utmost care, and necessarily added greatly to the cost. They have to be kept under constant observation to enable the slightest damage to be instantly detected and repaired. During the thirteen years that have elapsed since the canal was opened, only one breach, on the Ziám embankment in 1887, has occurred.

The development of the irrigation on the Swát River Canal has been much more rapid than originally anticipated. In the original and revised projects it was estimated that the total area contemplated annually would be reached in the fifteenth year after opening,—the revised project put the maximum annual irrigation at 90,000 acres. As a matter of fact, so rapid was the growth that in the third year after opening the canal the irrigated area amounted to over 96,000 acres and in the fourth year to over 100,000. The estimated ultimate irrigation has been exceeded on every occasion, but three times during the 13 years ending March 31st, 1898. During this period the maximum annual irrigation amounted to 138,557 acres in the last year (1897-98), and the average annual irrigation on the past five years (1893-94 to 1897-98) has amounted to 109,115 acres, or taking the thirteen years since the canal was opened to 96,200 acres. It will thus be seen that the canal has vastly more than fulfilled what was contemplated.

During the last two years largely owing to the insistence of Mr. L. Dane, Settlement Officer, an important extension has been carried out by constructing the trans-Kalpáni Distributary, an off-shoot of No. IX Rájbaha, at an estimated outlay of Rs. 3,46,000 including indirect and interest charges. This distributary, starting from near Sari Balol, crosses the Bhagiari

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and Kalpáni nullahs by very large syphons and is carried through very broken country necessitating numerous works, until the 6th mile is reached, where irrigation commences; the distributary maintaining a direction nearly east and west, drops into the Mokam nullah at the 14th mile at a point about two miles above the villages of Sháhbázgarha. The area commanded by this distributary, which was practically completed in March 1898, is bounded on the north by itself, on the east by the Kalpáni nullah; on the west by the Mokam nullah and on the south by the Balla nullah; the area embraced amounts to about 24,821 acres, of which about 23,461 acres are irrigable. The total area commanded by the canal has, by this extension, been raised to about 164,354 acres, of which 152,053 acres are culturable and irrigable. When this branch is in working order an annual irrigation of not less than 150,000 acres is probable.

Financially the canal may be said to have achieved far more than was expected of it, though not constructed as a productive public work, it is steadily clearing its debt of interest charges. The total of these charges at the end of the year 1896-97 amounted to Rs. 21,23,346, and the total net revenue to the same time amounted to Rs. 14,24,009, leaving a balance of only Rs. 6,99,337 to be worked off.

With the additional revenue to be earned from the irrigation on the Kalpáni extension, and the generally marked increase that there has been on the older part of the canal during the past two years, there is every probability of this debt being cleared before very long, when the canal can lay claim to be classed as a productive public work.

Assessment on the Swát canal.

The revenue system in force on the canal is described in the following extract from the Final Settlement Report :—

"The question of the pitch of the occupier's rates and the advisability of levying an owner's rate on the Swát Canal had been before Government for some time, but had not been finally disposed of before Settlement. It was referred to in the preliminary report, where a suggestion was put forward that, failing the adoption of a lump wet rate as proposed by Mr. Merk, for the present a *nahri parta*, subject to quadrennial revision should be added to the dry assessment, and the occupier's rates left as they were until it was known what the dry assessment would amount to, except in the case of the rate on rice which, to discourage the cultivation of this crop, might be raised to Rs. 6. Subsequently on a tour through the district Colonel Ottley, Chief Engineer, discussed the question, and an agreement was arrived at of the nature of a compromise to the effect that, in addition to the increased rate on rice, the rate on all rabi crops might be raised from Rs. 2-8-0 to Rs. 3 an acre, the kharif rate remaining as before. The Irrigation Department,

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however, considered that the rates on rice and cane should be raised to Rs. 6 an acre, on other kharíf crops to Rs. 3, and on rabi crops to Rs. 3-8-0 in addition to a fixed land revenue including *nahri parta* of Re. 1 an acre. The Settlement Officer and local Revenue Officers were opposed to so sudden and severe an enhancement, and eventually it was decided in Revenue Secretary's letter No. 593, dated 27th August 1894, that the rates proposed by the Financial Commissioner, Mr. Fryer, which were the same as those eventually proposed by the Settlement Officer as a compromise, should be adopted, and by Notification No. 198 I., dated 22nd June 1895, in the *Punjab Gazette*, the new rates shown below came into force from Kharíf 1895. The former rates are given for comparison :—

Crops.	Former.			Present.		
	Rs.	a.	p.	Rs.	a.	p.
Rice	2	8	0	6	0	0
All other kharíf crops	2	8	0	2	8	0
Rabi crops	2	8	0	3	0	0

"As suggested by the Settlement Officer, the rates for lift-irrigation were fixed at half of those for flow, and the charges for construction of mud walls and for a single watering before ploughing not followed by a crop were abolished. In view of the outcry in Chársadda over the reduced fixed assessment of 12 annas an acre and the lower canal rates, it is, perhaps, as well that the charges proposed by the Irrigation Department were not sanctioned.

"It may be noted that, as explained in paragraph 7 of the Settlement Officer's note forwarded with Commissioner's No. 128½, dated 30th April 1894, the kharíf rates were kept low to encourage the more permanent class of tenants who cultivate cane and cotton and to avoid over-taxing maize, the staple winter food of the resident population, in the hope of improving thereby the style of farming in this tract, which is at present as a rule poor and slovenly. The enhancement of the rice rate was agreed to as the Canal Officers expressed fears of water-logging, though it was considered that this was not likely to occur except in very limited areas owing to the excellent subsoil drainage of the country ensured by the numerous *nalas* with deep cut beds.

"It must also be remembered that, under the orders contained in paragraph 2 of the Government Review of the Chársadda Report, these rates are capable of slight enhancement if the condition of the tract is found subsequently to warrant this.

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Assessment on the Swát Canal.

"The revenue rate on the lands irrigated by this canal has been fixed at 12 annas an acre, or much the amount which Mr. Merk first thought was suitable for Hashtnagar in his forecast, but then he did not contemplate an enhancement of the water-rates. Of this amount 6 annas an acre on all lands irrigated is given by book credit to the canal as *nahri parta*, and the balance, whatever it may be, is credited as true land revenue. Assignees have no claim to the *nahri parta*. Under the orders contained in the Financial Commissioner's Reviews of the three Assessment Reports, the fixed assessment in the tract commanded by the Swát Canal is liable to revision in each estate when a detailed *jamabandi* is prepared. If irrigation has extended, the fixed dry assessment, if any, on the new irrigation will be raised up to the circle rate of 12 annas an acre, or to the village *sháh nahri* rate; if the estate was before irrigated from the canal, and lands previously uncultivated and unassessed will be assessed at the same rates, the assessment on *cháhi* and *sailáb* lands is not liable to be reduced on the extension of canal irrigation to such lands, and no *nahri parta* on such lands will be credited to the canal, though they will pay the usual water-rates."

The amount credited to the canal on account of *nahri parta* in 1896-97 was Rs. 58,464.

The result of the settlement operations is clearly shown by a comparison of the figures for the revenue accounts of this canal for 1895-96 and 1896-97 as shown below. The people in 1895-96 purposely refrained from irrigating, in the hope that the fixed assessment on the water-rates might be lowered in compliance with the agitation which was started in the autumn of 1895. Their unreasoning clamour was fortunately not listened to, and the results for 1896-97 are eminently satisfactory and will be easily surpassed in future years, and the canal will yet return the estimated 10 per cent :—

Canal.	Year.	Capital outlay to end of year.	Collection less refunds.	Working expenses.	Net revenue.	Interest charges.	Percentage of net revenue on capital outlay.			
							1893-94.	1894-95.	1895-96.	1896-97.
		Rs.	Rs.	Rs.	Rs.	Rs.				
Swát River	1895-96	3,762,459	2,43,942	97,232	1,46,710	1,42,759	4·42	5·07	3·90	...
Swát River	1896-97	3,971,837	3,24,662	65,703	2,58,959	1,49,259	...	5·07	3·90	6·52

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The Kabul River Canal.

The Kábul River Canal is fully described in paragraphs 12 and 49 of the Pesháwar Assessment Report, which are extracted here for facility of reference:—

"In 1891, at the instance of Mr. Merk, Deputy Commissioner, the project of improving the canal, which had been first dug at the instance of Mr. Tucker, Deputy Commissioner, in 1885, taking out on the right bank of the Kábul river where it leaves the hills at Warsak, was taken up and worked out by Mr. Preston of the Irrigation Department. The result of his project was the Michni-Nowshera Canal, which, running at a higher level than the old Shaikh-ka Katha, crosses the Káfúrdheri and Tahkal nala by iron tube syphons, and the Mullazai Lakrai, Bára, Zindai and Chihla Khwár streams by wooden aqueducts. The other hill torrents are crossed on the level by shingle dams, which are swept away by the floods and reconstructed in a few hours when these subside, so that they do not give much trouble. The total length of the present canal is 38 miles, of which 23 miles are in Pesháwar and 15 miles in Nowshera. The canal was opened in July 1892, but owing to the disastrous floods in the summers of 1892 and 1893 serious damage was caused to the works and it had to be closed. It was restored by Mr. DuCane-Smithe, and since September 1893 has worked very satisfactorily. A branch has been constructed from Maira Kachauri to Banda Shaikh Ismail, 8·75 miles, and a project has recently been submitted for another branch through the cantonment and city to Sorozai and Urmar above the present line, which will command about 12,000 acres more, most of which is land that at present is entirely unirrigated, and owing to want of proper rainfall is uncultivated, save in the most favourable seasons. The canal is at present managed by Shekh Sher Muhammad, Khán Bahádur, an officer lent by the Irrigation Department, under the supervision of the Settlement Collector, and some professional supervision will always be necessary owing to the very difficult country traversed."

"The canal on the whole, therefore, has been inestimable benefit to the whole tract commanded, and has enormously increased its security and revenue-paying capaciy. Except near the head, where the soil is saline up to the Mullazai nala, the tract irrigated is of the richest character, and lying, as it does, close to the important market of Pesháwar, with a dense population of over 800 to the cultivated square mile, it can pay a very heavy revenue. Every credit, therefore, is due to Mr. Merk, Deputy Commissioner, who originated the scheme, and to Mr. Preston, Superintending Engineer, who designed and supervised the construction of the greater portion of the work. For myself I can only claim the credit of having carried out and amplified the projects of my predecessors, for having secured the restoration of the canal after it was nearly destroyed by the torrential rainfall of 1892 and 1893, and for having originated and developed on workable lines the irrigation dependent on the work, which, owing to the way in which it is mixed up with private pre-existing irrigation systems, has been anything but an easy task. Sher Muhammed, Sub-Engineer, has been in actual charge of the work practically throughout, and his services have been recognized by Government by the grant of the well-earned title of Khán Bahádur."

The canal has been constructed for a maximum discharge of 224 cusecs, but the main works can carry 318 cusecs with a little widening of the bed, which will be sufficient for the area which can be commanded. The supply can be indefinitely increased, if necessary, hereafter to meet demands for water power in and near the Pesháwar city, for which the work is splendidly adapted owing to the rapid fall in the country to the north. Total cost of construction up to 1894 was Rs. 4,47,697, and the net result of the working of this canal has been as follows:—

	Per cent.
1892-93	0·3
1893-94	4·9
1894-95	6·1
1895-96	8·7
1896-97	20·6

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Land and Land Revenue.

The Kábul River Canal.

At first the water-rates charged were—

	Rs. a. p.
Cane and rice	6 0 0
All other crops	2 8 0

The lift-rates were half those for flow. At the Revised Settlement the land revenue of the area irrigated has been assessed with regard to what the land may be expected to pay without the use of canal water and without regular resort to the old sources from which much of the area in the Peshâwar tahsíl was formerly irrigated. It was proposed in paragraph 79 of the Pesháwar Report to charge regular differential crop-rates according to the scale noted below. These are based on the rates prevailing on the Bári Doáb and Chenáb Canals, and in view of the great advantages of the tract irrigated here are not excessive. In fact the original rates were only tentative and were introduced pending the framing of regular differential crop-rates after the canal was completed and irrigation had been developed. The rates were sanctioned and published with *Punjab Gazette* Notification No. 925 I., dated 3rd April 1897 and were brought into effect from Rabi 1897. An area of 1,000 acres in Sarasang, Káfúrdheri, Pánámdheri Bála, Pánámdheri Paián, Sháhi Bála and Sháhi Paián has been exempted from payment of water-rates and assessed at lump wet-rates, as this represents the land formerly irrigated by the Jui Tucker now merged into this canal.

Class.	Crops.	Koh Dáman Michni.	Kábul Nahri.	Kasbah Bagrám.	Bára.	Cháhi Nahri.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I	Sugarcane and gardens ...	6 0 0	7 0 0	8 0 0	7 0 0	7 0 0
II	Rice, tobacco, pepper and vegetables.	4 0 0	6 0 0	7 0 0	6 0 0	6 0 0
III	Cotton and all dyes and fibres	3 8 0	4 0 0	5 0 0	4 0 0	4 0 0
IV	All rabi crops (except those specified) and masúr and fodder and maize	3 0 0	3 8 0	4 0 0	3 8 0	3 8 0
V	Kharíf crops (except those already specified) and masúr and fodder.	2 8 0	3 0 0	4 0 0	3 0 0	3 0 0

Lift-rates are half of those fixed for flow irrigation.

The income from the Kábul River Canal for the first year during which the new rates were in force was as follows :—

	Rs.
Water-rates for Rabi 1897	53,951
Ditto Kharíf 1897	54,977
Mill rents	23,000
Total	1,31,928
Deduct—Credited to Jui Shaikh	3,522
	1,28,406
Working expenses	20,185
Net Profit	**1,08,221**

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This upon the capital cost of Rs. 4,47,697 represents a net profit of over 24 per cent. The Settlement Collector's estimate of 17 per cent. which was considered oversanguine has been more than borne out in the first year, and as cultivation becomes more intensive and the enormously valuable water-power of the canal near Pesháwar is utilised, even larger returns may be confidently expected.

The suggestion made by the Settlement Collector that the maintenance of this canal should be made over to the Irrigation Department while for some little time at any rate the revenue management should remain with the Deputy Commissioner has been accepted, and the proposed Hazárkháni extension has been approved, but is held over for further consideration in view of the possibility of this being utilised as the main line. The advisability of this, however, seems to be doubtful, as the valuable mill income and water-power would be to a great extent lost.

District Board Canals.

Owing to the difficulty of maintaining the heads of the Upper Doába Canals under the altered conditions of the Swát river above referred to, at this Settlement a new head has been dug in Katozai just within the border on the right bank. This head is in rock above the natural dam of rock across the river, and, as it has been provided with a regulator and a masonry syphon, constructed under a torrent which had hitherto prevented the people from going up to this head, the supply of the upper canals has been secured. At present the maximum discharge provided for is 150 cusecs, but this can be indefinitely increased if necessity arises. The cost of the head syphon and 1·5 miles of new channel amounted to Rs. 15,013, of which Rs. 6,360 were paid by a *takavi* advance taken up by the villages directly affected, and the balance was met from the *Zar-i-nágha* and other Local Funds. The canal was opened on 12th March 1896. The new channel, to save possible difficulties hereafter in the event of other canals having to be supplied from this source has, with the consent of the people, been recorded as the property of Government, and the cost of maintenance will be defrayed out of the income from water-rates to be charged on an area of 1,796 acres commanded by the new branch which was before not irrigable. The rates adopted are as follows :—

	Rs.
Cane and rice	6
Other crops	3

The channel after some damage caused by heavy floods in August 1897 is working well and is made over to the District Board.

In order to irrigate the *Maira* lying to the west of the Subhán Khwár and to give us an additional hold on the

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Land and Land Revenue.

District Board Canal.

Tarakzai Mohmands, who own or cultivate this area, a canal has just been dug at the instance of the Settlement Officer. This is known as the Michni Canal and takes out of the left bank of the Kábul river in rock about one mile above the Michni Fort just within the border. It is provided with a head Regulator and gets and carries a very full perennial supply. The length of the canal is 8·3 miles and the maximum discharge at present allowed for is 81 cusecs, while the area irrigable amounts to 3,600 acres. The canal was opened on 11th February 1896, and almost the whole area commanded was broken up and carried a splendid crop in Kharíf 1896. The cost of the work has been Rs. 25,000, which has been met by a District Board loan from the Punjab Government repayable in five instalments, with interest at 4½ per cent. per annum.

The water-rates to be levied are those fixed for the Doába Feeder Channel mentioned above. The net profit of the canal for the first year of working Kharíf 1896 and Rabi 1897 was Rs. 6,401 or 20 per cent. on the capital outlay. Both of these works were designed and constructed by Shaikh Sher Muhammad under the supervision of Mr. DuCane Smithe, Executive Engineer, and the heads were selected by Messrs. Higham, Chief Engineer, and Preston, Superintending Engineer, to whom the thanks of the district are due for the trouble and attention which they devoted to this extra work.

Zamíndárí Canals.

A full account of these and of the Jui Shaikh and Bára weir project has already been given in Chapter III. Suffice it to say here that these with the District Board Canals are all under the control of the Deputy Commissioner, who is assisted by an Assistant Engineer, lent by the Irrigation Department, who is also in charge of the revenue management of the Kábul River Canal. The District Board contributes Rs. 1,200 a year towards the pay of this officer. In future the control of the canals will be legalised by the Pesháwar District Canals Regulation, 1898.

CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTONMENTS.

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Towns, Municipalities and Cantonments.

General statistics of towns.

At the census of 1891, all places possessing more than 10,000 inhabitants, all Municipalities, and all head-quarters of Districts and Military posts were classed as towns. Under this rule the following places were returned as the towns of the Peshāwar District:—

Tahsíl.	Town.	Persons.	Males.	Females.
PESHAWAR ...	Peshāwar City	63,079	34,599	28,480
	Peshāwar Cantonment ...	21,112	16,665	4,447
	Jamrúd Cantonment. ...	744	715	29
CHARSADDA ...	Parang	12,327	6,686	5,641
	Chársadda	10,619	5,823	4,796
	Tangi	9,909	5,300	4,609
MARDAN ...	Mardán Cantonment ...	3,537	2,907	630
NOWSHERA ...	Nowshera Cantonment ...	6,885	5,185	1,700
	Cherát Cantonment. ...	317	296	21
	Total	128,529	78,176	50,353

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Tables Nos. III, IV and V. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings, and statistics of births and deaths, trade and manufactures, wherever figures are available. For facility of reference the former account of the old Border Military posts has been retained and brought up to date.

Peshāwar City. Description.

The only city in the district, Peshāwar, is situated in the irrigated portion of the valley to the south-west, about 13 or 14

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Pesháwar City. Description.

miles east of the entry to the Khaibar Pass, in latitude 34° 2′, longitude 71° 3′. It is distant from Lahore 276 miles, from Kábul 190 miles, from Kohát 37, from Mardán 31, and from Attock 50 miles. A rough plan of the city and cantonments is attached. The gardens on the south of the city are noted for their fruit. Quinces, pomegranates, plums, limes, peaches and apples are produced in luxuriant abundance. They also form the pleasure grounds of the people, who in the early spring spend all their leisure there, exactly as Londoners resort to Bushey or Richmond Park. On the north side is the *Sháhi* or Royal *Bágh*, the property of Government, now converted into a pleasure ground. The fort is at the north-west corner of the city, and the cantonment lies to the west. On the east there are a few orchards, groves, *ziárats*, and the principal burial grounds in modern use. The city occupies a space of 494·20 acres; its population is 63,079 or including cantonments and suburbs, 84,191 souls. It is surrounded by a mud wall, built in the first instance by Avitabile, the Sikh Governor, and paid for by the levy of a tax. The gates of the city are sixteen in number; commencing from the west, their names are Rám Dás and Dabgari; to the north the Bajauri, Kábuli or Edwardes memorial, Asamai or Namadmali Kacheri, Rati, Rámpura and Hashtnagar gates; on the east the Lahori and Ganj gates; and on the south Yakka Tút, Kohàti, Sharki Darwáza, Thandi Kuhi, and Tabíbún gates. The gates are closed every night at gunfire, and used to be opened by the same signal in the early morning. The city is divided into five main quarters—Sarásia, Jehángírpura, Andar Shahr, Karímpura, and Ganj. The Andar Shahr is the quarter inhabited by the wealthier Hindús. It was almost entirely burnt to the ground in June 1898. The *sarais* number 11—the principal ones are Sulemán, Saháfán, Kázi Najíb and Nazír Khairullah. There are ten market places—the three largest are the Ganj Mandi, Pípal Mandi opposite the Kotwáli, and Nawi Mandi near the Dabgari gate. The city is commanded by a mud fort to the north-west. This fort was built by the Sikhs on the ruins of the Bála Hissár or State residence of the Duránís, which was destroyed by the Sikhs after the battle of Nowshera. The main street, entered from the Kábul gate, is a row of shops, the upper rooms of which are generally let out as lodgings; it is paved, and presents at times a very picturesque sight. The remainder of the city, made up of octagons, squares, markets, narrow and irregular streets, is thoroughly eastern. The drainage was as bad as usual in eastern cities, until the Deputy Commissioner set to work to remedy it. It is now one of the best drained cities in the Punjab. The houses are built with a frame work of timber filled up with small burnt bricks, called "nogging" in England; it is believed that houses built in this style are best able to withstand the shocks of the earthquakes so frequent in the valley. They nearly all have superstructures which project, and the conse-

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Pesháwar City. Description.

quence is that in the upper storeys the houses on opposite sides of the street nearly touch. There is nothing outwardly striking as regards the local architecture; the interiors of some of the large houses are very elaborate; all are built for privacy and adapted to the comfort and habits of the people. The forms are usually quadrangular, and are carried up to four or five storeys; the roofs are flat and enclosed by frames of wood-work six or seven feet high, filled up with mud, which allows of their use during the winter days and summer nights, when it would be impossible to sleep inside.

A very good idea of Pesháwar life can be obtained by a bird's eye view from the Gor Khatri, which stands on an eminence to the east of the city and overlooks it. There are very few fine old houses now; those there are have been lately built, and belong to the merchant class. Most of the fine old houses were destroyed at the same time as the Bála Hissár. The buildings worthy of notice are the Gor Khatri, originally a place of Hindu pilgrimage and mentioned by Bábar, who visited it in 1519. When Avitabile was Governor of Pesháwar, he resided there and erected a pavilion on the top of the western gate, which does not now exist. The upper portion of the gateway is used as the *tahsíl:* the eastern gate is used as a Government guest house for native gentlemen; the north-east corner is occupied by a house belonging to the missionaries. To reach the Gor Khatri from the Kábuli gate the Kotwáli is passed through by an arch; it occupies the south side of an octagon, in the interior of which is the silk merchants' quarter. The Kotwáli was built during British rule. The mosque of Mohabbat Khán, named after Mohabbat Khán, a Governor of Shah Jehán's, easily distinguishable by its two high minarets, used frequently in Avitabile's time as a substitute for the gallows, is the finest public building in the city; it is in the quarter known as Andar Shahr. The mosque was nearly destroyed during the fire which burnt down the Andar Shahr in June 1898 and was only saved by the unremitting efforts of the faithful. In the hot weather the people whose means admit of it live in subterranean rooms, *taikhanás*, which are attached to many of the larger houses; all the arrangements are very complete, and it is apparently as healthy a way of passing life as remaining above ground in a temperature of 90° or 100°. There are ten public *hamáms*—this is a popular luxury, much fancied by the people in the winter. In and near the city there are three wells, the water of which is noticeably cool during the hot season. It is managed by turning in the Bára water during the winter till the well is filled up, and then hermetically sealing it till the summer, when it is opened for the first time. The water is refreshing, and of a much lower temperature than water artificially cooled, except by ice. Bhána-Mári and Dheri Bágbánán are suburbs, and stretch from the foot of the walls to the south-west direction of the city. To the west, about two miles from

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Peshâwar City. Description.

the city, lies the cantonment, where there are public offices, &c. The city is traversed by a main street called Kissa Kháni running from the Edwardes' gate *viâ* the Kotwáli to Gor Khatri, the width of which is some 50 feet; it is well paved, and a canal runs through the centre of the city. The city canal has been built of *pakka* masonry, and it supplies ample water for washing, building and watering the streets. Drinking water is procured from wells which are numerous in all quarters. All the drains are *pakka*. The sanitary arrangements are generally excellent.

The internal arrangement of the city is thus described by Colonel McGregor:—

"The streets are planned with great irregularity; the main street of the city enters at the Kabuli Darwáza, and runs east for 350 yards, then north-north-east for 200 yards, when it comes to the market-place; thence one street branches north to the Masjid Darwáza, and another goes to the east and then branches, one going to the Ganj Darwáza and the other to the grass-market gate. The street which goes past the Kotwáli from the market-place throws off a branch to the east at the Kacheri Darwáza, and this in about 130 yards again forks into two, one going to the Lahori Darwáza and the other to the Ghora Khatri to within 30 yards of the east wall, when it branches north and south, one going to the Lahori Darwáza and the other to the Ganj Darwáza. These streets are generally about 30 feet wide, but in some places, as near the Kabuli gate and the market-place, they are as much as 50 to 60 feet. The other streets are very narrow and tortuous, and not too clean, but the main streets are kept in a state of very fair average cleanliness. There are 132 *saráis* and market-places in the city. The principal *sarái* is the Gor Khatri, which is a square enclosure of about 170 yards; the others are the Sarái Mohabbat near the south-west corner of the Ghor Khatri, the Sarái Hira Choukidár, the Sarái Sulimán at the junction of the Gor Khatri and Lahori Darwáza road, the Sarái Muhammadi, and the Sarái Wali Muhammad. The principal mosques in the city are the Masjid Mohabbat Khán and the Masjid Diláwar Khán. The principal market-places are the Mandi Gor Khatri on the north-east face of that place: the grass-market outside the gates in the centre of the south face; the horse-market a little to the west of this but inside the city. There are several wood-markets, the principal one is at the north-west corner near the Bála Hissár. Besides these, there are the clock market-place on the main road from the Kábuli gate, and the Chabutra market-place on the north of this. The first is an open space with sheds all round, about 200 yards by 150 yards; the other is a square of about 130 yards surrounded by houses. The city is divided into five quarters, and 168 wards. The first 26 of these quarters run, in the succession given above, from the south-west to the west, north and east round the walls of the city; the others commence to the south of the Gor Khatri, and go to the west, all being south of the Lahori Darwáza road, east of the Kobáti Darwáza clock market-place and Chabutra.

Outside, upon the northern face of the city, upon an eminence, is a fort, the Bála Hissár, which dominates every part of the city. Behind it runs the Grand Trunk Road, and beyond this again extends a wide tract of marsh. On the west is a slight depression occupied by the Sadr Bazár of the cantonments, which lie immediately beyond, and some small suburbs thickly surrounded by groves and gardens. On the east and south the ground is much broken, and interspersed with heaps of rubbish, brick-kilns, and grave yards, the intervening spaces being occupied on the east by cultivated fields, on the south by dense orchards of apple, quince or peach. The fort above alluded to is quadrilateral in shape, measuring 220 yards on its south-west and east faces and 200 yards on its northern face. The walls are of sun-dried brick and rise to a height of 92 feet

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above the level of the ground with a *fausse-braie* of fully 30 feet. It contains extensive and well constructed magazines and stores-houses and is supplied with water by three wells. There are bastions at each of its corners and upon the southern, western and eastern face. An armament of guns and mortars is mounted upon the walls. It completely dominates the city which is almost contiguous to its south-eastern corner.

The population is of an extremely mixed character. The tribes and classes most largely represented are: Sayads, Moghals, Patháns, Kashmíris, Awáns, other Hindkís and of Hindús, Brahmans, Khatrís, Arorás. The commercial transactions of the city are mainly engrossed by the Khatrís and Arorás, though there are also Muhammadan merchants of position and importance. The mass of the population is sub-divided into petty trade-guilds, recruited by miscellaneous tribes of every race to be found in Northern India or in Afghánistán and the neighbouring countries to the north and west.

The cantonments of Pesháwar are situated two miles westward of the Pesháwar City. Their length is over three miles, and breadth about one mile. The country surrounding them is cultivated and has gardens and villages in close proximity, except towards the north where there are deep ravines and the country is intersected by several canals and rivers. The soil is very fertile and it is irrigated by means of small canal cuts from the Bára river. Formerly water for drinking purposes was obtained from these cuts, but it is now supplied from the Bára water-works and is conveyed by a masonry aqueduct to filtering beds near the cantonment and then distributed by iron pipes. The supply is taken out of the river about a mile to the south of the Bára Fort and is passed into a set of four settling tanks close to the fort. In these the red clay brought down in the floods is deposited before the water is run off to the filtering beds. The deposit is as much as 18 inches in a year. It is therefore rather a question: if the supply can be regarded as entirely free from suspicion during the autumn months, July to October, when the washings of the Bára rice fields are brought down, without time for bed filtration, owing to the rapid slope of the stream, straight into the settling tanks. At other times the supply is mainly from springs in the bed and is very good. The cost of the water-works was Rs. 7,00,055 for the cantonments and Rs. 2,53,906 for the extension to the city which was completed on 30th April 1894. The cantonment supply was ready in 1880.

Cantonments.

The cantonments were occupied by British troops soon after the annexation of the Punjab in 1848-49. There are troops of all arms, but the garrison has now been much reduced. There are no old buildings of note in cantonments, except the Residency. It was formerly the garden retreat of Ali Mardán Khán, one of the Duráni chiefs, and is now used as the treasury

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of the district; and among the modern buildings there are the St. John's Church, double-storeyed barracks, &c. The site of the cantonment is a curved elevation looking towards the Khaibar hills. To the south and west the country is highly cultivated and intersected by water-courses from the Bára, to the north lies a marshy, but highly cultivated, tract extending in the direction of the Kábul river. The cantonment buildings are arranged in three main blocks; right, centre and left, forming together an irregular oblong, 8 miles and 540 yards in circuit, 3 miles and 925 yards in length from north-west to south-west, and 1 mile and 1,650 yards in breadth at its widest point. The right (or eastern) block contains the artillery lines and barracks for one regiment of Native Infantry and a company of Bengal Sappers and Miners, the Commissariat stores, the District Court House and Treasury, the Jail and Police lines and other public buildings. The centre block contains lines for a regiment of British Infantry and one Native Infantry. It contains also the Church, Roman Catholic Chapel, Wesleyan Chapel, Post Office, staging bungalow, and the Cantonment Magistrate's Office. The left (or western) block contains lines for a regiment of British Infantry, a regiment of Native Infantry, and one of Native Cavalry. In front of this block are the grand parade and a burial-ground. Another cemetery lies further to the north. There are a large cricket field and a recreation ground in the centre of the cantonment, and most of the spare area is utilised as a grass farm, as many as five cuttings of *dhúp* grass being obtained during the summer owing to the rich soil and the free supply of water. The Sadr Bazár and Railway Station lie to the east of the cantonment. The appearance of the place during the cold and rainy seasons is pleasing and picturesque. The gardens attached to the Officers' bungalows which line the main roads are well planted with trees and in most cases are well kept and spruce. Much public energy and good taste also have been displayed in certain improvements to the Mall recently carried out. Add to this description the fact of a considerable society brought together by the presence of so large a force, and it will be seen that the place combines the principal qualifications for a pleasurable station. The whole, however, is marred by the excessive unhealthiness for which the cantonment is proverbial throughout Northern India, fever of a very bad type being inordinately prevalent at all seasons of the year.

The supply of water has always been attended with difficulty, the main source for many years having been a cut from the Bára river of which the water was extremely polluted. This, however, has been remedied by the supply of pipe-water already alluded to. Other causes of the prevalence of fever are the extensive marshes to the north, over-saturation of the soil in the cantonment, and excessive irrigation of the neighbouring district. Much has been done to remove these causes; the

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large *jhíl* near the fort has been to a great extent drained, and is now used as a race-course and polo-ground which are perhaps the greenest in Northern India. A thick belt of trees has been planted between it and the cantonments; the over-irrigation of private compounds has been stopped; the water from the Bára is now brought by *pakka* pipes into cantonments freed from impurities by percolation through a system of closed tanks partially filled with fine sand; and lastly, the sanitation of the city of Pesháwar has been vastly improved. Moreover, a large proportion of the sickly men now annually withdraw from the valley to the comparatively healthy site of Cherát. The result of these measures was at first a very marked decrease in the former insalubrity of the station, but as shown in Surgeon-Major Hendley's note in Chapter I, it is still at times very unhealthy. The table on next page shows the monthly mean temperature.

History.

The old city was some 1½ miles towards the east of the present site, and is said to have been founded by King Parras or Porus. Its early history is sketched in Chapter II (pages 43-44), and the following quotation from General Cunningham gives additional information regarding its archæological interest:—

"The great city now called Pesháwar is first mentioned by Fa-Hian in A. D. 400, under the name of Fo-len-Shah. It is next noticed by Sung-Yun in A. D. 502, at which time the king of Gandhára was at war with the king of Kipin or Kophene, that is Kábul and Ghazni, and the surrounding districts. Sung-Yun does not name the city, but he calls it the capital, and his description of its great *stupa* of king Kia-ni-sseka, or Kanishka, is quite sufficient to establish its identity. At the period of Hwen Thsang's visit, in A. D. 630, the royal family had become extinct, and the kingdom of Gandhára was a dependency of Kapisa, or Kábul. But the capital which Hwen Thsang calls Pu-lu-sha-pu-lo, or Parasháwara, was still a great city of 40 *li*, or 6⅔ miles in extent. It is next mentioned by Másudi and Abu Rihán in the 10th and 11th centuries, under the name of Parsháwar, and again by Bábar, in the 16th century, it is always called by the same name throughout his commentaries. Its present name we owe to Akbar, whose fondness for innovation led him to change the ancient Parasháwar, of which he did not know the meaning, to Pesháwar, or the 'frontier town.' Abul Fazl gives both names. The great object of veneration at Parasháwar, in the first centuries of the Christian era, was the begging pot of Buddha which has already been noticed. Another famous site was the holy *pípal* tree at 8 or 9 *li*, or 1½ mile, to the south-east of the city. The tree was about 100 feet in height, with wide-spreading branches, which according to the tradition, had formerly given shade to Sakya Budha when he predicted the future appearance of the great king Kanishka. The tree is not noticed by Fa-Hian, but it is mentioned by Sung-Yun as the Pho-thi or Bodhi tree, whose 'branches spread out on all sides, and whose foliage shuts out the sight of the sky.' Beneath it there were four seated statues of the four previous Budhas. Sung-Yun further states that the tree was planted by Kanishka over the spot where he had buried a copper vase containing the pearl tissue lattice of the great *stupa*, which he was afraid might be abstracted from the tope after his death. This same tree would appear to have been seen by the Emperor Bábar, in A. D. 1505, who describes it as the 'stupendous tree' of Bagrám, which he 'immediately rode out to see.' It must then have been not less than 1,500 years old, and as it is not mentioned in A. D. 1594 by Abul Fazl in his account of the Gor Khatri at Pesháwar, I conclude that it had previously disappeared through simple old age and decay. The enormous *stupa* of Kanishka, which stood close to the holy tree on its south side, is described by all the pilgrims. In A. D. 500 Fa-Hian says that it was about 400 feet high 'and adorned with all manner of precious things,' and that fame reported it as superior to all others.

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Cantonments.

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual mean.	Remarks.
1883	49·9	51·2	60·6	73·4	84·3	91·9	88·6	88·5	83·3	71·1	57·2	50·4	70·9	Note.—These statistics have been supplied by the Meteorological Reporter to the Government of India.
1884	53·1	52·9	61·2	70·3	82·3	88·1	90·1	87·7	81·7	68·6	55·8	49·8	70·1	
1885	48·3	49·4	62·3	66·1	70·6	85·8	88·9	88·0	80·5	71·3	61·4	52·3	68·7	
1886	49·7	49·5	61·2	68·8	81·9	89·3	91·2	88·0	82·9	73·0	60·5	52·0	70·7	
1887	47·4	53·9	64·2	74·9	87·5	89·2	91·6	86·6	79·1	71·9	59·3	52·0	71·5	
1888	48·9	53·7	65·9	73·0	85·1	90·0	91·4	88·0	83·1	72·1	61·1	52·7	72·1	
1889	50·4	54·2	66·1	74·7	81·3	93·8	90·5	87·5	82·4	70·8	58·3	53·4	72·0	
1890	52·8	56·3	62·0	74·0	83·9	92·0	89·6	84·4	83·0	70·9	58·6	51·1	71·6	
1891	48·5	47·6	57·2	70·0	80·1	89·4	90·8	87·7	84·5	70·5	61·7	53·4	70·1	
1892	53·9	56·4	68·9	81·9	88·2	88·2	90·0	83·8	80·4	71·1	59·0	52·0	72·8	
1893	47·7	47·3	59·6	75·6	84·9	89·1	86·6	86·0	82·3	71·0	57·9	51·6	70·0	
1894	47·7	55·4	61·8	73·2	85·0	91·5	88·0	88·3	83·0	71·9	59·7	50·6	71·3	
1895	48·4	56·4	63·4	73·3	89·7	90·0	89·3	87·2	82·2	70·4	61·6	51·6	72·0	
1896	50·9	53·9	63·8	75·1	87·2	94·2	91·9	88·6	83·0	71·2	58·9	49·5	72·4	
1897	48·1	54·0	60·6	69·2	83·3	87·3	90·0	85·2	81·2	71·9	61·2	51·2	70·3	
Mean of the 15 years, 1883 to 1897 ...	49·7	52·8	62·6	72·9	83·7	90·0	89·9	87·3	82·1	71·1	59·5	51·6	71·1	

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History.

topes in India. One hundred years later, Sung-Yun declares that 'amongst the topes of western countries this is the first.' Lastly in A. D. 630, Hwen Thsang describes it as upwards of 400 feet in height and 1¼ *li*, or just one-quarter of a mile, in circumference. It contained a large quantity of the relics of Buddha. No remains of this great *stupa* now exist. To the west of the *stupa* there was an old monastery, also built by Kanishka, which had become celebrated amongst the Buddhists through the fame of Arya-Párswika, Manorhita, and Vasu-bandhu, three of the great leaders and teachers of Buddhism about the beginning of the Christian era. The towers and pavilions of the monastery were two storeys in height, but the building was already much ruined at the time of Hwen Thsang's visit. It was, however, inhabited by a small number of monks who professed the 'Lesser Vehicle' or exoteric doctrines of Buddhism. It was still flourishing as a place of Buddhist education in the ninth or tenth century, when Vira Deva of Magadha was sent to the 'great Vihára of Kanishka, where the best of teachers were to be found, and which was famous for the quietism of its frequenters.' I believe that this great monastery was still existing in the times of Bábar and Akbar under the name of Gor Khatri, or the Baniya's house. The former says: 'I had heard of the fame of Gor Khatri, which is one of the holy places of the *jogís* of the Hindús, who came from great distances to cut off their hair and shave their beards at this Gor Khatri.' Abul Fazl's account is still more brief. Speaking of Pesháwar he says: 'Here is a temple, called Gor Khatri, a place of religious resort, particularly for *jogís*.' According to Erskine, the grand caravansarai of Pesháwar was built on the site of the Gor Khatri."

The present name was given to the city by Akbar, the King of Delhi. The new city was founded by Bagrám, a ruler of the time. He had three brothers—one was the ruler of Jamrúd, the second of Hashtnagar and the third of Swát. The present city was much enlarged and improved by General Avitabile, the Governor of Pesháwar in the time of the Sikhs. The opening of the North-Western State Railway has added immensely to the commercial importance of Pesháwar. In 1860 the city was threatened by a flood in the Bára river which caused great loss to public and private buildings in the city; but dams have been constructed outside the Kohát and Edwardes gates at considerable cost to turn the flood water in the outer drain of the city and the tendency of the river to run into its old channel has been checked by a large dam at Landi Akhund Ahmad, some 3 miles up-stream, and as long as this holds the city is fairly safe.

Taxation and trade, &c.

The Municipality of Pesháwar is a municipality of the second class. The committee consists of the Deputy Commissioner as President, the Civil Surgeon, the Senior Assistant Commissioner, the Executive Engineer, the District Superintendent of Police, and the Senior Resident Representative of the Educational Department, as *ex-officio* members, and 13 other members. All of the non-official members are nominated by the Deputy Commissioner. The table on the top of the next page shows the income of the Municipality for the last few years. It is chiefly derived from octroi levied at a general rate of Rs. 3-2-0 per cent. on the value of almost all goods brought within municipal limits, except grains which are taxed not more than one rupee per cent. There are also taxes on horses, &c., on sales, and mutton and beef.

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Taxation and trade, &c.

Detail.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Octroi duty	46,792	61,802	71,350	96,360	1,00,466	99,867	90,486
Tax on animals	...	...	...	...	...	} 5,312	
Miscellaneous taxes	...	...	...	...	...		3,428
Rent of lands and buildings ...	...	...	2,044	8,625	13,440	11,888	10,941
Sale of do. do. ...	...	...	...	24	...	...	...
Miscellaneous fees and fines ...	...	...	...	...	...	213	286
Sale of Government securities ...	...	...	...	...	3,169	...	...
Loan	...	...	...	...	...	...	50,000
Sundry receipts	2,125	2,434	1,875	10,497	3,610	6,716	5,291
Total	48,917	64,236	75,269	1,15,606	1,20,685	1,23,996	1,60,432

Detail.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Octroi duty	77,614	96,939	1,12,236	1,47,219	1,71,914	1,32,588	1,36,143
Tax on animals	} 1,674	930	{ 1,271	1,824	2,458	2,424	2,400
Miscellaneous taxes			{ 3,489	2,532	3,372	3,480	3,444
Rent of lands and buildings ...	12,138	11,453	10,812	12,533	15,886	18,154	19,280
Sale of do. do. ...	...	...	...	...	10,812	4,529	3,813
Miscellaneous fees and fines ...	306	466	3,722	4,528	5,508	4,484	4,402
Sale of Government securities ...	...	...	...	...	...	37,432	...
Loan	50,000	...	...	...	...	...	...
Sundry receipts	4,787	4,663	6,124	6,902	12,716	22,304	13,431
Total	1,46,519	1,14,451	1,37,654	1,75,538	2,22,666	2,25,395	182,913

Detail.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Octroi duty	1,25,549	1,24,028	1,21,954	1,06,935	1,19,888	1,02,355	1,36,812
Tax on animals	2,390	2,100	1,932	1,960	1,860	1,550	1,320
Miscellaneous taxes	3,383	3,250	3,152	3,047	3,122	4,467	4,610
Rent of lands and buildings ...	17,849	17,563	17,782	18,456	17,443	21,486	20,206
Sale of do. do. ...	11,901	6,955	170	204	...	65	13,955
Miscellaneous fees and fines ...	3,429	4,284	4,017	3,532	3,533	3,516	3,445
Sale of Government securities ...	...	...	...	...	...	...	...
Loan	...	...	...	...	...	...	1,50,000
Sundry receipts...	21,666	6,444	9,018	5,992	9,210	7,985	8,475
Total	1,86,167	1,64,624	2,58,025	1,40,126	1,55,056	1,41,424	3,38,823

Detail.	1890-91.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Octroi duty	1,52,354	1,61,933	1,51,323	1,49,054	1,39,028	1,46,270	1,40,340
Tax on animals	2,400	2,200	3,024	3,024	3,024	2,053	4,540
Miscellaneous taxes	4,618	5,012	4,853	4,914	5,366	5,519	4,939
Rent of lands and buildings ...	19,576	18,766	19,502	20,630	22,003	21,172	21,804
Sale of do. do. ...	33,059	26,667	184	525	2,234	214	23
Miscellaneous fees and fines ...	3,537	4,166	4,185	5,015	4,439	4,504	4,787
Sale of Government securities ...	...	...	...	...	...	...	...
Loan	...	...	...	...	...	...	...
Sundry receipts	11,033	43,516	17,721	10,974	12,782	8,953	11,144
Total	2,26,577	2,62,260	2,00,702	1,94,136	1,88,876	1,88,685	1,87,577

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Taxation and trade, &c.

The trade of the city is fully discussed in Chapter IV (pages 220—229), while Table No. XLV A shows its manufactures as they stood in 1895-96. Much information regarding its industries is contained in Mr. Kipling's note quoted at pages 220—223. Pesháwar is the great commercial market for Central Asia, Afghánistán, Swát, Bajaur and Tirah, collecting wheat and salt from Kohát, rice and *ghi* from Swát, oilseeds from Yusafzai, and sugar and oil from the North-Western Provinces and Punjab. It is also the chief *entrepôt* for piece-goods, fancy wares, crockery and cutlery imported from Europe, tea from China and Kángra, and indigo from Mooltan. These articles find their market in Bokhára, Kábul and Bajaur. Some of the commercial houses have extensive dealings, and there are many native banking firms of high standing. The chief articles manufactured in the city are *lungís* (Pesháwar scarves), leather goods (shoes, belts, *yakhdáns*, &c.), skull caps (*arkchín*), *kullas* (sugar-loaf-shaped ones), fans, mats, felts, and rough pottery. The trades of working in leather and copper, silver wire making, dyeing, cleaning and winding silk, and the preparation of snuff are carried on by Kashmíris, Pesháwarís and Kábulís. There are a class of retail-dealers (*khurda farosh*) who make their livelihood by hawking goods brought down from Central Asia. Horse-dealing is carried on by a class known as Jats.

The following goods are imported:—from Bokhára, silk, skins (*sinjab, samúr*, &c.), gold thread (*kalabatún*), *budkís, tilas*, and *kanawaiz*; from Kábul, *pattús, postîns, chogas*, horses, mules, donkeys, dry and fresh fruits; from Swát, *ghi* and rice; from Bajaur, *ghi*, iron and skins; and from Kohát, wheat and salt. In exchange the following articles are exported:—tea, English piece-goods (*latha, khása*, muslins, &c.), to Kábul; besides a great deal of *banat* (broad-cloth); and to Swát and Bajaur, salt.

Institutions and public buildings.

The principal institutions of the city are the Egerton Hospital, the Mission School, and the Government Aided School. The remaining buildings and offices are the Commissioner's and Deputy Commissioner's Courts, and District offices, Police office, formerly called "Phillips' Folly," the railway station, telegraph office, post office, and the staging bungalow, which are all in cantonments; within the city there are six police stations, tahsíl offices, guest-houses, six branch post offices and the Edwardes' gate. In front of the city Kotwáli there is a clock-tower erected at the cost of the Municipality and just inside the marble pavilion erected to the memory of Colonel Hastings, who settled the district in 1869-76, by the people of the district. The public gardens commonly known are the Sháhi Bágh and Wazir Bágh: the former is situated just outside the Kacheri gate towards the north and the latter outside the Yaketut gate towards the south of the city. The Martin Lecture Hall and Institute is an Institution kept up by the Pesháwar Mission for the benefit of educated natives, and has about one hundred members. It is situated in

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Institutions and public buildings.

the centre of the city in the Pípal Mandi and has a Reading-Room, a Library, and a Lecture Hall, which are open free to members. Religious and secular lectures are delivered from time to time in the Lecture Hall; and public preaching is sometimes carried on from the steps of the building. The Mission Church and other buildings have already been described in Chapter III.

Population and vital statistics.

The population as ascertained at the enumerations of 1868, 1875, 1881 and 1891 is shown below :—

Limits of Enumeration.	Year of census.	Persons.	Males.	Females.	Remarks.
Whole town ...	1868 ...	77,477	47,738	29,739	*Includes 1,568 souls of Dheri Bághbánán.
	1881 ...	79,982	50,322	29,660	
	1891 ...	84,191	51,264	32,927	
Municipal limits	1868 ...	58,555	...	...	†Excludes 2,041 souls of Dheri Bághbánán.
	1875 ...	58,430	...	...	
	1881 ...	*59,292	33,089	26,203	
	1891 ...	†63,079	34,599	28,480	

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits, according to the Census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner wrote as follows in the District Report on the Census of 1881 regarding the increase of population :—

Town or suburb.	Population.		
	1868.	1881.	1891.
Pesháwar city ...	56,589	55,610	60,212
Bhána Mári ...	551	1,638	2,388
Dheri Bághbánán ...	1,415	1,568	*2,041
Kákshál, Mandi Kishnganj.	..	476	479
Cantonments ...	18,922	20,690	21,112

* Excluded from municipality.

"Since the last Census the increase in the population of the city of Pesháwar proper has been 862 souls. Three *mahals* have been included within the municipal limits since the last Census, of which the population is 305 souls. If these be deducted, the increase is only 557. Moreover, since the end of the war the population of the city has been increased by the Afghán refugees, their families and servants, and by men returning from service. In spite of this the increase has been far below the average, and the reason for this is the sickness that has prevailed in the city at different times since the last census. There were severe visitations of cholera in the years 1869, 1872, 1873, 1874, 1877, 1879; and in 1880 also the mortality from general sickness, and especially from fever, has been very great. In the cantonments the increase has been 1,768 souls caused by the presence of the transport staff and employés, the bringing of the railway to Pesháwar, and the natural increase caused by the breaking up of the war and the return of troops and followers from service."

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Population and vital statistics.

Since this was written the garrison at cantonments has been reduced by one Regiment Bengal Cavalry, one Regiment Bengal Infantry, and two Batteries of Artillery.

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. V of the Census Report of 1891. The annual birth and death-rates per *mile* of population since 1868 are given below, the basis of calculation being in every case the figures of the most recent Census :—

YEAR.	BIRTH-RATES.			DEATH-RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868	...	...	...	11	11	10
1869	...	...	...	59	56	58
1870	17	...	...	21	20	22
1871	19	21	18	21	21	21
1872	34	18	16	65	63	68
1873	37	19	18	40	38	43
1874	43	22	20	30	29	31
1875	38	20	18	45	41	50
1876	44	23	21	35	34	36
1877	42	23	19	34	33	35
1878	41	21	20	96	92	101
1879	24	13	11	86	84	87
1880	28	15	13	45	45	45
1881	35	20	15	42	40	45
Average	35	19	17	48	46	49

Birth and Death-rates per 1,000 *of population for the Years* 1891 *to* 1895.

YEAR.	BIRTH-RATES.			DEATH-RATES.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1891	32	30	34	46	46	45
1892	31	30	32	56	54	59
1893	30	29	31	33	32	35
1894	33	32	34	33	31	36
1895	36	34	38	35	34	37
Average	32	31	34	41	39	42

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The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Fort Mackeson.

Fort Mackeson is situated 17 miles south of Pesháwar, and 3½ miles from the north entrance of the Kohát Pass. It consisted of a pentagon, an inner keep and a horn-work. There was accommodation for 200 Infantry and 300 Cavalry. It was built for the purpose of watching the Kohát Pass, and was called after Colonel Mackeson, the first Commissioner of Pesháwar. The fort has now ceased to be garrisoned by troops, and with the exception of the keep has been dismantled. This is used by the Border Military Police. At the census of 1881 its population was 170 souls, of which 40 were females.

Nowshera town.

Nowshera is a cantonment on the right bank of the Kábul river in 34° 0′ north latitude, and 72° 1′ east longitude. A rough plan is attached. There is a Church and Protestant Chaplain, also a Roman Catholic Chaplain. There is a station of the North-Western Railway, 27 miles from Pesháwar. It is the head-quarters of a *tahsíl*, and there is a police station of the 1st class, a dâk bungalow, Post office and Telegraph office. There are two villages of Nowshera, the larger one being on the left bank of the river. The Grand Trunk Road runs through the station, and the Kábul river is crossed by a bridge of boats, which is kept up all the year. The fort of Mardán is 15 miles distant, connected by a metalled road. The cantonment contains lines for a British Regiment, a Regiment of Native Cavalry, and a Regiment of Native Infantry. It lies about 1½ miles to the east of the small village of Nowshera Khurd, in a small sandy plain some three miles in width, surrounded on three sides by low hills and open upon the north towards the Kábul. The surface towards the south-east and west is much cut up by impracticable ravines. There are a few trees near the Kábul, on the north side of the cantonment, but the remainder of the plain is barren and uncultivated. The cantonment (*sadr*) *bazár* lies to the west of the station; the police station and tahsíl are three miles from the cantonment. About 1½ miles along the Pesháwar road, close to the village of Nowshera Khurd, is an old masonry fort now in ruins. Close to cantonments is a staging bungalow near the bridge of boats. The drainage of the station is efficiently performed by natural ravines. Water of a good quality is plentifully found in wells, at a depth about 37 feet. The river water is also very good and wholesome. Intermittent fever is prevalent among the population of the neighbourhood. The population as ascertained at the enumerations of 1868, 1881 and 1891 is shown in the margin.

Year of census.	Persons.	Males.	Females.
1868	10,870	7,123	3,747
1881	12,963	8,224	4,739
1891	16,062	9,969	6,093

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Nowshera town.

The details in the margin give the population of suburbs. The Deputy Commissioner, in the District Report on the census of 1881, attributed the increase of population to the advent of the railway and the healthiness of the situation. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. V of the Census Report of 1891.

Town or suburb.	Population.		
	1868.	1881.	1891.
Nowshera town,	6,083	7,490	9,177
Cantonments ...	4,787	5,473	6,885

Shabkadar town.

Fort Shankargarh or Fort Shabkadar is situated 18 miles north-east of Pesháwar. It was originally built by the Sikhs, and is three miles distant from the hills of the Halimzai Mohmands. The armament of the fort consisted of one 18-pr., one 12-pr. and a 12-pr. howitzer; it was garrisoned by 95 Infantry and 39 Cavalry. A field officer was in command, and there was a doctor who also afforded medical aid to the garrisons of the two other Doába forts at Michni and Abazai. The military garrison was withdrawn some thirteen years ago and it is now (1898) held by a small garrison of Border Military Police. In form the fort is an octagon, with sides of 180 feet and circular bastions at all the corners. The walls are 25 feet high. The fort is connected with Pesháwar by a good military road, which crosses all three branches of the Kábul river. In the winter there are floating bridges over these, in the summer ferries only, and the road is often flooded. This is the centre of the Doába forts, Michni and Abazai being situated east and west. The village of Shabkadar is a common native hamlet two miles from the fort. Around the fort a town has now sprung up and is a local centre of trade with the Mohmand hills. It contains a dispensary and a police station. It lies in the open country, but little more than a mile from the commencement of the stony tract by which the hills are fringed. An account of the attacks on the town culminated in its sack by the Mohmands on 7th August 1897 is given in the Chapter on border administration. The population as ascertained at the enumerations of 1868, 1875, 1881 and 1891 is shown below:—

Limits of Enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	947	542	405
	1881	1,367	879	488
	1891	3,036	1,678	1,358
Municipal limits ...	1868	947	...	...
	1875	1,017	...	...
	1881	1,367	...	...
	1891	3,036	...	...

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The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. V of the Census Report of 1891.

Fort Michni.

Fort Michni is situated 15 miles north of Peshâwar on the left bank of the Kábul river, three miles below the point where the river issues from the mountains of the Tarakzai Mohmands. It is a pentagon with accommodation for 50 Cavalry and 100 Infantry, and was erected in 1851 to keep the Mohmands in check. The fort commands a ferry over the Kábul river, and is connected with Peshâwar by a good military road. Lieutenant A. Boulnois, R.E., was killed here in January 1852, and Major McDonald, the Commandant of the fort, was killed on 21st March 1873. Fort Michni was one of the three Doába forts, and was commanded by a field officer who is under the command of the Brigadier-General at Peshâwar. The garrison consisted of 39 non-commissioned officers and men of the Bengal Cavalry, and 95 non-commissioned officers and men of the Native Infantry. At the census of 1881 it contained 205 males and 3 females. It is now held by the Border Military Police.

Tangi town.

Tangi is a town in the Hashtnagar Division of the Peshâwar District, 29 miles north of Peshâwar. It is divided into two *kandís* or divisions, called Barazai and Nasratzai. There is a police station of the first class. The Swát river runs under the town to the west, and the Swát River Canal is about three miles distant, where the famous Jhinda aqueduct is situated. The inhabitants belong to the great Patháu clan of Muhammadzai. There are no buildings of any size, and the town itself is a collection of native houses. Faction is rife, and the place owes its importance to its being in the neighbourhood of the independent tribe of Utman Khels against whom it has always held its own. The population, as ascertained at the enumerations of 1868, 1881 and 1891, is shown in the margin. The figures for 1868 probably include the population included in the numerous outlying hamlets which were comprised in the revenue estate of Tangi.

Year of Census.	Persons.	Males.	Females.
1868 ...	12,554	6,672	5,882
1881 ...	9,037	4,915	4,122
1891 ...	9,909	5,300	4,609

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. V of the Census Report of 1891.

Maira Prang town.

Parang or Maira Prang is situated in the Hashtnagar Division of the Peshâwar District, above the junction of the

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Maira Prang town.

Swát and Kábul rivers, and is 14 miles north-east of Peshawar. The inhabitants are Muhammadzai Patháns. There is a ferry, and to the north the town of Chársadda adjoins the town or village and forms one collection of houses. The town is not fortified. The population as ascertained at the enumerations of 1868, 1881 and 1891 is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. V of the Census Report of 1891.

Year of census.	Persons.	Males.	Females.
1868	7,314	3,933	3,381
1881	8,874	4,675	4,199
1891	12,327	6,686	5,641

Chársadda town.

Chársadda is the head-quarters of the tahsíl of Hashtnagar, and is situated on the left bank of the Swát river. There is a first class police station and a dispensary. The town is as the crow flies 16 miles north-east of Pesháwar, and is connected by a road, but there are three branches of the Kábul river and two of the Swát to be crossed. There are ferries at all these. The crossing was a very bad one in the hot weather, and the town has now been connected in 1895 with Pesháwar by a good road, metalled in places, to Nahakki, whence there is a metalled road to Pesháwar. The distance by this route is 20 miles, and there are 5 permanent boat-bridges on all the rivers. It was here that Ahsan Ali Sháh, Tahsíldár, on 20th April 1852, was attacked and killed by a party of 400 men under the famous Ajun Khán. The town is not fortified, and consists mostly of ordinary village houses. There are a number of fine palm trees about, which bring in a considerable income. The road to Mardán goes direct west, and there is another to the north connecting this town with the other large places in Hashtnagar. To the south a road has been made to the Nowshera railway station. Chársadda is a large and prosperous township, having an industrious agricultural population, and several enterprising Hindu traders: close to it lies the large village of Prang. The population as ascertained at the enumerations of 1868, 1881 and 1891 is shown in the margin.

Year of census.	Persons.	Males.	Females.
1868	8,233	4,516	3,717
1881	8,363	4,581	3,782
1891	10,619	5,823	4,796

The details in the margin give the population of suburbs. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. V of the Census Report of 1891.

Town or suburb.	Population, 1881.	Population, 1891.
Chársadda town ...	6,057	7,131
Garhi Hamíd Khán ...	649	859
Kázikhel Jadíd ..	540	1,087
Gidar, Kázikhel, Khanna, Kutkáni, other small suburbs	1,117	1,542

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Utmánzai town.

Utmánzai is situated on the left bank of the Kábul river in the Hashtnagar tahsíl of the Pesháwar district. The people are Muhammadzai Patháns. The place is unwalled, and there is a school under the management of the Church Mission Society. There is a ferry over the Swát river. Pesháwar is 18 miles distant, and there is a straight road to Mardán, which is 16 miles off.

The population as ascertained at the enumerations of 1868, 1881 and 1891 is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. V of the Census Report of 1891.

Year of census.	Persons.	Males.	Females.
1868	4,255	2,311	1,944
1881	4,823	2,588	2,235
1891	6,343	3,475	2,868

Fort Abazai.

Abazai is situated 24 miles north of Pesháwar, on the bank of the Swát river, and two miles from where the river issues from the hills. The head works of the Swát River Canal are 1½ miles above the fort. It is in the form of a star with six bastions and a square keep in the centre. The fort was inspected by an officer of the Guides Corps, and garrisoned by a detachment of that regiment. It was made over to the Border Military Police in 1895. There is a canal inspection bungalow in the fort. It was built in 1852 to keep the Utmánkhels and Eastern Mullagorís in check. There is a ferry over the Swát river below the fort, and a good military road to Shabkadar, which is situated eight miles distant. At the census of 1881 the population consisted of 220, of whom 7 were females.

Hoti Mardán.

Mardán is situated in Yusafzai, and is garrisoned by the Guides Corps. It has been declared to be a cantonment, and the boundaries were last gazetted in *Punjab Gazette* Notification No. 268, dated the 8th November 1897. An Assistant Commissioner also resides there in charge of the Yusafzai sub-division, of which Mardán is the head-quarters. It is 33 miles north-east of Pesháwar. A rough plan is attached. The fort is a pentagon; the sepoys' lines are all round the fort inside, and the officers' quarters are at the angles. The head-quarters of the Mardán tahsíl are here. The cavalry of the Guides Corps live in a horn-work outside the fort, and since the corps was augmented, lines for two companies and another squadron have been built outside the fort to the west. The fort was built by Hodson in 1854. The station derives its name from the two villages of Mardán and Hoti, which occupy the banks of the Kalpáni immediately below the cantonment. The mess house and some officers' quarters stand now outside the fort.

The Sessions house, which was built in 1870, and in which lives the Assistant Commissioner in charge of the sub-division,

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Hoti Mardán.

lies a short distance to the south of the cantonment on the road to Nowshera. There are also a court-house, the tahsíl offices, a post and telegraph office, a dispensary, and a police station of the first class. Not far from the Sessions house are the house and workshops of the Executive Engineer in charge of the Swát River Canal. At this part of its course the ravine of the Kalpáni is very abrupt and the stream has a tendency to encroach upon the cantonment. Good water is obtainable in wells of about 40 feet in depth. The mean monthly temperature recorded at Mardán in the years 1864—1870 is thus given by Colonel McGregor in a statement furnished by Dr. Courtenay :—

Mean monthly temperature at Mardán from 1864 *to* 1870.

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Annual mean.
1864 ...	48	53	58	65	74	82	92	86	85	70	55	45	67·7
1865 ...	49	48	50	67	81	89	85	81	79	70	52	45	66·3
1866 ...	43	48	50	60	81	96	91	87	80	70	56	49	67·6
1867 ...	50	56	65	66	80	91	91	88	85	71	57	46	70·5
1868 ...	50	53	57	65	82	95	93	93	84	68	52	47	69·9
1869 ...	49	53	59	71	88	92	93	89	85	68	55	46	70·6
1870 ...	50	59	61	73	88	91	87	84	77	71	51	42	69·5
Mean of the 7 years, 1864 to 1870.	48	53	57	69	82	91	90	87	82	70	54	46	68·9

Corresponding figures, so far as they are available, are given for the five years ending 1897, and it is interesting to observe that the construction of the Swát River Canal has not apparently greatly reduced the mean temperature.

Mean monthly temperature at Mardán from 1893 *to* 1897.

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1893 ...	...	...	...	76·6	87·3 *	96·3	95·1	94·3	91·2	?	?	?
1894 ...	51·6	57·5	64·2	73·6	85·9	94·7	92·1	88·7	84·7	73·5	60·8	53·2
1895 ...	50·6	57·2	63·3	73·4	88·5	91·7	90·2	87·9	83·5	71·7	61·7‡	50·5
1896 ...	51·1	53·8	63·4	72·9	87·1†	97·0	94·4	88·3†	83·7	...	59·5	48·8
1897 ...	47·2	52·8	57·7	66·8	80·7	87·8	...	...	...	...	...	...
Mean of the 5 years from 1893 to 1897.	50·1	55·3	62·1	72·7	85·9	93·5	92·9	89·8	85·8	72·6	60·7	50·8

NOTE.—The information has been obtained from the Meteorological Reporter to the Government of India.

* Mean of 21 days. † Mean of 30 days. ‡ Mean of 29 days.

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Hoti Mardán.

Year of census.	Persons.	Males.	Females.
1868	1,964	1,824	140
1881	2,766	2,214	552
1891	3,537	2,907	630

The population as ascertained at the enumerations of 1868, 1881 and 1891 is shown in the margin.

The constitution of the population by religion and the number of occupied houses are shown in table No. XLIII. Details of sex will be found in Table No. V of the Census Report of 1891.

Cherát.

Cherát is a sanitarium on the west of the Khattak range which divides the districts of Pesháwar and Kohát 30 miles south-east of Pesháwar and 25 miles south-south-west of Nowshera. It was not classed as a town at the census of 1891, the population being below 5,000 souls. The site was first brought to notice in 1853 by Major Coke, who discovered it while exploring the Mír Kalán route to Kohát. Several proposals for its occupation were subsequently made, but fell through principally on account of political entanglements expected to arise with the Afrídi tribes of the neighbourhood. At length in 1861 sanction was obtained for the formation of a temporary camp during the autumn months. The experiment being found to succeed has been repeated annually up to the present time with marked benefit to the health of the troops. The place was declared a cantonment in 1886, and huts with a hospital and a church have been constructed. The height of the hill is about 4,500 feet above sea-level, and a temperature is obtained even during the hottest months which affords a sensible relief from the hot winds and miasma of the plains. The following statement shows the mean monthly temperature of the five years ending 1897, and it will be seen that in the summer this is considerably below the mean even of Mardán, while the nights are always cool:—

Mean monthly temperature at Cherát from 1893 *to* 1897.

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1893	41·5	38·9	53·0	68·4	78·1	81·7	76·9	80·0	74·7	67·4	56·9	51·8
1894	39·9	47·3	54·5	66·3	78·9	84·6	76·4	77·6	74·9	68·6	56·0	45·8
1895	41·9	50·1	55·9	67·1	83·3	82·1	81·8	77·6	76·6	66·3	59·2	?
1896	?	?	54·3	?	?	?	?	?	78·2	67·1	57·6	49·5
1897	41·8	46·3	52·8	60·3	76·5	80·2	82·8	76·3	75·6	69·9	61·4	48·6
Mean of the 5 years from 1893 to 1897.	41·3	45·6	54·1	65·5	79·2	82·1	79·5	77·9	76·0	67·9	58·2	48·9

Note.—This information has been obtained from the Meteorological Reporter to the Government of India.

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Cherát.

The water-supply is derived from a perennial spring at Sapari, nearly three miles distant, which is estimated to supply 20,000 gallons per day at the driest part of the year. There are two bungalows belonging to the district: a mess-house, several officers' quarters, and some 7 or 8 private bungalows, most of which are small and badly built. The garrison in the summer sometimes rises as high as 1,500, as the head-quarters of one of the Pesháwar British regiments with part of the other and 2 companies from the Nowshera battalion, as well as the families, sick and convalescents, move up there from April to November. A rough plan of the cantonment is attached. The boundaries were last gazetted in *Punjab Gazette* Notification No. 1764, dated the 3rd December 1889.

Jamrúd.

Some account of this fort is given in Chapter II. In addition to a military garrison the head-quarters of the Khaibar Rifles are located here, which explains the considerable population shown on page 361. It is also the collecting station for the Khaibar tolls, and there is a considerable caravansera. At Kacha Garhi, some three miles on the Pesháwar side of Jamrúd, a large mobilisation camping-ground has been selected and arrangements have been made for laying on water to this from the head works of the Bára water-works. Jamrúd has been declared a cantonment. It and the road leading to it form an integral part of British India as it was in the possession of the Sikhs when we took over the Punjab.

APPENDIX A.

List of the principal jágírs now existing in the Peshâwar District.

1	2	3	4	5	6	7
No.	Tahsil.	Name of jágírdár.	Name of village.	Amount.	Conditions.	No. and date of letter sanctioning the jágír.
				Rs.		
1	Charsadda.	Sayad Amín Ján of Peshâwar.	Marozai ... ... Shiggi ... ... Garhi Mián Sáhib ...	2,196 233 523	In perpetuity during good conduct ...	Government of India No. 2468, dated 6th May 1859.
			Total ...	2,952		
2		Sayad Abdul Manán ...	Batgram	Cash 600	For life	Punjab Government No. 1256, dated 28th August 1872.
3		Abdulla Khán of Umarzai	Chak Amír Khán ... Umarzai ... ... Mirza Dher	140 177 222	For life. A service grant	Punjab Government No. 201, dated 21st August 1872.
			Total ...	539		
4		Ráhat Sháh, Mián, Káka-khel.	Dargai ... ... Chak Rajjar	Cash 220 ,, 280	For life. For political services ...	Punjab Government No. 82, dated 16th November 1882.
5		Kázi Abdul Wadúd Ján of Peshâwar.	Naudeh (Kandi Bála)	1,299	In perpetuity free of conditions ...	Government of India No. 2468, dated 6th May 1859.
6		Aftáb Gul, Mián, of Abazai.	Abazai	1,000	During the pleasure of Government. A service grant.	Government of India No. 1537, dated 13th September 1886.
7		Muhammad Afzal Khán of Tangi.	Tangi Bárakzai ...	Cash 1,500	For life. A service grant ...	Government of India No. 3057, dated 9th November 1896, and No. 118 F., dated 15th January 1897.
8		All village proprietors being Halímzai Mohmands.	Panjpao	4,500	During the pleasure of Government, subject to loyalty and good conduct.	Punjab Government No. 949, dated 22nd July 1873; Punjab Government No. 1102, dated 27th August 1896; Government of India, Foreign Department, No. 2552 F., dated 15th September 1896.
9		Ghulám Haider Khán of Tangi.	Tangi Nasratzai ...	Cash 1,000	For life. A service grant	Punjab Government No. 2278, dated 14th December 1875, for Rs. 800, and No. 254, dated 11th December 1896, for Rs. 200.

10	MARDAN.	Khwája Muhammad Khán, son of Muhammad Sharíf Khán, of Hamza Kot.	Palo Dheri	600	In perpetuity, subject to conditions. A service grant.	Punjab Government No. 556, dated 1st December 1896.
			Bharoach	950		
			Total ...	1,550		
11		Mastúra, Bibi, of Mardán	Mangan	738	For life	Punjab Government No. 496, dated 9th April 1873.
12		Khán Bahádur Muhammad Ibráhím Khán, of Mardán.	Bakiána	181	For life. For political services	Government of India No. 2357, dated 12th October 1876, for Rs. 800, and No. 1230 of Government of India, dated 14th June 1881, for Rs. 1,800; and also see letter No. 36, dated 15th July 1888, from Secretary of State. The file of making up the deficiency of Rs. 61 in the amount is pending.
			Shekh Yusaf ...	197		Financial Commissioner's letter No. 117, dated 14th February 1896.
			Shah Beg	181		Punjab Government letter No. 431, dated 22nd September 1896.
			Firozpur	217		
			Saroshah	400		
			Akharabad	19		
			Fattehabad	18		
			Miánkilli	21		
			Rahmatabad ...	39		
			Ahmadabad ...	50		
			Narar	306		
			Jalála	910		
			Total ...	Cash 2,539		
13		Akhunzáda Muhammad Tahir, of Pesháwar.	Jalála	4	During the pleasure of Government for the support of the shrine. He also receives Rs. 88 in villages Tang Hasratzai, Hissra Nahri (in Chársadda) and Adina and Bamkhel in Swábi.	Punjab Government No. 692, dated 15th April 1875.
			Toru	301		
			Chak Sang Batti ...	45		
			Chak Shewa ...	7		
			Lik Páni	48		
			Machi	38		
			Kot Ismailzai ...	9		
			Gujjar Garhi ...	47		
			Arbi Banda	5		
			Total ...	504		
14		Muhabbat Khán, Khán Bahadur, of Toru.	Toru	84	During the pleasure of Government. A service grant.	Government of India No. 2102, dated 1st August 1877, for *jágír*, and No. 1213, dated 12th May 1896, for Rs. 300 cash.
			Khao	50		
			Chauki	37		
			Shahámatpur ...	109		
			Ghalladher	121		
			Kásim	28		
			Mohabbatabad ...	8		
			Miar	8		
			Bhago Banda ...	125		
			Total ...	570		
			Toru ...	Cash 300		

1	2	3	4		5	6	7
No.	Tahsíl.	Name of jágírdár.	Name of village.		Amount.	Conditions.	Number and date of letter sanctioning the jágír.
					Rs.		
15	MARDAN—*concld.*	Bahrám Khán, of Toru	Shahámatpur	...	100	For life. A service grant	Government of India No. 2102, dated 1st August 1877, for Rs. 250, and No. 1687, dated 23rd August 1887, for Rs. 60, and Punjab Government No. 178, dated 8th October 1897, for Rs. 100, and Government of India No. 1213, dated 12th May 1896, for Rs. 100; total Rs. 510.
			Toru ...	...	267		
			Kot Ismailzai	...	31		
			Kandar ...	...	58		
			Kot Daulatzai	...	16		
			Garhi Daulatzai	...	38		
			Total	...	Cash 510		
16		Khwája Muhammad Khán, Khán Bahádur, of Hoti.	Hoti ...	...	492	During the pleasure of Government ...	Government of India No. 2102, dated 1st August 1877, for *muáfi*, and Punjab Government No. 996, dated 16th October 1882, for Rs. 200 cash, and Punjab Government No. 563, dated 3rd December 1896, for Rs. 726. For deficiency of Rs. 16 in cash *inám* compensation was granted, as the land was taken up for public purposes.
			Chamtar Dheri	...	Cash 100		
			Maho Dheri ...	...	„ 84	Ditto.	
			Khazána Dheri	...	„ 726	For life. A service grant	
			Total	...	1,402		
17		Subadar-Major Habib Khán, of Khunda.	Khunda ...	...	4,002	In perpetuity, subject to conditions in lieu of pension for military services.	Government of India No. 2574, dated 30th November 1871.
			Jangi Dher ...	...	250		
			Shekh Dheri	...	650		
			Total	...	4,902		
18		Abdul Ghafúr Khán, of Zaida.	Zaida	...	634	For life. A service grant	Punjab Government No. 305, dated 5th May 1888.
			Sháh Mansúr	...	33		
			Total	...	667		
19	ABI.	Mián Anwán-ud-dín, Káka Khel, of Surkh Dheri, late Assistant District Superintendent of Police.	Sodher ...	...	900	For life. A service grant	Punjab Government No. 2095, dated 4th December 1880.
			Surkh Dheri	...	157		
			Total	...	1,057		

20	Sw	Muhammad Umar Khán, of Shewa.	Chak Khalíl ... ... Khalíl ... ... Shewa	84 77 167	For life. A service grant	Punjab Government No. 16, dated 22nd January 1883.
			Total ...	328		
21		Miáns of Ismaila ...	Nazar	1,000	During the pleasure of Government ...	See No. 179, dated 29th March 1897, from Punjab Government, to Government of India.
22	Nowshera.	Muhammad Afzal Khán, of Malai Tola, near Attock.	Shiggi ... ... Kahi ... ... Kamarmela ... ... Garo ... ... Lashora Totkai ... Mamikhel ... ... Nimal Sara Toi ...	126 178 2-8 119-8 0-8 32 68-8	In perpetuity on conditions of fidelity and service and good behaviour. This jágírdár was expelled from the district for misconduct and lives near Attock.	Government of India Nos. 140, dated 12th January 1852, and 1962, dated 11th May 1854. He also holds under the same letter a cash pension of Rs. 1,600 subject to reconsideration at death. Also a life pension for mutiny services (Government of India No. 5601, dated 31st December 1858) and a fixed allowance of Rs. 395 per annum in lieu of all interests in the Khwárra forests under Punjab Government letters Nos. 1266, dated 23rd September 1873, and 1204, dated 24th July 1876.
			Total ...	527		
23		Fatteh Muhammad Khán, of Jabbi.	Darwazi Charpani ... Mandori ... ... Jabbi ... ... Amanpura ... ... Kawah ... ... Thowa Garíbpura ... Hassar Tang ... Inzri Gandab ...	307 201 435 86 57 404 129 266	In perpetuity, subject to conditions. A service grant.	Government of India No. 56, dated 3rd December 1858.
			Total ...	1,885		
24		Fatteh Ahmad, of Chach	Mashak	277	In perpetuity, subject to conditions. For services during the mutiny.	Government of India No. 3851, dated 31st October 1872.
25		Sobha Singh, Nihang ...	Pír Sabak	1,400	During the pleasure of Government, for the support of the shrine of Phúla Singh, Nihang.	Government of India No. 1285, dated 17th July 1874.
26		Hussain Sháh, Mián, Káka Khel.	Wallai	495	For life. A service grant	Punjab Government No. 90 R., dated 12th April 1875.
27		Miáns of the village ...	Ziárat Káka Sáhib ...	544	During the pleasure of Government ...	Punjab Government No. 1894, dated 10th November 1874.
28		Ghulám Muhammad Khán and Muhammad Ali Khán.	Jabbi	314	Ditto ...	Punjab Government No. 28, dated 17th March 1892.

1 No.	2 Tahsil.	3 Name of jágírdár.	4 Name of village.	5 Amount.	6 Conditions.	7 Number and date of letter sanctioning the jágír.
				Rs.		
29	NOWSHERA—*contd.*	Miáu Rahím Sháh, Káka Khel.	Turlandi	400	For life. For political services in Dir and Swát. He has probably selected these villages as owing to the poverty of the estates the revenue was reduced, and he hopes for an enhancement at next Settlement. His collections must be watched.	Government of India No. 304, dated 4th February 1896, for Rs. 2,000, and No. 2425, dated 4th September 1896, for Rs. 500.
			Zara Miána	900		
			Misri Banda	700		
			Moghalkai	500		
			Total ...	Cash 2,500		
30		Khán Bahádar Khán Bába Khán, Extra Judicial Assistant.	Isa Khel Topchián ...	94	For life.	Government of India No. 702, dated 24th February 1879, and see also Punjab Government No. 596, dated 22nd June 1882.
			Chagra	746	In perpetuity, subject to conditions. Granted to his father Khánán Khán for military services.	
			Fattu Khel	74		
			Phandu	3,200		
			Chuba Gaggar ...	1,473		
			Total ...	5,587		
31		Shahzáda Sultán Ján, C.I.E., Sadozai, Extra Assistant Commissioner.	Budhu	1,990	In perpetuity, subject to conditions. For political services.	Government of India No. 5601, dated 31st December 1858.
			Mahal Gabri ...	51		
			Mahal Swáti ...	99		
			Khappa	1,026		
			Garhi Banjar ...	125		
			Total ...	3,291		
32		Mír Alam, of Chamkanni	Chamkanni	338	In perpetuity, subject to conditions. For military services.	Government of India No. 2468, dated 6th May 1859, and No. 1415, dated 17th August 1874, of Punjab Government.
			Garhi Samshattu ...	65		
			Garhi Chandan ...	197		
			Total ...	Cash 600		

33	Peshawar.	Sharíf-ullah Khán, of Chamkanni.	Chamkanni ... ... Rashída ... ... Maira Kachouri ... Total ...	18 30 473 521	For life. A service grant	Punjab Government No. 1943, dated 16th December 1879.
34		Sheikh Muhammad Akbar Khán, of Shekhán.	Shekhán	Cash 2,000	For life. A service grant	Government of India No. 115, dated 17th May 1873.
35		Amín-ullah Khán, Orakzai, of Peshawar and Tirah.	Shaháb Khel ... Dheri Bágbánán ... Bhana Mari ... ... Tukra No. 3 ... Total ...	1,929 756 33 76 2,794	Ditto	Government of India No. 961, dated 18th June 1889.
36		Sher Zamán Khán ...	Budni	Cash 600	For life	Government of India No. 867 B., dated 27th February 1893.
37		Mansúr Khán, Khalíd Khán, Azam Khán Akram Khán, Amír Khán.	Khazána	1,100	For life. A service grant	Government of India No. 2468, dated 6th May 1859.
38		Yusaf Ali Khán	Kukar... ... ... Laram... ... ... Mahal Lala Ahmad Total ...	1,640 1,620 360 3,620	In perpetuity, subject to conditions. Granted to his father for military services.	Punjab Government No. 2331, dated 17th December 1875.
39		Nawáb Muhammad Afzal Khán.	Mahal Gahri ... Tukra No. 3 ... Mahal Kakshal ... Mahal Kotla Mohsan Khán ... ... Total ...	166 170 294 170 800	For life. For military and political services.	Government of India No. 2357, dated 12th October 1876.
40		Faiz-ulla Khán and 3 others, sons of Arsála Khán.	Charpriza	1,293	For life. A service grant	Punjab Government No. 467, dated 8th October 1895.
41		Sardár Fatteh Muhammad, Sadozai.	Barbar	1,753	For life	Government of India No. 1486, dated 23rd July 1892.

1	2	3	4	5	6	7
No.	Tahsil.	Name of jágírdár.	Name of village.	Amount.	Conditions.	Number and date of letter sanctioning the jágír.
				Rs.		
42		All the Tarakzai Mohmand owners of Michni.	14 villages of Chak Michni.	11,300	During the pleasure of Government, subject to loyalty and good conduct.	Punjab Government No. 949, dated 22nd July 1873. Punjab Government No. 1102, dated 27th August 1896. Government of India, Foreign Department, No. 2552 F., dated 15th September 1896.
43		Khan Sáhib Arbáb Azam Khán, Mohmand, of Kotla.	Matanni ... ... Passani ... ... Yusaf Khel ... ... Deh Bahádur ... Total ...	3,790 900 1,230 1,254 7,174	In perpetuity, subject to conditions to the Muhammad Arbáb. Selected by Government for the time being.	Government of India No. 106, dated 13th January 1875.*
44		Arbáb Muhammad Husain Khán, Khán Bahádur, of Landi Yargajo.	Salu ... ... Hazar Khání ... Lala Ahmad ... Sarband ... .. Landi Bála ... ... Tukra No. 5 ... " 3 ... Bhana Mari ... Mahal Kakshal .. Shah Dhand ... Achar ... ... Aza Khel ... ... Maira Kachauri ... Landi Yargajo ... Tirmarpura ... Total ...	17 97 303 80 40 27 234 92 118 279 1,982 4,392 1,228 2,350 1,093 12,332	In perpetuity, subject to conditions to the Muhammad Arbáb. Selected by Government for the time being.	Government of India No. 106, dated 13th January 1875.
45	war—*concld.*	Arbáb Bahádur Khán, Khalil.	Tehkal Bála ... Gara Tajak ... ... Total ... Tehkal Bála and 12 other villages. Total ...	1,625 375 Cash 2,000 193 2,193	During the pleasure of Government. A service grant.	Government of India No. 1903, dated 12th April 1859, and also No. 2995, dated 26th July 1895.

46	PESHA	Arbáb Dost Muhammad Khán, Khalíl.	Tehkal Bála	33	During the pleasure of Government. A service grant.	As above, and also Punjab Government No. 1398, dated 13th November 1895.
			Landi Bála	614		
			Haji Pando	1,353		
			Total ...	Cash 2,000		
			Tehkal Bála and 6 other villages.	388		
			Total ...	2,388		
47		Arbáb Faríd Khán, Khalíl, and 5 others.	Tehkal Bála ...	829	During the pleasure of Government. A service grant.	Government of India No. 1903, dated 12th April 1859, and No. 2995, dated 26th July 1895.
			Regi Badezai ...	750		
			Malkan Dher ...	181		
			Safaid Sang ...	31		
			Sango	959		
			Total ...	Cash 2,750		
			Tehkal Bála and 18 other estates.	1,706		
			Total ...	4,456		
48		Gusáin Bhagwán Dás ...	Nachapa Payán ...	500	During the pleasure of Government. For the support of *dharamsála*.	Punjab Government No. 1333, dated 3rd August 1874.
49		Malik Afrídi Khán and his brothers.	Regi Lallam ...	Cash 500	For life. A service grant	Government of India No. 2468, dated 6th May 1859, for *jágír* in Mullanzai, and No. 503, dated 17th April 1890, for cash *inám* of Rs. 500, and also see Punjab Government No. 833, dated 17th July 1897.
			Muttanzai ...	1,484		
50		Ahmad Khán, Khalíl ...	Tehkal Bála and 17 other villages.	607	In perpetuity, subject to conditions. A service grant.	Government of India No. 1903, dated 12th April 1859.
51		Abdul Kádir Khán, Khalíl	Tehkal Bála and 15 other villages.	550	In perpetuity, subject to conditions ...	Ditto ditto.
52		Latáf and 21 other persons.	Bágh Miánkhel ...	300	For life. The share of each lapsing on death.	Punjab Government No. 1357, dated 7th August 1874, and No. 378, dated 19th June 1897.
53		Ahmad and Nádir ...	Garhi Balochabad ...	370	For life	Punjab Government No. 386, dated 2nd March 1875.
54		Ali Ahmad, son of Sháhghási, Názim, of Peshá-war.	Dheri Bághbánán ...	101	For life	Government of India No. 625, dated 13th March 1877.
			Nachapa Bála ...	Cash 400		
			Total ...	501		

* The case of this grant is under consideration and it will probably be restricted to a cash grant of Rs. 5,000 per annum out of the revenue of the villages mentioned.

APPENDIX B.

List of Frontier Remissions in the Pesháwar District.

Serial No.	Name of village.	Former.	Present.	Annas per rupee of revenue.	Remarks.
	TAHSIL CHARSADDA.	Rs.	Rs.	A. P.	
1	Tangi Bárahzai ...	776	925	2 0	
2	Palli ,, ...	45	45	8 0	
3	,, Nusratzai ...	60	75	8 0	
4	Qilla	...	40	8 0	
5	Asghar	...	5	8 0	
6	Dobandi	153	200	8 0	
7	Bahrám Dheri	481	650	8 0	
8	Gandera	145	1,275	8 0	
9	Hari Chand	458	650	8 0	
10	Dakai	299	...	...	Resumed and a *zamíndári inám* of Rs. 200 in favour of Sikandar Khán substituted.
11	Amirabad	247	...	...	Resumed and a *zamíndári inám* of Rs. 200 in favour of Abdulla Khán substituted.
12	Bári Bandan	600	400	4 0	
13	Hissára Báráni	219	425	4 0	
14	,, Nahri	498	...	...	Resumed.
15	Khán Máhi	481	...	...	Resumed and *zamíndári ináms* to Sháhbáz Khán Rs. 400 and to Umra Khán Rs. 200 substituted.
16	Umri	119	...	...	Resumed.
17	Dheri Zardád	277	...	...	Resumed and a *zamíndári inám* of Rs. 300 to Yusaf Khán substituted.
18	Shekh Kili	110	110	Lump sum.	For separate lives of the owners.
19	Dagi Faizulla	511	105	1 3	For term of Settlement.
20	Tangi Nusratzai ...	867	625	2 0	
21	Isozai	111	...	...	Resumed.
22	Sara Sang	63	...	...	Do.
23	Abazai	538	375	2 0	
24	Katozai	483	416	1 0	
25	Matta Mughal Khel ...	1,002	1,031	2 0	
26	Shabkadar	1,819	900	2 0	
27	Rashakai	220	81	2 0	
28	Nuranai	27	15	2 0	
29	Mián Khel	53	29	2 0	
	Total Tahsíl ...	10,662	8,377		
	TAHSIL SWABI.				
1	Topi	300	375	2 0	
2	Maini	1,500	1,013	3 0	
3	Babinai	400	500	4 0	
4	Panjman	200	200	Lump sum.	
5	Jhanda	250	275	4 0	
6	Boka	200	210	4 0	
7	Bam Khel	300	400	2 0	
8	Bája	450	450	Lump sum.	
9	Khazána	200	...	...	Resumed.
10	Salem Khán	700	762	4 0	
11	Ahad Khán	200	175	Lump sum.	
12	Sherdara	150	210	8 0	
13	Naranji	250	300	8 0	
14	Bahi	90	37	4 0	
15	Amankot Muhammadzai,	40	37	4 0	
16	,, Khidarzai ...	25	25	Lump sum.	
	Total Tahsíl ...	5,255	4,969		

Villages 10, 11, 14, 15, 16, 17, 18, 19, 21 and 22 in Chársadda and 9 in Swábi are not frontier estates.

APPENDIX B—*continued.*

Serial No.	Name of village.	Former.	Present.	Annas per rupee of revenue.	Remarks.
	TAHSIL MARDAN.	Rs.	Rs.	A. P.	
1	Babuzai	150	...	...	Resumed, and proposals for *zamíndári ináms* of Rs. 75 each to Bahrám Khán and Ghulám Nádir submitted.
2	Sangao	150	150	8 0	
3	Mián Khán	200	190	8 0	
4	Pipal	100	135	6 0	
5	Kui Barmul	400	344	5 0	
6	Gházi Bába	20	...	...	Resumed.
7	Sarobi	60	75	4 0	
8	Kharaki	175	188	3 0	
9	Kalu	200	156	5 0	
10	Qásimi	150	100	Lump sum.	
11	Shamshi...	7	...	...	Resumed.
12	Lund Khwár Paian ...	263	281	3 0	
13	,, Bála	230	244	3 0	
14	Shergarh	150	225	8 0	
15	Qutabgarh	200	202	6 0	
16	Pír Saddo	400	250	5 0	
17	Jalála	1,028	1,110	8 0	
18	Hamza Kot	200	...	...	Resumed, and a cash *zamíndári inám* of Rs. 200 proposed for Sharíf Khán and resumed on his death.
19	Pír Sai	60	70	8 0	
20	Rustam	203	206	2 0	
21	Ali	100	100	2 0	
22	Baringan	40	70	8 0	
23	Landi	100	100	3 0	
24	Bazar	150	156	2 0	
25	Surkhawi	75	75	8 0	
26	Husai	200	...	...	Resumed, and Rs. 250 *inám* proposed for Dost Muhammad Khán.
27	Qáziabad	62	40	...	In favour of manager of the shrine.
28	Muhabatabad	67	...	...	Resumed.
29	Chamtar Dheri ...	200	...	...	
30	Maho Dheri	30	...	...	
31	Khwája Rashakai ...	43	...	...	Resumed, and cash grant of Rs. 726 sanctioned in favour of Khwája Muhammad Khán and Rs. 100 cash *inám* for Faiz Tálab.
32	Khanjar	107	...	...	
33	Khazana Dheri ...	450	...	...	
34	Fatehabad	19	...	...	Resumed, and Rs. 150 cash *inám* granted to headmen of Jalála for service at the camping-ground.
35	Narai	334	...	...	
36	Mián Kili	23	...	...	
37	Rahmatabad	42	...	...	
38	Ahmadabad	54	...	...	
	Total Tahsíl ...	6,452	4,467		
	TAHSIL PESHAWAR. *Barozai Ináms.*				
1	Alo	22	...	...	Resumed.
2	Kuchián	77	50	$\frac{1}{8}$ of the assessment.	For 7 persons who are alive.
3	Gara Tájak	127	75	Do.	Do. 10 do. do.
4	Chargulla	48	5	Do.	Do. 1 person who is alive, and a cash *inám* of Rs. 50 to Sarbuland Khán.
5	Ghilji Kandar Khel ...	75	66	Do.	For 12 persons who are alive.
6	Hajizai	58	15	$\frac{1}{12}$ of the assessment.	Do. 1 person who is alive.
7	Buda Kandar Khel ...	10	...	...	Resumed.
8	Mathra	625	303	$\frac{1}{4}$ of the assessment.	For 15 persons who are alive.
9	Panam Dheri Bála ...	194	112	2 0	Frontier remission.
10	Sára Sang	197	84	2 0	Do.
11	Regi Lallam	37	75	2 0	Do.
12	Patwár Bála	125	62	$\frac{1}{2}$ of the assessment.	For 6 persons who are alive.
13	,, Paian	125	43	Do.	Do. 3 do. do.
14	Lakrai	300	95	Do.	Do. 22 do. do.
15	Mulazai	522	719	$\frac{1}{4}$ of the assessment.	Do. 4 do. do.
	Others.				
16	Palosi Talarzai	84	...	...	Resumed.
17	Pushti Khara Bála ...	135	...	...	Do.
18	Ahmad Khel	104	22	$\frac{1}{8}$ of the assessment.	For 16 persons who are alive.
	Total ...	2,865	1,726		

Villages 18, 26, 27 to 38, in Mardán are not frontier villages. The Barozai *ináms* in Pesháwar will, except in the case of 9, 10 and 11, which are frontier villages, be resumed as existing incumbents die out.

APPENDIX B—*concluded.*

Serial No.	Name of village.	Former.	Present.	Annas per rupee of revenue.	REMARKS.
	TAHSIL PESHAWAR —*concld.*				
	Frontier Remission.	Rs.	Rs.	A. P.	
1	Panam Dheri Paian ...	188	106	2 0	
2	Kafúr Dheri	440	665	8 0	For life of Mahmúd Ján and after his death 2 annas per rupee of revenue.
3	Sufed Sang	354	425	4 0	
4	Sháhi Bála	528	692	4 0	
5	,, Paian	181	300	4 0	
6	Regi Yusafzai	906	300	4 0	
7	,, Badizai	250	237	4 0	
8	Malkan Dher	79	72	4 0	
9	Achini Paian	259	300	2 0	
10	Sangu	552	481	2 0	
11	Shekhán	516	387	2 0	
12	Masho Paiki	86	125	2 0	
13	Anezai	152	194	2 0	
14	Kara Khel	137	177	2 0	
15	Masho Khel	291	412	2 0	
16	Bahlolzai	211	119	1 0	
17	Mashogazar	362	203	1 0	
18	Adozai	500	550	2 0	
19	Passanni	125	88	2 0	
20	Yusaf Khel	200	152	2 0	
21	Mattanni	...	448	2 0	
22	Aza Khel	574	700	2 0	
23	Regi Rukezai	...	225	4 0	
24	Regi Aftezai	...	287	4 0	
	Total ...	6,891	7,645		
	Total Tahsíl ..	9,756	9,371		
	Total District ...	32,125	27,184		

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

PESHAWAR DISTRICT.

(INDEX ON REVERSE.)

Table No. III showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Rain-gauge station.	Annual rainfall in inches for 22 years.																						
	1874-75	1875-76	1876-77	1877-78	1878-79	1879-80	1880-81	1881-82	1882-83	1883-84	1884-85	1885-86	1886-87	1887-88	1888-89	1889-90	1890-91	1891-92	1892-93	1893-94	1894-95	1895-96	Average of 22 years.
Chársadda	13·3	28·7	18·2	22·7	15·2	3·5	12·4	8·9	9·7	10·8	17·2	12·2	2·0	16·9	14·7	5·9	24·7	13·1	27·6	12·4	13·5	7·8	14·2
Pesháwar	13·6	21·2	21·1	22·5	13·5	3·1	10·8	14·1	9·9	14·4	21·2	17·5	4·1	6·5	12·8	6·3	21·9	14·6	27·6	14·7	13·5	7·8	14·2
Nahakki	12·2	20·4	15·3	24·8	16·4	5·7	10·7	8·6	9·6	14·0	20·8	14·5	1·7	3·7	10·1	4·4	21·5	3·0	20·8	10·2	13·2	6·5	12·2
Nowshera	23·9	31·6	24·0	24·0	9·7	11·9	5·0	8·3	12·8	13·3	16·4	14·2	5·3	12·4	12·0	9·1	25·2	8·3	24·4	14·6	18·8	10·6	15·2
Mardán	22·0	42·0	25·5	31·2	20·0	17·2	14·0	13·1	35·2	28·4	36·5	26·3	8·8	14·8	14·8	17·4	37·0	5·2	24·4	22·9	22·4	17·6	22·6
Katlang	28·0	25·8	23·0	28·0	12·2	2·7	13·1	2·1	...	3·5	24·5	18·3	8·4	21·3	12·8	14·5	32·9	4·1	35·6	15·9	26·1	15·9	16·8
Swábi	17·0	17·0	26·8	38·7	19·0	8·7	5·2	1·3	...	17·6	19·0	32·2	6·6	15·2	27·9	22·5	29·2	3·8	29·8	32·5	30·8	20·0	19·1
Láhor	24·7	41·6	25·0	35·1	14·2	12·8	5·9	10·2	32·5	6·7	30·5	21·0	11·6	13·5	16·5	10·3	30·8	9·7	19·8	22·6	17·4	21·5	19·7

NOTE.—These figures are taken from the weekly rainfall statements published in the *Punjab Gazette*.

Table No. III A showing RAINFALL at HEAD-QUARTERS.

1	2	3
	ANNUAL AVERAGES.	
MONTHS.	Number of rainy days in each month.	Rainfall in inches in each month, 1874 to 1896.
January	2·2	1·6
February	2·3	1·0
March	2·9	2·0
April	2·7	1·8
May	1·2	0·6
June	0·4	0·3
July	1·6	1·7
August	2·2	2·8
September	1·3	0·6
October	0·4	0·2
November	0·7	0·8
December	0·9	0·6
1st October to 1st January	2·0	1·6
1st January to 1st April	7·4	4·6
1st April to 1st October	9·4	7·8
Whole year	18·8	14·0

NOTE.—These figures are taken from Table No. IV of the Revenue Report.

Table No. III B showing RAINFALL at TAHSIL STATIONS.

1	2	3	4	5
	AVERAGE FALL IN INCHES FROM 1874-75 to 1895-96.			
TAHSIL STATIONS.	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Chársadda	1·6	4·5	8·0	14·1
Nowshera	1·9	4·9	8·6	15·4
Mardán	2·2	5·8	14·5	22·5
Swábi	2·2	5·8	10·7	18·7

NOTE.—These figures are extracted from the statistics compiled at the Settlement, 1895-96.

Table No. IV showing TEMPERATURE.

1	2	3	4	5	6	7	8	9	10
	Temperature in shade (in degrees Fahrenheit).								
	May.			*July.*			*December.*		
Year.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.
1876-77	110·0	84·3	58·5	113·0	89·7	71·1	74·6	53·6	34·5
1877-78	103·3	80·3	62·1	112·9	91·2	72·2	69·9	53·2	35·0
1878-79	98·5	77·5	55·5	112·5	89·4	71·4	74·6	50·6	25·7
1879-80	111·5	83·9	61·7	111·5	91·4	72·2	84·2	50·0	29·2
1880-81	111·5	63·3	86·8	111·5	68·4	90·7	76·0	30·2	52·4
1881-82	112·3	84·9	51·3	111·5	91·7	65·8	76·6	54·7	32·7
	From 1885 to 1896.								
	May.			*July.*			*December.*		
Year.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.
1885	...	...	...	112·5	99·7	87·0	76·5	64·2	52·0
1886	110·0	97·0	84·0	112·0	100·5	89·0	78·0	65·5	53·0
1887	114·0	98·1	82·2	116·0	102·1	88·2	79·0	63·7	48·4
1888	114·0	100·5	87·0	115·0	101·0	87·0	76·0	61·0	46·0
1889	106·5	91·7	77·0	109·0	98·0	87·0	82·0	65·1	48·2
1890	112·0	100·5	89·0	111·0	98·1	85·3	69·5	60·2	51·0
1891	109·5	95·7	82·0	116·0	102·1	88·3	75·0	62·0	49·0
1892	115·5	102·2	89·0	118·0	101·7	85·5	75·3	65·4	55·5
1893	113·0	97·5	82·0	106·0	95·0	84·0	77·5	62·2	47·0
1894	109·5	97·4	85·4	108·5	97·8	87·2	76·0	62·1	48·2
1895	115·0	102·6	90·2	111·8	99·0	86·2	76·0	61·5	47·0
1896	114·5	100·2	86·0	114·5	100·8	87·2	...	...	...

Table No. V showing the DISTRIBUTION of POPULATION.

1		2	3	4	5	6	7
		District.	Tahsíl Pesháwar.	Tahsíl Nowshera.	Tahsíl Chársadda.	Tahsíl Mardán.	Tahsíl Swábi.
Total square miles		2,611·20	450·67	703·51	379·64	610·34	467·04
Cultivated square miles		1,394·3	214·8	195·4	260·8	410·2	313·1
Culturable square miles		523·1	144·2	230·6	58·4	52·6	37·3
Square miles under crops (average) ...		951	150	100	188	272	241
Total population		711,795	227,930	108,201	131,100	113,877	130,687
Urban population		128,529	84,935	7,202	32,855	3,537	...
Rural population		583,266	142,995	100,999	98,245	110,340	130,687
Total population per square mile ...		273	526	154	345	187	280
Rural population per square mile ...		229	321	144	305	181	280
Towns & villages.	Over 10,000 souls	4	2	...	2	...	...
	5,000 to 10,000	11	...	4	5	1	1
	3,000 to 5,000	33	4	5	4	8	12
	2,000 to 3,000	39	9	4	5	6	15
	1,000 to 2,000	92	34	13	19	21	5
	500 to 1,000	164	53	40	22	31	18
	Under 500	463	163	89	113	62	36
Total		806	265	155	170	129	87
Occupied houses ...	Towns	20,867	...	...	...	...	...
	Villages	85,202	...	...	...	...	...
Unoccupied houses	Towns	Not available.					
	Villages	Do.					
Resident families...	Towns	24,994	...	...	...	...	...
	Villages	115,613	...	...	...	...	...

NOTE.—Taken from Register N . 3 and Table No. I of the Census of 1891.

Table No. VI showing MIGRATION.

1	2	3	4	5	6	7	8	9	10
			Males per 1,000 of both sexes.		Distribution of immigrants by tahsils.				
Districts.	Immigrants.	Emigrants.	Immigrants.	Emigrants.	Chársadda.	Peshâwar.	Nowshera.	Mardán.	Swábi.
Hissar	37	23	568	739	...	31	6	...	...
Rohtak	71	6	803	333	...	46	16	9	...
Gurgáon	101	18	792	611	...	32	53	15	1
Delhi	242	129	747	775	7	161	50	22	2
Karnál	87	46	747	652	1	74	11	1	...
Umballa	498	291	665	649	3	328	129	38	...
Simla	78	100	641	730	...	68	6	4	...
Kángra	468	33	966	697	6	214	65	181	2
Hoshiárpur	657	45	910	489	9	434	164	43	7
Jullundur	654	198	794	727	11	447	139	51	6
Ludhiána	600	58	873	586	4	410	109	76	1
Ferozepore	416	380	805	763	3	304	56	52	1
Mooltan	220	391	609	706	5	175	28	8	4
Jhang	120	10	758	600	...	109	7	3	1
Montgomery	11	77	818	792	1	7	2	1	...
Lahore	1,067	1,172	688	740	12	671	276	80	28
Amritsar	1,638	366	754	566	52	870	310	389	17
Gurdáspur	1,017	83	825	602	50	586	195	169	17
Siálkot	2,141	152	700	553	58	1,336	447	287	13
Gujrát	763	101	723	653	29	430	183	104	17
Gujránwála	1,034	232	706	720	36	632	259	96	11
Sháhpur	904	123	708	593	27	638	162	71	6
Jhelum	3,231	324	786	616	332	1,984	471	384	60
Ráwalpindi	7,183	3,525	692	681	618	2,462	1,706	978	1,419
Hazára	1,491	1,348	668	697	182	422	357	157	373
Pesháwar	607,449	...	523	...	...	...	...	...	...
Kohát	8,967	1,656	650	769	112	398	8,279	147	31
Bannu	271	558	793	788	14	212	10	25	10
Dera Ismail Khan	505	255	746	847	2	481	14	3	5
Dera Ghází Khan	35	301	571	857	4	22	2	1	6
Muzaffargarh	4	41	500	659	...	...	3	1	...
Other Provinces	6,735	...	719	...	46	5,273	1,206	179	31
Indian States	3,022	...	745	...	146	2,007	381	361	127
India, part unspecified	175	...	560	...	20	19	88	32	16
Asia	56,378	...	621	...	18,219	22,211	2,136	10,745	3,067
England	2,326	...	960	...	...	1,451	866	9	...
Europe	1,845	...	965	...	...	1,732	109	4	...

Note.—Taken from Table No. XI of Census Report, 1891.

Table No. VII showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9	10
	District.			Tahsils.					
	Persons.	Males.	Females.	Peshάwar.	Chársadda.	Mardán.	Nowshera.	Swábi.	Villages.
Persons	711,795	...	...	227,930	131,100	113,877	108,201	130,687	583,266
Males	...	387,214	...	127,819	71,148	61,483	58,646	68,118	304,860
Females	...	..	324,581	100,111	59,952	52,394	49,555	62,569	270,379
Hindús	35,487	22,176	13,311	17,682	3,149	5,616	4,821	4,219	14,840
Sikhs	9,125	6,403	2,722	5,871	773	1,045	1,334	102	2,938
Musalmáns	662,400	354,268	308,132	200,711	127,178	107,186	100,959	126,366	565,451
Christians	4,742	4,341	401	3,629	...	30	1,083	...	7
Parsís	37	24	13	33	...	..	4	...	...
Jews	4	2	2	4	...	...	...	...	...

Note.—These figures are taken from Table No. IX of the Census Report and Register No. 5 of the Census of 1891.

Table No. VIII showing LANGUAGES.

1	2	3	4	5	6	7
		Distribution by Tahsils.				
Language.	District.	Peshάwar.	Chár-sadda.	Now-shera.	Mardán.	Swábi.
Hindustáni and Hindi	10,736	7,044	65	3,106	443	78
Bágri	3	...	3	...	...	...
Punjábi	121,754	75,940	4,961	20,714	7,792	12,347
Jatki	483	481	...	...	2	...
Dogri	20	14	1	3	...	2
Pahári	93	34	1	58	...	...
Turánian Dialects	1	1	...	...	...	...
Pashtu	568,927	136,687	125,800	82,970	105,277	118,193
Bengali	61	61	...	...	...	...
Goanese	4	4	...	...	...	...
Gujráti	51	41	...	5	1	4
Kashmíri	1,167	1,017	64	28	14	44
Mahrati	11	4	...	2	3	2
Nipáli	192	...	...	11	181	...
Sindhi	62	62	...	...	...	...
Tamil	27	18	...	6	3	...
Uria	1	1	...	...	...	...
Arabic	9	9	...	...	...	...
Chinese	2	...	...	2	...	...
Chitráli	7	6	...	1	...	...
Persian	3,408	2,939	153	175	133	8
Turki	138	36	52	41	...	
East African Dialects	2	2	...	...	...	...
English	4,616	3,520	...	1,068	28	...
Dutch	2	2	...	...	...	...
French	4	4	...	...	...	...
German	6	...	...	6	...	...
Italian	2	2	...	...	...	...
Spanish	2	2	...	...	...	...

Note.—These figures are taken from Table No. X of the Census Report for 1891 and Register No. VIII of the Census.

Table No. IX showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10	11
Serial No. in Census Table No. XVI.	Caste or Tribe.	Total Numbers.			Males, by religion.					
		Persons.	Males.	Females.	Hindús.	Sikhs.	Jews.	Musalmáns.	Christians.	Parsís.
	Total population	711,795	387,214	324,581	22,172	36,406	2	354,264	4,341	24
3 A.	Pathán	344,384	183,895	160,489	3	...	...	183,890	2	...
1 A.	Ját	4,045	3,297	748	202	2,307	...	788	...	...
1 A.	Ràjpút	3,950	2,669	1,281	628	604	...	1,437	...	...
1 A.	Awán	106,359	57,676	48,683	1	...	...	57,675	...	...
1 A.	Gujar	14,450	7,607	6,843	56	6	...	7,442	...	...
2 A.	Bághbán	13,205	6,996	6,209	14	2	...	7,545	...	...
2 A.	Sheikh	6,624	3,797	2,827	...	...	...	3,796	1	...
1 A.	Mughal	3,121	1,718	1,403	...	...	...	1,718	...	...
5 B.	Brahman	3,348	2,181	1,167	1,965	215	...	1	...	...
2 A.	Saiyad	21,043	11,164	9,879	...	...	...	11,162	2	...
18 D.	Nái	7,169	4,000	3,169	98	28	...	3,874	...	...
8 B.	Mirási	4,071	2,168	1,903	1	...	...	2,167	...	...
14 C.	Khatri	11,161	7,227	3,934	5,939	1,261	...	27	...	...
14 C.	Arora	14,682	8,244	6,438	6,294	1,938	...	12	...	...
14 C.	Prácha	5,392	2,890	2,502	...	...	...	2,890	...	...
23 D.	Kashmíri	12,954	6,969	5,985	3	...	...	6,966	...	...
39 D.	Chuhra	12,787	3,999	8,788	1,707	82	...	2,210	...	...
38 D.	Chamár	4,942	2,877	2,065	723	56	...	2,098	...	...
38 D.	Mochi	4,013	2,198	1,815	145	...	...	2,053	...	...
23 D.	Juláha	16,445	8,771	7,674	45	...	...	8,726	...	...
19 D.	Lohár	8,182	4,387	3,795	36	8	...	4,343	...	...
20 D.	Tarkhán	13,391	7,010	6,301	74	53	...	6,963	...	...
28 D.	Kumhár	8,663	4,590	4,073	11	3	...	4,576	...	...
24 D.	Dhobi	5,687	3,204	2,483	416	6	...	2,782	...	...
27 D.	Teli	3,772	2,022	1,750	4	...	...	2,018	...	...
37 D.	Qassáb	3,240	1,678	1,562	...	...	...	1,678	...	...
19 D.	Sunár	4,217	2,152	2,065	447	...	...	1,705	...	...
2 A.	Máli	12,634	8,591	4,043	33	...	...	8,558	...	...

Note.—Taken from Table No. XVI and Register No. XIV of Census Report of 1891.

Table No. IX A showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. XVI.	Caste or Tribe.	Persons.	Males.	Females.
35 D.	Jhinwar	1,721	1,199	522
35 D.	Mallah	1,654	868	786
14 C.	Khojah	2,380	1,112	1,268
2 A.	Tanaoli	2,958	1,453	1,505
22 D.	Darzi	770	428	342
23 D.	Lilári	812	419	393
5 B.	Ulama	4,404	2,437	1,967
25 D.	Penja	1,117	588	529
38 D.	Kori	760	537	223
48 F.	Arab	2,402	1,269	1,133
48 F.	Tájak	1,653	1,001	652
35 D.	Bhatiára	2,793	1,465	1,328
3 A.	Biloches	1,375	780	595
48 C.	Turk	996	567	429

Note.—Taken from Table No. XVI of Census Report of 1891.

Table No. X showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
	Details.	Single.		Married.		Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	229,941	144,598	139,654	138,433	17,619	41,550
	Hindús	10,987	4,766	9,453	6,234	1,736	2,311
	Sikhs	3,131	860	2,894	1,417	378	445
	Musalmáns	211,708	138,758	127,066	130,592	15,494	38,782
	Christians	4,104	208	227	182	10	11
	Parsís	10	5	13	7	1	1
	Jews	1	1	1	1	...	...
Distribution of every 10,000 souls of each age.	All ages	5,938	4,456	3,607	4,264	455	1,280
	0—10	9,984	9,954	14	43	2	3
	10—15	9,730	7,994	253	1,959	17	47
	15—20	7,888	2,384	1,996	7,380	116	236
	20—25	5,092	575	4,640	8,924	268	501
	25—30	2,771	270	6,799	8,763	484	967
	30—40	1,033	162	8,226	7,478	741	2,360
	40—50	507	125	8,263	5,168	1,230	4,707
	50—60	305	104	7,751	3,065	1,944	6,831
	Over 60	269	138	6,706	1,684	3,025	8,178

Note.—Taken from Table No. VIII of Census of 1891.

Table No. XI showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
	Total births registered (No. I).			Total deaths registered (No. II).			Total deaths from		
Years.	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1891	6,636	4,092	10,728	9,848	8,069	17,917	3,235	368	11,894
1892	10,268	6,717	16,985	14,969	12,719	27,688	1,385	1,213	21,437
1893	8,109	5,241	13,350	7,741	6,392	14,133	*Nil.*	368	11,566
1894	9,908	6,438	16,346	8,239	6,751	14,990	*Nil.*	622	12,121
1895	11,498	8,133	19,631	8,225	6,598	14,823	4	892	11,943

Note.—These figures are taken from Tables (Annual Forms) Nos. I, II, VII, VIII and IX of the Sanitary Report.

Table No. XI A showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6
Months.	1891	1892	1893	1894	1895
January	1,259	1,810	1,895	1,855	1,757
February	1,062	1,896	1,392	1,412	1,459
March	872	1,494	1,158	1,261	1,018
April	839	1,104	945	1,002	908
May	1,217	1,395	1,166	1,174	1,041
June	1,587	1,159	875	996	935
July	1,377	1,031	761	817	944
August	1,424	1,395	715	802	836
September	2,887	4,440	707	728	1,019
October	2,884	5,998	1,186	1,507	1,296
November	1,225	3,508	1,543	1,891	1,651
December	1,284	2,458	1,790	1,545	1,959
Total	17,917	27,688	14,133	14,990	14,823

Note.—These figures are taken from Table (Annual Form) No. III of the Sanitary Report.

Table No. XI B showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6
Months.	1891	1892	1893	1894	1895
January	1,069	1,161	1,668	1,392	1,506
February	924	1,380	1,153	1,110	1,249
March	751	1,094	970	987	855
April	730	769	801	808	779
May	1,029	867	994	939	843
June	1,365	757	712	769	731
July	1,166	672	603	611	721
August	1,030	824	551	614	617
September	1,071	3,295	514	562	807
October	1,080	5,302	969	1,291	1,045
November	804	3,151	1,262	1,694	1,276
December	884	2,165	1,369	1,344	1,514
Total	11,903	21,437	11,566	12,121	11,943

Note.—These figures are taken from Table (Annual Form) No. IX of the Sanitary Report.

Table No. XII showing INFIRMITIES.

1		2	3	4	5	6	7	8	9
		Person of unsound mind or insane.		Blind.		Deaf and Dumb.		Lepers.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions	Total	173	61	767	792	413	211	41	18
	Villages	143	50	642	687	347	171	39	16

Note.—These figures are taken from Tables Nos. XII, XIII, XIV and XV of Census Report of 1891 and Register Nos. X to XIII.

Table No. XIII showing EDUCATION.

1	2	3	4	5	1	2	3	4	5
	Males.		Females.			Males.		Females.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions { Total ...	7,891	24,252	634	1,455	Parsi	1	19	1	8
All religions { Villages ...	4,109	9,404	355	548	Chársadda	1,205	2,420	65	92
Hindús	1,115	7,772	97	362	Pesháwar	3,561	12,925	271	823
Sikhs	409	3,365	40	226	Nowshera	1,115	3,876	124	339
Musalmáns	6,277	9,220	438	628	Mardán	933	2,971	74	77
Christians	89	3,875	58	231	Swábi	1,077	2,060	100	124
Jews	...	1	...	...					

Note.—These figures are taken from Table IX and Register No. VII of the Census of 1891.

Table No. XIV showing DETAIL of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10
	Cultivated.				Uncultivated.			Total area assessed.	Gross assessment.
	Irrigated								
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Culturable.	Unculturable.	Total uncultivated.		
									Rs.
1868-69	...	259,676	490,835	750,511	174,449	309,514	483,963	1,234,474	818,131
1873-74	...	135,308	786,932	922,240	267,244	408,930	676,174	1,598,414	804,246
1878-79	...	367,889	537,277	905,166	300,646	396,612	697,258	1,602,424	902,442
Tahsíl details for 1878-79—									
Tahsíl Pesháwar ...	...	107,595	17,704	125,299	62,534	51,085	113,619	238,918	288,119
,, Utmán Bolák ...	...	43,866	162,214	206,080	36,256	55,309	91,565	297,645	114,370
,, Mardán	...	58,039	201,154	259,193	28,350	116,829	145,179	404,372	79,005
,, Nowshera ...	...	30,742	66,031	96,773	111,240	143,122	254,362	351,135	76,948
,, Doába Daudzai ...	...	87,986	8,223	96,209	18,017	2,243	20,260	116,469	216,063
,, Hashtnagar ...	...	39,661	81,951	121,612	44,249	28,024	72,273	193,885	127,937
1885-86	...	230,123	861,969	1,092,092	277,028	430,038	707,066	1,799,158	880,208
1890-91	100,990	198,140	611,511	910,641	264,389	419,433	683,822	1,594,463	884,688
1895-96	130,325	177,017	584,979	892,321	334,787	444,061	778,848	1,663,245	1,097,660
Tahsil details for 1895-96—									
Tahsíl Charsadda ...	57,933	44,791	64,207	166,931	37,382	38,661	76,043	242,963	289,629
,, Mardán	45,727	1,438	205,474	252,639	33,611	94,626	128,237	380,094	131,225
,, Swábi	...	21,470	178,891	200,361	23,858	74,685	98,543	298,904	160,200
,, Pesháwar	11,248	85,600	40,667	137,515	92,343	58,571	150,914	285,261	411,711
,, Nowshera	15,417	13,978	95,740	125,135	147,593	177,518	325,111	446,283	104,895

Note.—The figures for the years 1868-69, 1873-74 and 1878-79 are taken from Table No. VIII of the Administration Report, while the figures for the years 1885-86, 1890-91 and 1895-96 have been compiled from District Reports,

Table No. XV showing TENURES held direct from GOVERNMENT as they stood in 1895-96.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
		Total District.						Charsadda.						Mardan.					
Description of villages according to revenue paid by them.	Tenure.	Number of estates.	Number of villages.	Number of holders or share-holders.	Gross area.	Average area of each estate.	Average assessment of each estate.	Number of estates.	Number of villages.	Number of holders or share-holders.	Gross area.	Average area of each estate.	Average assessment of each estate.	Number of estates.	Number of villages.	Number of holders or share-holders.	Gross area.	Average area of each estate.	Average assessment of each estate.
							Rs.						Rs.						Rs.
Villages paying Rs. 5,000 to Rs. 50,000.	1. Zamíndári	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...
	2. Pattidári and Bhaiachára	31	31	16,658	165,909	5,352	6,240	14	14	5,165	49,746	3,553	7,074	3	3	1,965	21,837	7,279	6,028
Villages paying Rs. 100 to Rs. 5,000.	1. Zamíndári	65	65	3,161	85,973	1,323	456	14	14	79	10,752	768	571	23	23	744	34,177	1,486	467
	2. Pattidári and Bhaiachára	681	681	111,066	1,336,146	1,668	1,055	143	143	13,907	179,091	1,252	1,269	98	98	20,022	329,630	3,363	1,072
Villages paying less than Rs. 100.	1. Zamíndári	17	17	2,619	17,183	1,011	20	...	...	...	...	...	...	2	2	448	254	127	43
	2. Pattidári and Bhaiachára	44	44	2,281	65,956	1,499	66	7	7	561	3,385	484	166	7	7	575	4,718	674	63
	Leases from Government without right of ownership.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	838	838	135,785	1,671,167	1,994	1,310	178	178	19,712	242,974	1,365	1,627	133	133	23,754	390,616	2,937	1,010
ADDENDA.																			
A.—Holdings included in the above held wholly or partially free of revenue, *viz.*—		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1. In perpetuity free of conditions		...	...	12	23,720	...	6,143	...	...	4	1,389	...	4,231	...	...	...	...	...	...
2. Do. subject to conditions		...	..	781	74,190	...	50,876	...	...	74	228	...	530	...	...	10	13,622	...	1,920
3. For life or lives		...	...	5,155	131,893	...	62,465	...	...	1,493	4,503	...	12,999	...	...	968	29,653	...	9,578
4. At pleasure of Government		...	...	11,085	26,970	...	55,623	...	...	2,839	7,129	...	17,405	...	...	222	5,573	...	6,429
5. Up to the time of settlement		...	...	80	660	...	1,210	...	...	19	25	...	557	...	...	...	...	...	...
Total of these holdings		...	...	17,113	256,433	...	176,320	...	...	4,429	13,274	...	35,722	...	...	1,200	48,848	...	17,927
B.—Lands included in the above of which the ownership is encumbered by usufructuary mortgages.		...	...	32,026	108,217	...	59,600	...	...	4,512	18,711	...	...	...	...	5,597	29,045	...	...

Table No. XV showing TENURES held direct from GOVERNMENT as they stood in 1895-96—*concluded.*

1	2	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
		SWABI.						PESHAWAR.						NOWSHERA.					
DESCRIPTION OF VILLAGES ACCORDING TO REVENUE PAID BY THEM.	TENURE.	Number of estates.	Number of villages.	Number of holders or share-holders.	Gross area.	Average area of each estate.	Average assessment of each estate.	Number of estates.	Number of villages.	Number of holders or share-holders.	Gross area.	Average area of each estate.	Average assessment of each estate.	Number of estates.	Number of villages.	Number of holders or share-holders.	Gross area.	Average area of each estate.	Average assessment of each estate.
							Rs.						Rs.						Rs.
Villages paying Rs. 5,000 to Rs. 50,000.	1. Zamíndári	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	2. Pattidári and Bhaiachára ...	4	4	4,094	24,532	6,133	5,769	9	9	4,403	56,913	6,324	7,126	1	1	1,031	12,881	12,881	6,696
Villages paying Rs. 100 to Rs. 5,000.	1. Zamíndári	12	12	1,354	15,492	1,291	414	15	15	138	24,180	1,612	637	1	1	846	1,372	1,372	950
	2. Pattidári and Bhaiachára ...	82	82	34,622	254,624	3,105	1,611	239	239	19,701	202,598	848	1,414	119	119	22,814	370,203	3,111	806
Villages paying less than Rs. 100.	1. Zamíndári	3	3	1,299	4,256	1,419	27	3	3	4	4,626	1,542	21	9	9	868	8,047	894	19
	2. Pattidári and Bhaiachára ...	...	...	...	...	...	...	1	1	42	112	112	80	29	29	1,303	57,743	1,991	42
	Leases from Government without right of ownership.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Total	101	101	41,369	298,904	2,959	1,586	267	267	24,288	288,429	1,080	1,542	159	159	26,862	450,246	2,832	660
ADDENDA.																			
A.—Holdings included in the above held wholly or partially free of revenue, *viz.*—		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1. In perpetuity free of conditions		...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	22,331	...	1,915
2. Do. subject to conditions		...	...	8	5,871	...	5,009	...	...	686	52,677	...	43,139	...	...	3	1,792	...	278
3. For life or lives		...	...	1,067	10,463	...	6,505	...	...	1,325	8,265	...	29,633	...	...	302	79,009	...	3,750
4. At pleasure of Government		...	...	5,212	2,023	...	6,687	...	...	2,250	6,995	...	21,249	...	...	562	5,250	...	3,853
5. Up to the time of settlement		...	...	...	...	...	...	...	...	...	...	...	...	...	...	61	635	...	653
Total of these holdings		...	...	6,287	18,357	...	18,201	...	...	4,261	67,937	...	94,021	...	...	936	109,017	...	10,449
B.—Lands included in the above of which the ownership is encumbered by usufructuary mortgages.		...	...	15,386	28,411	...	...	...	...	4,339	23,210	...	59,600	...	...	2,192	8,840	...	...

NOTE.—These figures are taken from Table No. XI of the Revenue Repo t for 1895-96.

Table No. XVI showing the CULTIVATING OCCUPANCY of LAND for the year ending Rabi 1896.

1			2		3		4		5		6		7	
Details.			Tahsil Charsadda.		Tahsil Peshawar.		Tahsil Nowshera.		Tahsil Mardan.		Tahsil Swabi.		Total District.	
			Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.	Number of holdings.	Area.
Total cultivated area			33,100	166,931	38,439	137,515	23,951	125,135	32,507	262,379	63,730	200,361	191,727	892,321
Area cultivated by owner			10,809	53,958	15,856	74,350	15,914	96,307	14,811	139,160	39,602	138,336	96,992	502,111
Area cultivated by tenants free of rents or at nominal rent.			1,686	3,488	2,054	2,427	898	1,877	1,706	6,477	1,511	1,867	7,855	16,136
Area cultivated by tenants paying rents.	With right of occupancy.	Paying at revenue rates, with or without málikána.	2,095	5,074	1,172	2,893	631	3,049	2,479	19,699	2,212	9,382	8,589	40,097
		Paying other cash rents ...	62	176	26	43	203	1,005	27	341	23	157	341	1,722
		Paying in kind, with or without an addition in cash.	293	1,845	1,080	4,886	517	2,750	81	934	1,721	994	3,692	11,409
	Without right of occupancy.	Paying at revenue rates, with or without málikána.	304	773	119	279	447	1,921	881	9,683	5,881	13,285	7,632	25,941
		Paying other cash rents ...	1,336	10,683	392	1,101	171	468	1,861	13,483	762	2,651	4,522	28,386
		Paying in kind, with or without an addition in cash.	16,515	90,934	17,740	51,536	5,170	17,758	10,661	72,602	12,018	33,689	62,104	266,519
	Total held by tenants		20,605	109,485	20,529	60,738	7,139	26,951	15,990	116,742	22,617	60,158	86,880	374,074

Table No. XVI showing the CULTIVATING OCCUPANCY of LAND for the year ending Rabi 1896—*concld.*

1			8		9		10		11		12		13	
Details.			Area, Tahsil Charsadda.		Area, Tahsil Peshawar.		Area, Tahsil Nowshera.		Area, Tahsil Mardan.		Area, Tahsil Swabi.		Total Area of District.	
			Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
Detail of rents and area on which paid by tenants-at-will.	Rents in kind.	1. Zabti rents	...	...	...	...	...	...	...	...	...	...	...	...
		2. Half produce or more ...	44,744	3,581	40,703	1,995	5,758	2,877	22,721	1,233	1,701	1,624	115,627	11,310
		3. Two-fifths and less than half	44,744	3,581	285	1,995	488	98	...	...	43	301	1,033	440
		4. One-third and less than two-fifths.	217	2	1,206	39	1,383	1,906	3,294	4,855	2,029	12,734	8,051	20,282
		5. Less than one-third ...	139	79	131	708	59	5,136	7,479	32,956	486	14,719	12,285	96,802
		6. By fixed amount of produce	4,130	37,589	67	6,402	23	30	47	17	20	32	605	84
		7. Total area under rents in kind	49,678	41,256	42,392	9,144	7,711	10,047	33,541	39,061	4,279	29,410	137.601	128,918
	Cash rents	8. Total paying at revenue rates with or without málikána.	338	435	279	...	345	1,576	2,607	7,076	745	12,540	4,314	21,627
		9. Total paying other cash rents.	8,551	2,132	1,095	6	207	261	2,693	10,790	330	2,321	12,876	15,510
		10. Total cash rents paid on area entered in 9.	32,852	2,305	...	...	2,814	175	...	...	2,889	2,087	...	...
			35,157		13,184		2,989		36,307		4,976		92,613	

1. Zabti rents are reckoned in this return as rents in kind.
2. Detail of rents at foot of statement shows only rents paid by tenants-at-will.

Note.—These figures are taken from Table No. XII of the Revenue Report for 1895-96.

Table No. XVII showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
			AREA HELD UNDER CULTIVATING LEASES.		REMAINING AREA.														
DETAIL.	Number of estates.	Total area.	Cultivated.	Uncultivated.	Border Militia.	Commissariat.	Defence works.	Deputy Commissioner.	Kabul River Canal.	District Board.	Forest Department.	Military Works.	Military Department.	Railway.	Police.	Provincial Works.	Swát Canal.	Municipal Committee.	Average yearly income from 1891-92 to 1895-96.
																			Rs.
Total District	484	26,666·73	649·3	391·26	435·33	736·91	323·29	4,206·18	354·58	2,879·79	0·70[*]	600·43	8,318·28	1,229·70	71·18	3,619·38	2,549·48	210·92	3,510
Chársadda	109	2,530·11	...	...	124·20	...	...	230·03	...	589·55	...	...	...	...	6·39	137·00	1,442·92	...	...
Peshâwar	173	10,129·73	649·3	391·26	311·13	726·00	...	2,573·48	239·71	744·26	...	430·46	3,032·48	215·16	37·46	568·11	...	210·92	...
Nowshera	88	9,881·75	...	...	...	10·91	323·29	891·94	114·87	397·31	0·70	169·97	4,058·82	1,014·54	17·52	2,806·59	75·29	...	...
Mardán	69	3,625·44	...	...	...	...	...	600·73	...	675·45	...	...	1,226·98	...	4·71	86·30	1,031·27	...	...
Swábi	45	499·70	...	...	...	...	...	...	...	473·22	...	...	...	...	5·10	21·38	...	...	...

[*] Forest Chaukís.

NOTE.—These figures are taken from Table No. XXII of the Revenue Report of 1895-96.

Table No. XIX showing LAND ACQUIRED by GOVERNMENT.

1	2	3	4
Purpose for which acquired.	Acres acquired.	Compensation paid in rupees.	Reduction of revenue in rupees.
Roads	927·90	33,245	2,249
Canals	2,904·06	28,776	684
State Railways	1,278·90	77,151	1,347
Guaranteed Railways	...	...	...
Miscellaneous	4,918·40	1,12,275	618
Total	10,029·26	2,51,447	4,898

Note.—These figures are taken from Table No. XI of 1888-89 and No. XXIV of 1889-90 to 1895-96 of the Revenue Reports.

Table No. XX showing ACRES under CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
YEAR.	Total.	Rice.	Wheat.	Jowár.	Bájra.	Maize.	Barley.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.	Fruits.	Others.
1885-86	797,915	12,582	309,276	17,962	752	90,940	252,677	1,461	15,923	36	2,851	29,761	...	7,844	25,913	10,999	18,938
1886-87	545,731	12,449	137,647	16,458	959	108,057	155,321	546	20,886	27	2,922	31,388	...	8,883	3,160	1,229	45,799
1887-88	705,386	10,485	164,091	56,116	4,570	137,348	178,704	691	23,455	65	2,896	22,104	...	9,322	3,526	1,312	90,701
1888-89	817,876	13,998	269,457	22,573	2,198	126,276	283,914	1,168	8,148	86	2,656	15,736	...	8,886	2,666	1,409	55,805
1889-90	525,593	12,126	153,701	28,975	3,965	120,491	97,682	1,430	17,576	68	2,716	25,856	...	8,698	3,084	1,663	47,472
1890-91	958,954	12,779	328,384	57,220	4,402	109,137	28,816	5,384	18,528	64	466	36,255	...	9,131	1,841	1,433	345,114
1891-92	575,360	14,006	190,672	31,984	2,086	123,645	110,755	3,868	11,888	39	3,565	6,149	...	10,280	2,812	1,381	53,230
1892-93	770,523	11,935	219,184	61,493	3,766	114,189	206,234	4,281	21,233	18	4,023	16,604	...	11,529	2,564	1,435	92,035
1893-94	893,240	13,264	321,636	31,849	1,699	131,389	280,279	2,520	16,582	21	6,433	18,573	...	10,668	2,873	1,572	53,882
1894-95	779,827	11,947	288,427	45,535	1,449	14,770	105,889	653	16,841	52	8,068	27,481	...	10,943	3,078	1,827	242,867
1895-96	613,120	12,999	211,219	38,197	2,887	122,090	105,889	653	16,841	22	3,786	18,621	...	10,609	5,429		63,876
NAMES OF TAHSILS.	TAHSIL AVERAGES FOR THE FIVE YEARS FROM 1891 TO 1896.																
Chársadda	148,926	7,013	55,346	5,513	7	29,701	22,021	8	143	1	266	8,092	...	5,535	711	74	13,595
Mardán	188,211	316	65,568	15,229	507	22,832	61,021	11	4,835	16	811	1,286	...	895	440		14,444
Swábi	176,399	3	70,804	10,989	1,230	18,870	36,417	1,398	12,436	15	4,145	1,983	...	466	419		20,224
Peshâwar	127,508	4,435	27,453	5,012	173	34,339	24,041	13	340	1	22	10,146	...	3,457	1,447	1,542	15,087
Nowshera	72,113	40	27,538	5,541	102	13,604	15,820	611	319	2	222	1,389	...	454	389	54	6,028
Total	716,157	12,707	246,709	42,284	2,019	119,346	159,320	2,041	18,073	35	5,466	22,896	...	10,807	5,076		69,378

NOTE.—These figures are taken from Table No. XL of the Administration Report.

Table No. XXI showing CASH RENTS and AREAS on which paid.

1	2	3	4	5	6	7	8	9	10	11
	RENT PAID BY SOILS.			RENT PAID BY LUMP RATES.			ESTIMATED RENTS BY SOILS.			
CLASSES OF SOILS.	Area in acres.	Total rent.	Average rent per acre.	Area in acres.	Total rent.	Average rent per acre.	Area in acres.	Total rent.	Average rent per acre.	REMARKS.
	Acres.	Rs. a. p.	Rs. a. p.	Acres.	Rs. a. p.	Rs. a. p.	Acres.	Rs. a. p.	Rs. a. p.	
Cháhi	642	6,797 3 0	10 9 5	819	7,036 0 0	8 9 5	1,461	13,833 3 0	9 7 6	
Sháh Nahri	15,953	44,051 14 11	2 12 2	4,782	9,413 12 11	1 15 6	20,735	53,465 11 10	2 9 3	
Cháhi Sháh Nahri ...	2	36 0 0	18 0 0	...	...	...	2	36 0 0	18 0 0	
Gardens	22	740 0 0	33 10 2	34	1,318 0 0	38 12 3	56	2,058 0 0	36 12 0	
Nahri I	649	8,817 0 0	13 9 4	732	7,925 7 0	10 13 3	1,381	16,742 7 0	12 2 0	
Nahri II	140	989 0 0	7 1 0	362	2,497 9 0	6 14 5	502	3,486 9 0	6 15 1	
Abi	5	89 0 0	17 12 9	47	371 0 0	7 14 3	52	460 0 0	8 13 6	
Sailáb	115	1,039 0 0	9 0 7	715	1,208 0 0	1 11 1	830	2,247 0 0	2 11 4	
Dagoba	62	92 0 0	1 7 9	538	586 12 0	1 1 5	600	678 12 0	1 2 1	
Báráni	2,871	2,651 4 0	0 14 9	10,629	4,628 4 0	0 7 0	13,500	7,279 8 0	0 8 7	
Maira	1,302	704 6 0	0 8 8	3,120	705 10 0	0 3 7	4,422	1,410 0 0	0 5 1	
Total ...	21,763	66,006 11 11	3 0 6	21,778	35,690 6 11	1 10 3	43,541	1,01,697 2 10	2 5 4	

NOTE.—These figures were specially prepared at the Revised Settlement, 1893-96.

Table No. XXII showing NUMBER of AGRICULTURAL STOCK.

1	2	3	4	5	6	7	8	9
	Whole district for the years			Tahsils for the year 1895-96.				
Kind of Stock.	1885-86.	1892-93.	1896-97.	Peshâwar.	Chársadda.	Nowshera.	Mardán.	Swábi.
Cows and bullocks	248,708	284,600	293,672	59,320	52,130	40,208	73,399	68,615
Horses and ponies	5,742	8,102	9,345	3,888	1,004	1,321	1,882	1,250
Donkeys	18,205	26,846	29,319	8,027	3,618	7,319	4,760	5,595
Sheep and goats	145,020	194,247	216,940	57,184	38,874	37,386	56,282	27,214
Pigs	66	69	92	50	...	42	...	...
Camels	2,240	2,553	5,278	1,332	779	2,295	682	190
Carts	517	1,643	1,779	847	16	636	255	25
Ploughs	56,785	60,752	57,055	9,585	9,168	8,585	14,886	14,831
Boats	117	221	182	22	117	18	...	25

Note.—These figures are taken from Table No. XLII of the Administration Report.

Table No. XXIII showing OCCUPATIONS of MALES.

1	2	3	4	5
No.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.
1	Administration ...	297	109	406
2	Defence ...	1,490	811	2,301
3	Foreign, &c., service ...	11,471	2,596	14,067
	Government service ...	13,258	3,516	16,774
4	Dealing in live-stock ...	371	2,057	2,428
5	Agriculture ...	6,968	98,206	105,174
	Pasture and agriculture ...	7,339	100,263	107,602
6	Personal service ...	2,603	904	3,507
	Household service ...	2,603	904	3,507
7	Dealing in food and drink ...	1,903	620	2,523
8	Dealing in light firing and forage ...	760	2,137	2,897
9	Building ...	711	1,554	2,265
10	Manufacturing vehicles and vessels ...	177	1,063	1,240
11	Dealing in supplementary requirements ...	8,861	8,527	17,388
12	Dealing in textile fabrics and dress ...	3,555	8,862	12,417
13	Dealing in metals and precious stones...	491	851	1,342
14	Dealing in glass, pottery and stoneware ...	20	8	28
15	Dealing in wood, cane and leaves, &c. ...	1,404	4,111	5,515
16	Dealing in drugs, gums and dyes, &c. ...	566	2,493	3,059
17	Dealing in leather, horns, bones and grease ...	1,525	2,099	3,624
	Dealing in preparation and supply of material substances ...	19,973	32,325	52,298
18	Commerce ...	2,218	2,182	4,400
19	Transport and storage ...	1,281	2,840	4,121
	Commerce, &c. ...	3,499	5,022	8,521
20	Learned and artistic professions ...	358	658	1,016
21	Sports and amusements ...	1,028	189	1,217
	Professional ...	1,386	847	2,233
22	Religion, preaching, &c. ...	494	2,542	3,036
23	General labour ...	2,626	4,840	7,466
24	Beggary and the like ...	2,165	6,662	8,827
	Unspecified ...	5,285	14,044	19,329
	GRAND TOTAL ...	53,343	156,921	210,264

NOTE.—These figures are taken from Register No. 15 of Census of 1891.

Table No. XXIV showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	Silk.	Cotton.	Wool.	Other fabrics.	Paper.	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and shawls.	Carpets.	Gold, silver and jewellery.	Other manufactures.	Total.
Number of mills and large factories ...	...	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3
Number of private looms or small works ...	40	4,517	119	182	...	993	838	34	200	864	1,208	1,553	509	2	...	597	252	11,908
Number of workmen in large works. — Male	...	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	76
Number of workmen in large works. — Female	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	40
Number of workmen in small works or independent artisans.	120	8,66	188	15	...	1,529	1,252	145	457	1,341	1,556	1,589	780	6	...	1,009	504	19,154
Value of plant in large works in rupees ...	...	1,25,575	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,25,575
Estimated annual outturn of all works in rupees.	24,541	8,20,866	19,480	12,387	...	2,28,122	3,15,732	62,153	82,548	1,32,930	5,30,047	1,46,525	3,84,106	4,109	...	19,70,912	36,215	47,70,673

NOTE.—This table was compiled in District Office.

Table No. XXV showing RIVER TRAFFIC.

1	2	3	4	5	6
TRADE.		PRINCIPAL MERCHANDISE CARRIED.	AVERAGE DURATION OF VOYAGE IN DAYS.		Distance in miles.
From	To		Summer or floods.	Winter or low water.	
Attock	Sukkur	Ghi, snuff, hand fans, rice, timber	20	45	550

NOTE.—These figures are taken from pages 759, 760, of the Famine Report (1878-79). In addition there is a considerable boat traffic from Utmánzai and Chársadda to Nowshera and Attock in grain and tobacco.

Table No. XXVI showing RETAIL PRICES.

NUMBER OF SERS AND CHITTACKS PER RUPEE.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
Year.	Wheat.		Barley.		Gram.		Maize.		Jowár.		Bájra.		Rice (fine).		Urd (Dál).		Potatoes.		Cotton (cleaned).		Sugar (Gur).		Ghi.		Firewood.		Tobacco.		Salt.	
	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.	Srs.	Chs.
1873-74 ...	20	12	37	2	28	4	31	3	26	14	24	11	12	10	15	9	11	1	1	15	...	...	2	0	104	0	11	1	...	...
1874-75 ...	23	9	36	1	30	0	39	6	32	10	32	8	13	5	16	4	15	7	2	7	...	...	2	0	91	0	13	0	...	...
1875-76 ...	24	8	38	12	25	8	41	10	26	15	32	0	12	9	11	15	18	14	2	7	...	...	2	0	102	4	11	11	...	...
1876-77 ...	26	9	50	11	19	13	45	0	30	10	29	0	12	15	15	0	12	8	2	11	...	...	1	12	101	5	10	4	...	...
1877-78 ...	15	4	29	13	10	7	24	11	14	4	22	0	8	5	7	8	10	6	2	4	...	...	1	12	71	8	13	0	...	...
1878-79 ...	7	2	9	7	6	15	11	14	7	8	13	0	5	10	5	12	7	2	2	7	...	...	1	4	84	8	6	13	...	...
1879-80 ...	6	15	9	1	7	13	8	8	7	6	6	13	7	9	6	3	5	3	1	15	...	...	1	5	52	0	5	14	...	...
1880-81 ...	10	0	20	1	12	8	11	6	12	9	8	7	6	5	10	1	11	11	1	12	...	...	1	5	65	0	3	14	...	...
1881-82 ...	16	13	34	13	17	15	23	11	15	14	16	4	9	10	13	10	12	6	2	2	...	...	1	6	91	0	5	14	...	...
1882-83 ...	20	13	37	2	25	3	23	0	30	7	32	10	11	14	...	...	...	...	...	...	...	...	...	...	94	8	...	...	...	...
1883-84 ...	27	14	48	12	32	0	40	0	37	1	38	13	12	13	...	...	...	...	...	...	8	12	...	...	112	8	...	...	...	...
1884-85 ...	25	4	48	12	28	5	33	15	32	14	37	9	12	5	...	...	...	...	...	...	7	14	...	...	107	8	...	...	...	...
1885-86 ...	18	15	35	8	22	8	24	5	21	8	...	...	13	0	...	...	...	...	2	12	7	4	...	...	...	...	...	...	...	...
1886-87 ...	13	0	20	14	17	9	17	7	14	9	...	...	10	8	...	...	...	...	2	7	8	4	...	...	...	...	...	...	...	...
1887-88 ...	13	4	20	11	16	2	17	8	17	6	...	...	9	10	...	...	...	...	1	13	8	11	...	...	...	...	...	...	...	...
1888-89 ...	19	8	40	13	21	5	28	0	33	0	...	...	10	4	...	...	...	...	1	15	9	6	...	...	...	...	...	...	...	...
1889-90 ...	18	6	36	10	19	4	30	5	32	6	...	...	10	9	...	...	...	...	2	3	7	12	...	...	...	...	...	...	...	...
1890-91 ...	14	12	28	3	15	12	19	0	22	0	...	...	9	5	...	...	...	...	2	1	6	6	...	...	...	...	...	...	...	...
1891-92 ...	12	3	21	14	16	3	17	10	18	6	...	...	8	9	...	...	...	...	1	14	6	14	...	...	...	...	...	...	...	...
1892-93 ...	13	7	23	1	19	10	17	1	19	3	15	9	8	3	13	7	...	...	1	14	7	15	1	7	92	0	7	5	41	3
1893-94 ...	22	1	42	4	26	12	34	13	26	14	24	11	9	8	15	6	...	...	2	6	7	11	1	7	92	0	7	6	41	6
1894-95 ...	18	11	30	14	19	14	28	7	27	7	21	13	9	15	11	12	...	...	2	8	8	1	1	7	83	0	7	9	37	0
1895-96 ...	13	7	20	5	15	3	18	15	21	5	14	5	9	8	10	7	...	...	2	8	8	6	1	4	80	0	7	15	31	4

NOTE.—These figures are taken from the Government Gazette.

Table No. XXVII showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	WAGES OF LABOUR PER DAY.				CARTS PER DAY.		CAMELS PER DAY.		DONKEYS PER SCORE PER DAY.		BOATS PER DAY.	
	Skilled.		*Unskilled.*									
	Highest.	Lowest.	Highest.	Lowest.	Highest.	Lowest.	Highest.	Lowest.	Highest.	Lowest.	Highest.	Lowest.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
* 1868-69	0 7 0	0 7 0	0 3 0	0 3 0	1 0 0	1 0 0	0 6 0	0 6 0	3 12 0	3 12 0	0 8 0	0 8 0
* 1873-74	0 10 0	0 8 0	0 3 0	0 2 6	3 0 0	2 0 0	0 6 0	0 4 3	3 12 0	2 8 0	0 8 0	0 6 0
* 1878-79	0 14 0	0 12 0	0 4 0	0 3 0	0 14 0	0 8 0	0 7 0	0 6 0	3 14 0	3 0 0	1 0 0	0 8 0
* 1879-80	0 14 0	0 12 0	0 4 0	0 3 0	0 14 0	0 8 0	0 7 0	0 6 0	3 14 0	3 0 0	1 0 0	0 8 0
* 1880-81	0 14 0	0 12 0	0 4 0	0 3 0	0 14 0	0 8 0	0 7 0	0 6 0	3 14 0	3 0 0	1 0 0	0 8 0
* 1881-82	0 14 0	0 12 0	0 4 0	0 3 0	0 14 0	0 8 0	0 7 0	0 6 0	3 14 0	3 0 0	1 0 0	0 8 0
† 1889-93	1 8 0	1 0 0	0 12 0	0 8 0	0 12 0	0 8 0	0 8 0	0 6 0	3 12 0	3 2 0	5 0 0	1 0 0
† 1893-96	1 4 0	0 12 0	0 10 0	0 8 0	0 12 0	0 8 0	0 8 0	0 6 0	5 0 0	3 12 0	4 0 0	3 8 0

* These figures are taken from Table No. XLVIII of the Administration Report.
† These figures are taken from Tables Nos. XLVIII and XLV of the Administration Report.

Table No. XXVIII showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
Year.	Fixed land revenue.	Fluctuating and miscellaneous land revenue.	Tribute.	Local rates.	Excise.		Stamps.	Total collections.
					Spirits.	Drugs.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
* 1868-69	6,26,551	7,018	...	...	29,358	26,420	75,448	7,64,705
1869-70	6,27,782	8,514	...	...	35,025	29,073	60,387	7,60,781
1870-71	6,22,119	11,037	...	...	31,218	29,930	63,033	7,57,337
1871-72	6,28,292	10,032	...	16,119	29,440	26,873	90,480	8,01,236
1872-73	6,26,202	6,696	...	44,750	28,898	21,926	84,064	8,12,536
1873-74	5,90,326	3,552	...	44,732	33,247	18,763	74,685	7,65,305
1874-75	6,31,134	13,353	...	50,399	36,356	24,765	71,802	8,27,809
1875-76	6,47,352	4,185	...	52,113	32,986	22,563	68,051	8,27,250
1876-77	6,35,973	6,768	...	52,728	39,571	26,590	71,530	8,33,160
1877-78	6,61,608	10,699	...	52,548	31,693	23,671	67,207	8,47,426
1878-79	6,43,160	18,061	...	68,029	37,329	23,531	74,379	8,64,489
1879-80	6,82,027	18,828	...	65,198	55,526	36,079	85,036	9,42,694
1880-81	6,82,661	21,370	...	66,100	51,653	36,161	1,13,707	9,71,652
1881-82	6,82,059	17,817	...	65,765	65,235	32,657	1,17,325	9,80,858
† 1882-83	6,78,315	9,782	...	72,031	49,741	30,896	1,14,933	9,55,698
1883-84	6,28,096	8,142	...	71,352	47,836	35,894	1,17,000	9,08,320
1884-85	6,72,692	14,347	...	71,355	45,066	38,969	1,15,492	9,57,921
1885-86	6,63,895	8,182	...	71,620	38,589	32,721	76,037	8,91,044
1886-87	6,83,466	12,271	...	71,578	37,199	33,338	1,00,684	9,38,536
1887-88	6,92,282	6,993	...	71,697	35,593	21,732	1,04,759	9,33,056
1888-89	6,94,699	8,902	...	87,115	35,929	24,072	1,07,066	9,57,783
1889-90	6,98,461	11,242	...	89,764	44,460	23,480	1,03,391	9,70,798
1890-91	6,92,672	1,732	...	89,690	45,677	24,882	1,09,562	9,64,215
1891-92	6,95,411	3,918	...	89,264	44,024	24,870	1,26,407	9,83,894
1892-93	7,02,621	5,542	...	89,704	51,571	25,514	1,37,525	10,12,477
1893-94	7,04,999	5,876	...	89,393	57,559	28,201	1,29,895	10,15,923
1894-95	7,06,969	3,887	...	89,585	58,126	29,746	1,44,956	10,33,269
1895-96	7,06,277	1,64,491	...	1,08,223	70,307	28,515	1,51,959	12,29,772
1896-97	8,95,659	16,573	...	1,12,849	65,089	46,366	1,45,487	12,82,023

* These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded :—
"Canal, Forests, Customs and Salt, Assessed Taxes Fees, Cesses."
† These figures were compiled in District Office.

Table No. XXIX showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7
			FLUCTUATING REVENUE.			
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Total fluctuating land revenue.	REMARKS.
	Rs.	Rs.	Rs.	Rs.	Rs.	
1882-83	6,85,431	9,782	2,240	8	2,248	
1883-84	6,87,611	8,142	20	8	28	
1884-85	6,88,084	14,347	2,873	8	2,881	
1885-86	6,94,078	8,182	...	8	8	
1886-87	6,95,567	12,271	250	8	258	
1887-88	6,96,445	6,994	1,011	8	1,019	
1888-89	6,95,924	8,902	861	4	865	
1889-90	6,99,475	11,241	650	8	658	
1890-91	7,00,613	5,556	383	8	391	
1891-92	7,02,691	5,309	547	8	555	
1892-93	7,05,524	7,766	704	8	712	
1893-94	7,05,931	6,712	37	8	45	
1894-95	7,08,550	8,448	246	...	246	
1895-96	7,11,575	*1,69,326	...	8	8	*This large item represents the portion of the new assessment collected off the Rent Roll in this year.
1896-97	9,14,736	22,699	65	...	65	

NOTE.—These figures are taken from Tables Nos. XVIII A and XX of the Revenue Report.

Table No. XXX showing ASSIGNED LAND REVENUE for the year 1896-97.

1	2	3	4	5	6	7	8	9	10	11	12	13
Tahsils.	Total area and revenue assigned.								Period of Assignment.			
	Whole village.		*Fractional parts of village.*		*Plots.*		*Total.*		*In perpetuity free of conditions.*		*In perpetuity with conditions.*	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.
		Rs.		Rs.		Rs.		Rs.		Rs.		Rs.
Chársadda	4,841	7,472	2,030	9,392	6,352	19,749	13,223	36,613	1,389	4,231	228	530
Mardán	15,097	2,383	...	2,723	21,494	12,785	36,591	17,891	...	...	13,269	1,550
Nowshera	35,430	3,816	71,668	1,724	1,756	6,756	108,854	12,296	22,331	1,915	1,792	278
Peshâwar	46,747	35,130	10,527	32,273	10,663	36,178	67,937	1,03,581	...	...	52,677	43,139
Swábi	8,006	4,766	4,739	1,158	5,382	12,470	18,127	18,394	...	...	5,871	5,109
Total	110,121	53,567	88,964	47,270	45,647	87,938	244,732	1,88,775	23,720	6,146	73,837	50,606

Table No. XXX showing ASSIGNED LAND REVENUE for the year 1896-97—*concld.*

1	14	15	16	17	18	19	20	21	22	23	24	25
	PERIOD OF ASSIGNMENT—*concld.*						NUMBER OF ASSIGNEES.					
	For life or lives.		*During pleasure of Government.*		*For term of settlement.*							
TAHSILS.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity without conditions.	In perpetuity with conditions.	For life or lives.	During pleasure of Government.	For term of settlement.	Total.
		Rs.		Rs.		Rs.						
Chársadda	4,461	13,627	7,128	16,256	17	1,969	4	74	1,482	2,886	30	4,476
Mardán	17,952	9,550	5,370	6,791	...	...	...	1	960	222	...	1,183
Nowshera	78,846	6,609	5,250	2,841	635	653	8	3	304	562	61	938
Peshawar	8,265	29,327	6,995	31,115	...	...	...	686	1,339	2,250	...	4,275
Swábi	10,423	6,473	1,833	6,812	...	...	...	8	1,067	5,212	...	6,287
Total.	119,947	65,586	26,576	63,815	652	2,622	12	772	5,152	11,132	91	17,159

NOTE.—These figures are taken from Table No. XXV of the Revenue Report of 1896-97.

Table No. XXXI showing BALANCES, REMISSIONS and TAKAVI.

Year.	Balance of land revenue in rupees.		Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takávi advances, in rupees.	Remarks.
	Fixed revenue.	Fluctuating and miscellaneous revenue.			
1882-83	9,495	10,729	1,967	2,500	The large advances made in 1888—1891 were mainly granted in the Nowshera Tahsíl by Mr. Merk, Deputy Commissioner.
1883-84	61,136	7,523	5,678	3,900	
1884-85	31,767	7,686	2,182	3,300	
1885-86	43,240	12,001	519	2,520	
1886-87	20,631	7,131	11,193	5,950	
1887-88	6,799	5,967	2,822	13,600	
1888-89	4,616	3,386	344	41,190	
1889-90	1,969	4,155	...	47,660	
1890-91	8,759	1,363	...	42,220	
1891-92	7,786	2,940	...	23,040	
1892-93	3,709	1,388	...	15,045	
1893-94	2,200	4,852	...	2,400	
1894-95	2,129	6,498	...	4,883	
1895-96	5,502	7,192	86	14,104	
1896-97	23,080	13,880	...	25,740	

Note.—These figures are taken from Tables Nos. XVIII A and XX of the Revenue Report.

Table No. XXXII showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	Sales of land to						Mortgages of land to						Redemption of mortgaged land from					
	Agriculturists.			*Non-agriculturists.*			*Agriculturists.*			*Non-agriculturists.*			*Agriculturists.*			*Non-agriculturists.*		
Year.	Number of cases.	Area of land in acres.	Purchase money.	Number of cases.	Area of land in acres.	Purchase money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.	Number of cases.	Area of land in acres.	Mortgage money.
District figures—			Rs.			Rs.			Rs.			Rs.			Rs.			Rs.
1882-83	518	3,165 1 mill.	63,383	124	1,312 3 water mills.	42,624	379	2,987	69,958	132	1,069	36,453	364	1,555	19,709	188	1,246	22,590
1883-84	525	3,872	1,03,070	144	2,592	42,983	481	3,400	89,681	223	2,085	78,667	159	512	15,340	41	530	8,387
1884-85	652	4,535	1,61,256	102	1,876	40,768	689	5,328	1,50,676	194	968	69,775	327	1,342	36,952	28	111	4,444
1885-86	1,350	6,417	1,78,272	350	2,696	73,720	2,396	8,692	3,47,885	1,061	6,149	1,65,240	1,905	6,333	1,50,241			
1886-87	1,942	9,492	2,61,133	448	3,115	7,482	72,168	8,157	2,90,460	1,186	4,295	2,00,926	1,375	4,958	1,21,936			
1887-88	2,182	12,764	2,61,688	592	6,037	1,52,805	3,435	18,207	3,97,670	1,508	7,057	2,69,220	1,800	5,142	1,59,550			
1888-89	1,371	7,098	1,85,855	329	1,466	65,768	2,794	7,971	3,06,363	772	6,840	2,31,902	1,479	5,538	1,72,115			
1889-90	1,657	10,551	2,73,210	300	1,317	60,307	2,354	9,736	3,40,713	942	3,392	1,49,510	1,534	16,129	2,15,969			
1890-91	824	5,450	5,94,304	91	603	30,436	1,115	3,640	1,61,133	255	1,446	64,792	764	3,688	87,672			
1891-92	2,876	128,630	3,84,753	636	2,884	1,31,116	3,829	11,255	3,94,565	1,486	5,110	1,95,738	3,986	35,183	3,50,307			
1892-93	705	2,162	1,22,430	144	1,061	61,099	1,301	3,370	1,59,504	390	1,189	65,372	1,044	3,457	1,24,299			
1893-94	2,616	6,941	3,90,888	345	2,076	69,660	4,547	10,406	5,27,997	1,179	4,729	1,76,295	3,474	12,706	3,19,381			
1894-95	4,701	14,410	6,85,526	593	2,501	1,78,394	9,342	22,304	9,63,599	1,552	7,365	2,65,154	5,050	15,864	5,54,450			
1895-96	1,771	5,955	3,78,737	159	846	28,716	1,681	10,107	3,54,530	262	1,189	65,107	1,219	7,591	4,06,742			
1896-97	1,802	14,359	3,50,940	394	3,125	2,71,063	3,173	13,559	5,83,115	807	5,735	2,77,950	3,199	19,881	4,61,379			
Total of five years from 1892-93 to 1896-97 ...	,595	43,827	19,28,521	1,635	9,609	6,08,932	20,044	59,746	25,88,745	4,190	20,207	8,49,878	13,986	59,499	18,66,251			
Chársadda	154	6,946	3,52,098	599	3,511	2,88,165	2,284	10,572	3,78,887	1,527	6,140	2,62,714	1,993	9,639	3,94,729			
Pesháwar	2,944	12,954	8,93,191	353	2,803	2,07,568	4,175	18,053	9,45,371	910	8,196	3,63,935	3,184	25,627	7,30,210			
Nowshera	3,062	7,489	3,37,354	364	1,598	58,608	1,434	4,002	1,65,350	314	1,114	62,020	1,158	4,439	1,03,398			
Mardán	1,945	12,535	1,02,304	262	1,550	44,576	1,702	12,974	2,62,074	931	3,626	1,02,133	1,737	9,893	1,77,647			
Swábi	1,690	3,903	2,43,574	57	147	10,015	10,449	14,145	8,37,063	508	1,131	59,076	5,914	9,901	4,60,267			

NOTE.—These figures are taken from Tables Nos. X A and X B of the Revenue Report.

Table No. XXXIII showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees.		*Net income in rupees.*		*Number of deeds registered.*				*Value of property affected, in rupees.*			
YEAR.	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Touching immovable property.	Touching movable property.	Money obligations.	Total value of all kinds.
	Rs.	Rs.	Rs.	Rs.					Rs.	Rs.	Rs.	Rs.
* 1877-78	43,299	20,154	42,647	19,557	1,359	101	150	1,610	4,31,229	1,828	70,995	5,04,052
* 1878-79	47,596	26,783	41,152	25,898	1,612	113	125	1,850	5,61,191	1,965	59,817	6,22,973
* 1879-80	48,954	36,082	42,344	34,855	2,112	16	115	2,243	8,90,251	300	46,918	9,37,469
* 1880-81	71,150	42,557	63,871	40,950	2,304	12	133	2,449	11,58,515	21,100	1,04,271	12,83,886
* 1881-82	78,986	38,339	72,580	36,910	2,244	42	141	2,427	10,19,417	26,041	76,744	11,22,202
† 1891-92	68,771	43,916	68,771	43,916	2,943	16	94	3,053	16,55,812	1,03,537	73,484	18,32,833
† 1892-93	68,979	50,382	68,979	50,382	3,319	19	78	3,416	20,14,452	20,211	1,71,739	22,06,402
† 1893-94	80,966	49,703	80,966	49,703	3,461	16	75	3,552	19,48,489	4,670	1,49,714	21,02,873
† 1894-95	79,259	41,904	79,259	41,904	2,765	13	81	2,859	16,25,909	70,114	84,870	17,80,893
† 1895-96	84,537	50,699	84,537	50,699	3,496	16	80	3,592	20,79,186	53,525	91,106	22,23,817

* These figures are taken from Appendix A of the Stamp Report and Tables Nos. II and III of the Registration Report.
† Ditto ditto ditto ditto II and VIII ditto.

Table No. XXXIII A showing REGISTRATIONS.

1	2	3	4	5	6	7	8
	Number of Deeds registered.						
	1880-81.			1881-82.			
Office.	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.	Remarks.
Registrar, Pesháwar	3	...	3	1	...	1	
Sub-Registrar, Pesháwar	1,378	457	1,835	1,439	470	1,909	
Do., Pesháwar Cantonment	44	16	60	25	29	54	
Do., Mardán	128	22	150	98	8	106	
Do., Nowshera	108	19	127	128	27	155	
Do., Hashtnagar	134	58	192	124	53	177	
Do., Utmán Bolak	93	22	115	43	23	66	
Do., Daudzai	173	41	214	162	26	188	
Total of District	2,061	635	2,696	2,020	636	2,656	
	1893-94.			1894-95.			
Registrar, Pesháwar	...	...	...	1	...	1	
Sub-Registrar, Pesháwar	1,928	321	2,249	1,616	317	1,933	
Joint Registrar, Pesháwar	32	5	37	1	...	1	
Sub-Registrar, Pesháwar Cantonment	39	6	45	38	7	45	
Do., Mardán	286	49	335	270	53	323	
Do., Nowshera	241	41	282	175	34	209	
Do., Chársadda	386	65	451	276	55	331	
Do., Swábi	160	27	187	106	21	127	
Do., Daudzai*	97	17	114	...	...	...	* Abolished in July 1893.
Total Pesháwar District	3,169	531	3,700	2,483	487	2,970	

Note.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Year.	Number of licenses granted in each class and grade.											Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				*Class II.*				*Class III.*					
	1 Rs. 500.	2 Rs. 200.	3 Rs. 150.	4 Rs. 100.	1 Rs. 75.	2 Rs. 50.	3 Rs. 25.	4 Rs. 10.	1 Rs. 5.	2 Rs. 2.	3 Re. 1.			
1878-79	2	4	2	4	4	9	42	188	798	2,759	7,139	10,951	22,827	210
1879-80	...	4	1	2	5	8	32	153	472	1,850	5,806	8,333	16,121	...
1880-81	...	...	2	5	4	8	42	165	...	...	...	226	4,200	23
1881-82	...	2	7	3	1	11	64	381	...	...	...	469	7,785	58
Tahsil details for 1881-82—														
Tahsíl Peshâwar	...	2	7	3	1	10	53	215	...	...	...	291	5,800	12
Do. Nowshera	...	...	...	...	...	1	6	65	...	...	...	72	850	10
Do. Doâba Daudzai	...	...	...	...	...	...	1	43	...	...	...	44	455	13
Do. Hashtnagar	...	...	...	...	...	...	1	22	...	...	...	23	245	6
Do. Utmân Bolak	...	...	...	...	...	...	...	15	...	...	...	15	150	6
Do. Mardân	...	...	...	...	...	...	3	21	...	...	...	24	285	11

Table No. XXXIV A showing INCOME TAX DEMAND.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
		AMOUNT OF TAX LEVIED.											
Class.	AMOUNT OF INCOME.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.	1897-98.
I	Rs. 500 but less than Rs. 750 ...	6,249	6,483	6,675	8,329	8,314	7,875	8,130	8,006	7,142	6,657	6,908	6,937
II	" 750 ditto " 1,000 ...	2,765	3,007	2,978	3,881	4,498	4,693	4,605	4,743	4,897	4,492	4,830	4,649
III	" 1,000 ditto " 1,250 ..	656	1,251	1,230	2,109	2,001	2,643	2,675	2,885	2,815	2,908	2,979	3,212
IV	" 1,250 ditto " 1,500 ...	1,232	1,366	1,489	1,351	1,535	1,940	2,320	2,555	2,507	2,452	2,486	2,801
V	" 1,500 ditto " 1,750 ...	1,361	1,238	1,041	1,558	1,489	1,497	1,799	1,808	1,656	1,875	1,686	1,931
VI	" 1,750 ditto " 2,000 ...	532	919	1,129	1,391	1,052	1,610	1,801	1,931	1,767	1,969	1,995	2,057
	Total I to VI ...	12,795	14,264	14,542	18,619	18,889	20,258	21,330	21,928	20,802	20,353	20,884	21,587
VII	Rs. 2,000 but less than Rs. 2,500	2,358	1,157	1,255	1,535	1,363	1,630	1,891	1,600	1,297	1,329	1,720	1,646
VIII	" 2,500 ditto " 5,000	1,505	2,487	1,984	2,849	4,263	4,287	4,036	4,483	4,369	4,245	3,277	4,190
IX	" 5,000 ditto " 10,000	1,778	1,266	1,857	2,415	3,440	2,583	2,844	3,080	2,818	1,822	1,660	2,683
X	" 10,000 ditto " 20,000	675	1,690	1,302	365	469	860	1,333	1,235	1,821	2,424	2,050	1,827
XI	" 20,000 ditto " 30,000	...	...	...	560	560	910	1,076	838	1,172	...	914	246
XII	" 30,000 ditto " 40,000	800	...	742	...	...	...	...	...	...	...	854	...
XIII	" 40,000 ditto " 50,000	...	...	...	...	...	...	...	...	...	...	...	...
XIV	" 50,000 ditto " 1,00,000	...	1,302	...	...	...	...	...	...	...	1,563	1,563	1,563
XV	" 1,00,000 and more " ...	...	...	...	...	...	...	...	...	...	...	...	...
	Total VII to XV ...	7,116	7,902	7,140	7,724	10,095	10,270	11,180	11,236	11,477	11,383	12,038	12,155
	GRAND TOTAL ...	19,911	22,166	21,682	26,343	28,984	30,528	32,510	33,164	32,279	31,736	32,922	33,742

Table No. XXXV showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Year.	Fermented Liquors.					Intoxicating Drugs.						Excise Revenue from		
	Number of central distilleries.	Number of retail shops.		Consumption in gallons.		Number of retail licenses.		Consumption in maunds.				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
												Rs.	Rs.	Rs.
* 1877-78	1	11	9	473	3,774	5	5	12½	48¼	...	...	31,693	23,622	55,315
* 1878-79	1	12	12	396	5,874	5	5	21	33¼	37½	1¾	37,329	23,420	60,749
* 1879-80	1	17	12	1,014	7,180	5	5	19	30	48	2	50,657	28,869	79,526
* 1880-81	1	16	12	1,925	7,708	5	5	25	34¼	49	2¼	51,632	31,845	83,477
* 1881-82	1	16	29	3,850	7,550	5	5	38½	60¾	35¼	6	65,235	32,657	97,892
Total	5	72	74	7,658	32,086	25	25	116	206½	169¾	12	2,36,546	1,40,413	3,76,959
Average	1	14	15	1,532	6,417	5	5	23	41¼	34	2½	47,309	28,083	75,392

FROM 1891-92 TO 1895-96.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Year.	Fermented Liquors.							Intoxicating Drugs.						Excise Revenue from		
	Number of central distilleries.	Number of retail shops.			Consumption in gallons.			Number of retail licenses.		Consumption in maunds.				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits.	European liquors.	Rum.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
														Rs.	Rs.	Rs.
† 1891-92 ...	1	20	12	9	3,333	2,918	2,940	29	29	25	40	40	2	44,264	24,870	69,134
† 1892-93 ...	1	20	12	10	5,778	3,678	2,624	29	29	24	38	36	2	51,837	25,514	77,351
† 1893-94 ...	1	21	10	9	6,531	8,531	3,373	29	29	28	30	30	2	57,560	28,201	85,761
† 1894-95 ...	1	21	9	9	7,060	3,493	2,713	29	29	31	29	35	2	58,630	29,746	88,376
† 1895-96 ...	1	21	16	9	9,012	6,428	3,807	29	29	35	35	34	2	70,307	28,515	98,822
Total ...	5	103	59	46	31,714	25,048	15,457	145	145	143	172	175	10	2,82,598	1,36,846	4,19,444
Average ...	1	21	12	9	6,343	5,009	3,091	29	29	29	34	35	2	56,519	27,369	83,888

* These figures are taken from Tables Nos. I, II, VIII, IX and X of the Excise Report.
† These figures are taken from Table No. V and Provincial Statements A, B and D of the Excise Reports.

Table No. XXXVI showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees.			Annual expenditure in rupees.						
Year.	Provincial rate.	Miscellaneous.	Total income.	Establishment.	District post and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
* 1874-75	...	...	83,338	1,645	10,632	7,783	197	99	33,063	53,419
* 1875-76	...	...	50,684	1,568	...	8,393	13	120	40,589	50,683
* 1876-77	...	...	79,099	1,631	3,090	8,755	1,748	122	64,916	80,262
* 1877-78	...	...	50,836	1,985	2,784	9,344	2,875	4,424	29,420	50,832
* 1878-79	...	...	51,726	1,850	3,446	9,053	3,821	874	31,872	50,916
* 1879-80	77,353	806	78,159	2,440	2,788	7,905	4,792	541	30,600	49,066
* 1880-81	76,736	1,370	78,106	2,185	2,532	6,855	6,100	711	35,351	53,734
* 1881-82	75,677	1,592	77,269	2,279	2,269	6,219	6,898	995	35,958	54,618
FROM 1886-87 TO 1895-96.										
† 1886-87	73,555	2,283	75,838	2,025	2,615	15,494	10,025	4,489	28,052	62,700
† 1887-88	71,294	1,705	72,999	1,810	3,220	12,744	7,606	16,775	27,345	69,500
† 1888-89	68,280	2,574	70,854	1,663	3,566	12,753	8,880	4,946	34,269	66,077
† 1889-90	70,910	4,834	75,744	1,547	3,481	12,670	9,882	15,403	26,190	69,173
† 1890-91	71,805	7,306	79,111	1,946	7,628	13,915	10,070	20,420	31,984	85,963
† 1891-92	71,561	14,364	85,925	1,712	9,582	14,851	10,415	29,987	14,168	80,715
† 1892-93	78,041	2,564	80,605	2,445	8,814	15,905	11,331	21,647	28,015	88,157
† 1893-94	72,044	3,951	75,995	2,713	8,881	16,023	13,465	19,616	10,390	71,088
† 1894-95	71,667	2,226	73,893	2,751	9,394	18,210	12,114	19,717	14,510	76,696
† 1895-96	71,913	27,236	99,149	2,754	9,286	19,431	12,100	20,657	43,242	1,07,470

* These figures are taken from Appendices A and B to the Annual Review of District Fund Operations.
† These figures are taken from Tables Nos. II and III of the Administration and Accounts Reports of the District Boards.

Table No. XXXVII showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.			
YEAR.	Government.		Aided.		Government.		Government.		Aided.		Government.		Government.		Aided.		Government.		Aided.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
FIGURES FOR BOYS.																				
1886-87	...	...	...	...	...	...	...	...	1	380	*3	374	...	...	...	...	36	1,679	...	...
1887-88	...	...	1	362	...	...	...	...	...	...	5	518	...	...	...	...	37	1,674	3	91
1888-89	...	...	1	337	...	...	...	...	...	...	5	505	...	...	...	...	40	1,689	4	100
1889-90	...	...	1	263	...	...	...	...	...	...	5	466	...	...	...	...	41	1,587	4	126
1890-91	...	...	1	344	...	...	...	...	...	...	6	512	...	...	...	...	40	1,445	6	170
1891-92	...	...	1	418	...	...	...	...	...	...	6	552	...	...	...	...	45	1,551	8	232
1892-93	*1	364	...	...	...	...	...	...	...	...	6	476	...	...	...	...	47	1,687	9	180
1893-94	1	287	...	...	...	...	...	...	...	...	6	516	...	...	...	...	48	1,826	9	280
1894-95	1	268	...	...	...	...	...	...	...	...	6	526	...	...	...	...	49	1,897	8	221
1895-96	1	186	...	...	...	...	...	...	...	...	6	521	...	...	...	...	50	1,952	6	170
FIGURES FOR GIRLS.																				
								Nil.												

* All these schools are called Government Schools, but the expenditure is met out of Municipal and District Funds.

Table No. XXXVIII showing the WORKING of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
		NUMBER OF PATIENTS TREATED.														
Name of Dispensary.	Class of Dispensary.	*Men.*					*Women.*					*Childre*				
		1891.	1892.	1893.	1894.	1895.	1891.	1892.	1893.	1894.	1895.	1891.	1892.	1893.	1894.	1895.
Egerton Hospital	2nd	19,512	21,764	18,218	18,993	17,670	3,900	3,297	2,907	2,459	2,197	3,699	4,993	4,532	4,072	3,662
No. I City Branch Dispensary.	"	13,029	15,387	19,083	24,590	19,575	2,788	3,329	4,400	5,381	3,961	5,704	6,735	8,192	10,606	8,910
" II ditto ...	"	12,045	15,970	11,708	12,172	14,843	1,983	4,189	3,152	2,924	3,966	3,069	5,441	3,413	4,460	6,476
" III ditto ...	"	...	6,771	7,357	8,515	10,152	...	1,676	1,823	2,107	2,002	...	2,943	3,261	3,888	3,392
" IV (Female Hospital)	"	*Nil.*	*Nil.*	*Nil.*	*Nil.*	*Nil.*	...	7,076	1,692	772	5,795	...	3,076	684	203	3,632
Shabkadar Dispensary...	"	10,964	12,234	12,615	14,172	10,331	3,638	3,354	1,875	2,662	2,193	2,876	3,215	1,725	2,178	2,270
Chársadda do. ...	"	7,833	14,378	18,273	16,139	15,787	1,256	1,827	1,752	2,297	2,360	1,629	2,677	2,800	3,112	3,685
Nowshera Kalán do. ...	"	7,790	13,760	10,556	11,085	9,980	888	3,128	2,318	2,053	2,020	1,385	3,385	2,535	2,684	2,508
Tangi do. ...	"	4,905	5,976	6,020	6,674	6,418	1,315	1,563	1,689	1,298	1,413	2,446	3,324	3,034	2,046	2,044
Mardán do. ...	"	7,457	8,157	8,193	8,177	9,228	1,474	1,646	1,597	1,636	1,740	1,288	1,938	1,552	1,732	2,005
Swábi do. ...	"	5,446	6,286	4,353	4,687	4,647	657	861	448	518	585	811	1,016	898	1,371	1,651
Khaibar Civil do. ...	"	...	1,923	2,156	2,158	2,164	...	702	387	632	535	...	701	438	961	323
Total *a* ...	...	88,981	120,683	116,376	125,213	118,631	17,899	31,946	23,653	24,107	28,232	22,907	38,743	32,626	36,352	40,235

1	2	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	*Total Patients.*					*In-door Patients.*					*Expenditure in rupees.*				
		1891.	1892.	1893.	1894.	1895.	1891.	1892.	1893.	1894.	1895.	1891.	1892.	1893.	1894.	1895.
												Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Egerton Hospital	2nd	27,201	30,054	25,657	25,524	23,529	1,255	1,210	1,154	1,277	1,046	7,654 3 11	8,938 12 10	7,093 11 1	6,277 14 11	7,822 2 0
No. I City Branch Dispensary.	"	21,521	25,451	31,675	40,586	32,446	...	...	...	...	...	2,024 6 11	1,710 2 6	2,648 12 11	2,434 9 4	2,047 0 5
" II ditto ...	"	17,097	25,600	18,273	19,556	25,285	...	...	...	...	...	1,119 9 11	1,103 1 11	1,254 14 6	1,470 7 7	1,976 10 7
" III ditto ...	"	...	11,390	12,441	14,510	15,546	...	...	...	...	...	...	965 4 11	1,033 11 0	1,213 4 5	1,454 5 4
" IV (Female Hospital)	"	...	10,152	2,376	975	9,427	...	...	...	...	...	...	1,222 3 3	522 7 2	435 5 1	1,209 15 8
Shabkadar Dispensary...	"	17,478	18,803	16,215	19,012	14,794	217	200	162	215	173	1,792 3 2	1,508 13 5	1,676 13 0	1,626 10 0	1,447 11 8
Chársadda do. ...	"	10,718	18,882	22,825	21,548	21,832	124	142	128	152	152	1,175 1 10	1,226 7 0	1,510 15 11	1,810 1 6	1,425 7 9
Nowshera Kalán do. ...	"	10,063	20,273	15,409	15,822	14,508	50	117	119	123	123	1,027 7 6	1,113 5 4	1,370 4 3	1,481 9 10	1,542 13 3
Tangi do. ...	"	8,666	10,863	10,743	10,018	9,875	6	22	51	120	80	998 3 1	1,015 11 4	876 14 5	923 12 2	1,267 8 0
Mardán do. ...	"	10,279	11,741	11,342	11,545	12,973	360	429	458	469	436	2,316 9 0	2,329 4 8	2,945 11 8	4,683 0 11	2,497 10 2
Swábi do. ...	"	6,914	8,163	5,699	6,576	6,883	110	116	66	108	121	909 15 1	881 14 0	612 14 11	772 1 0	1,022 9 3
Khaibar Civil do. ...	"	...	3,326	2,980	3,751	3,022		78	83	93	58	...	...	...	...	...
Total *b* ...	...	129,877	191,372	172,655	185,672	187,098	2,122	2,245	2,128	2,444	2,131	19,017 12 5	22,015 1 2	21,547 2 10	23,128 12 9	23,713 13 1

NOTE.—These figures are taken from Tables Nos. II, IV and V of the Dispensary Report.

a These totals exclude the Khaibar Civil Dispensary.

b These totals exclude the Civil side of the Khaibar Rifle Hospital.

NOTE.—The Political Department pays for the Khaibar Civil Dispensary. A separate supply of medicine is not procured for Civil patients, and no establishment is kept up on this account. The Hospital was primarily built for the Khaibar Rifles : accommodation for Civil patients was decided.

Table No. XXXIX showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
	Number of Civil Suits concerning				Value in rupees of suits concerning*			
Year.	Money or movable property.	Rent and tenancy rights.	Land and revenue and other matters.	Total.	Land.*	Other matters.*	Total.*	Number of Revenue cases.
† 1878	3,656	43	954	4,653	27,724	2,64,924	2,92,648	4,696
† 1879	3,522	155	1,054	4,731	50,490	2,36,033	2,86,523	12,887
† 1880	3,422	77	1,248	4,747	1,06,546	4,08,992	5,15,538	8,561
† 1881	4,764	50	1,265	6,079	59,535	6,93,208	7,52,743	8,282
† 1882	5,238	162	1,339	6,739	84,402	5,49,266	6,33,668	8,129

FROM 1891 TO 1895.

1	2	3	4	5	6	7	8	9
	Number of suits concerning					Value in rupees of suits.		
Year.	Small Causes.	Land Suits.	Unclassed Suits.	Total.	Number of Revenue cases.	Land.	Other matters.	Total.
‡ 1891	4,477	653	375	5,505	4,162	1,46,123	4,21,090	5,67,213
‡ 1892	5,141	913	585	6,639	4,134	1,69,408	4,11,970	5,81,378
‡ 1893	5,401	890	524	6,815	7,853	1,76,273	3,72,444	5,48,717
‡ 1894	5,628	749	504	6,881	7,840	1,34,687	4,12,679	5,47,366
‡ 1895	5,393	692	447	6,532	10,052	1,73,720	6,36,772	8,10,492

* Note.—Suits heard in Settlement Courts are excluded from these columns, no details of the value of the property being available.

† These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

‡ These figures are taken from page 7, Table No. II, and Provincial Statement No. IX of the Civil Justice Report and Table No. XXVIII A of the Revenue Report.

Table No. XL showing CRIMINAL TRIALS.

	1	2	3	4	5	6
	DETAILS.	1891.	1892.	1893.	1894.	1895.
Persons tried.	Brought to trial	8,567	9,507	9,434	10,097	10,236
	Discharged	3,251	3,668	4,228	5,552	5,017
	Acquitted	561	399	174	213	509
	Convicted	4,694	5,358	4,921	4,206	4,637
	Committed or referred	61	82	111	126	73
Cases disposed of.	Summons cases (regular	2,007	2,313	2,292	2,340	2,415
	,, (summary)	163	167	264	163	207
	Warrant cases (regular)	1,460	1,574	1,484	1,466	1,478
	,, (summary)	...	...	4	...	21
	Total cases disposed of	3,630	4,054	4,044	3,969	4,121
Number of persons sentence to	Death	2	3	7	1	10
	Transportation for life	13	6	11	10	16
	,, for a term	3	...	4	5	...
	Penal servitude	750	946	928	780	788
	Fine under Rs. 10	1,686	1,469	1,807	1,513	1,520
	,, Rs. 10 to 50 rupees	403	434	326	257	380
	,, ,, 50 to 100 ,, ...	25	56	26	30	35
	,, ,, 100 to 500 ,, ...	11	21	11	34	0
	,, ,, 500 to 1,000 ,, ...	1	4	4	4	5
	Over 1,000 rupees	...	1	2	...	...
	Imprisonment under 6 months	510	648	517	596	580
	,, 6 months to 2 years	165	198	320	92	130
	,, over 2 years	71	100	91	92	78
	Whipping	21	50	46	37	36
	Find sureties to keep the peace	1,794	2,362	1,985	1,770	1,953
	Furnish recognizance to keep the peace ...	172	192	27	95	134
	Give sureties for good behaviour	273	382	338	210	207

NOTE.—These figures are taken from Statements Nos. IV and V of the Criminal Reports.

Table No. XLI showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	Number of cases inquired into.					Number of persons arrested or summoned.					Number of persons convicted.				
	1892.	1893.	1894.	1895.	1896.	1892.	1893.	1894.	1895.	1896.	1892.	1893.	1894.	1895.	1896.
Rioting or unlawful assembly.	36	36	58	56	45	480	386	551	592	492	314	250	319	347	257
Murder and attempts to murder.	71	81	102	98	123	168	133	239	222	340	68	46	79	61	99
Total serious offences against the person.	394	341	351	400	479	722	562	683	707	937	305	231	281	260	336
Abduction of married women.	55	56	43	54	64	112	114	50	88	85	24	27	23	21	30
Total serious offences against property.	696	824	790	783	903	334	368	366	331	526	153	181	155	115	192
Total minor offences against the person.	9	18	18	10	24	28	32	54	31	50	16	8	6	9	14
Cattle theft	35	44	26	23	25	44	43	31	29	38	31	24	20	9	20
Total minor offences against property.	621	593	616	717	754	736	649	827	880	940	413	355	342	336	424
Total cognizable offences.	3,100	3,229	3,199	3,253	3,515	4,417	4,090	4,490	4,483	4,452	3,023	2,880	2,637	2,486	2,403
Rioting, unlawful assembly, affray.	23	59	9	23	22	201	434	80	140	131	130	287	62	109	94
Offences relating to marriage.	38	104	67	72	87	69	196	228	134	187	5	35	18	7	24
Total non-cognizable offences.	1,757	1,881	1,838	2,336	3,093	4,777	5,045	5,636	5,445	8,136	2,659	2,096	1,788	2,110	3,903
Grand Total of offences.	4,875	5,110	5,037	5,589	6,608	9,194	9,135	10,126	9,928	12,588	5,682	4,976	4,425	4,596	6,306

Note.—These figures are taken from Statement A of the Police Report.

Table No. XLII showing CONVICTS in JAIL.

1	2	3	4	5	6	7	8	9	10	11	12	13
Year.	Number in jail at beginning of the year.		Number imprisoned during the year.		Religion of convicts.		Previous occupation of male convicts.					
	Males.	Females.	Males.	Females.	Musalmáns.	Hindús.	Officials.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1890-91	412	18	3,178	121	1,230	72	17	...	225	836	65	75
1891-92	371	14	2,326	82	849	37	53	...	151	397	66	106
1892-93	488	11	2,623	84	953	67	43	...	144	568	75	86
1893-94	393	5	3,033	80	1,247	26	35	1	29	806	115	134
1894-95	402	8	3,219	71	1,261	27	32	...	141	898	33	58

	14	15	16	17	18	19	20	21	22	23	24	25
Year.	Number according to length of sentence of convicts.							Previously convicted.			Pecuniary results.	
	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
											Rs.	Rs. a. p.
1890-91	716	312	95	105	50	13	11	183	63	81	26,124	3,837 14 0
1891-92	552	168	67	63	16	13	5	147	56	81	23,860	3,401 2 0
1892-93	601	170	97	77	63	5	7	143	57	64	28,611	1,387 12 0
1893-94	555	488	87	74	49	11	8	166	75	104	29,100	8,117 2 0
1894-95	499	548	73	107	47	14	2	165	70	86	24,385	5,816 13 0

Note.—These figures are taken from Tables Nos. XXVII, XXIX, XXX, XXXI and XXXV of the Administration Report.

Table No. XLIII showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12
TAHSIL.	TOWN.	Total population.	Hindús.	Sikhs.	Musalmáns.	Christians.	Parsís.	Jews.	Others.	Number of occupied houses.	Persons per 100 occupied houses.
Chársadda	Chársadda	10,619	538	138	9,943	...	...	...	...	1,603	662
	Tangi	9,909	451	21	9,437	...	...	...	...	1,579	628
	Prang	12,327	150	27	12,150	...	...	...	...	1,768	697
Pesháwar	Pesháwar	84,191	15,501	4,755	60,269	3,629	33	4	...	13,902	606
	Jamrúd	754	98	13	633	10	...	...	...	41	1,815
Nowshera	Nowshera	6,885	2,523	647	2,635	1,076	4	...	...	1,587	434
	Cherát	317	63	8	246	...	...	...	...	156	203
Mardán	Mardán	3,537	1,323	548	1,636	30	...	...	...	231	1,531

NOTE.—These figures are taken from Table No. V of Census Report of 1891 and Register No. III of the same year.

Table No. XLIV showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
Town.	Sex.	Total population by the Census of	Total births registered during the year					Total deaths registered during the year				
		1891.	1891.	1892.	1893.	1894.	1895.	1891.	1892.	1893.	1894.	1895.
Peshâwar	Males	34,599	1,026	1,052	1,002	1,123	1,159	1,599	1,854	1,094	1,067	1,185
	Females	28,480	969	903	878	966	1,094	1,284	1,691	1,010	1,013	1,043

Note.—These figures are taken from Table No. LII of the Administration Report.

Table No. XLV showing MUNICIPAL INCOME.

1	2	3
NAME OF MUNICIPALITY.	Peshâwar.	Shankargarh.
From 1870-71 *to* 1881-82.		
Class of Municipality ...	II.	III.
	Rs.	Rs.
1870-71 ...	64,236	...
1871-72 ...	75,269	...
1872-73 ...	1,15,606	...
1873-74 ...	1,20,685	...
1874-75 ...	1,23,996	1,692
1875-76 ...	1,60,432	1,384
1876-77 ...	1,46,918	2,089
1877-78 ...	1,14,452	1,712
1878-79 ...	1,37,654	1,917
1879-80 ...	1,75,538	2,012
1880-81 ...	2,22,666	2,320
1881-82 ...	2,25,394	2,776
From 1886-87 *to* 1895-96.		
Class of Municipality ...	II.	...
1886-87 ...	1,40,125	...
1887-88 ...	1,55,056	...
1888-89 ...	1,41,424	...
1889-90 ...	1,88,823	...
1890-91 ...	2,26,577	...
1891-92 ...	2,62,260	...
1892-93 ...	2,00,792	...
1893-94 ...	1,94,136	...
1894-95 ...	1,88,876	...
1895-96 ...	1,88,684	...

Table No. XLVI—POLYMETRICAL TABLE of DISTANCES of the PESHAWAR DISTRICT.

Corrected on 31st August 1896.

	Peshawar Cantonment Church	Peshawar Civil Lines	Táru	Nowshera	Akora	Attock Bridge	Badber	Matanni	Mackeson Fort	Aimal Chabutra	Bára Fort	Burj Hari Singh	Mathra	Sper Sang	Michni Fort	Khazána	Daudzai or Nahakki
Peshawar Cantonment Church																	
Peshawar Civil Lines ...	1																
Táru ...	11½	10½															
Nowshera ...	27½	26½	16														
Akora ...	36	35	24½	8½													
Attock Bridge ...	48	47	36½	20½	12												
Badber ...	7	7½	17	33	41½	53½											
Matanni ...	15	15½	25	§36	§44½	§56½	8										
Mackeson Fort ...	18	18½	28	§33	§41½	§53½	11	3									
Aimal Chabutra ...	20½	21	30½	§36½	§45	§57	13½	5½	3½								
Bára Fort ...	7½	8½	19	35	43½	55½	14½	§9½	§12½	15							
Burj Hari Singh ...	4½	5½	16	32	40½	52½	11½	19½	22½	25	§6						
Mathra ...	8	8	18½	34½	43	55	15	23	26	28½	15½	12½					
Sper Sang ...	12	12	22½	38½	47	59	19	27	30	32½	19½	§11	4				
Michni Fort ...	15	15	25½	41½	50	62	22	30	33	35½	22½	19½	7	11			
Khazána ...	7	6	15½	31½	40	52	13½	21	24	26½	14½	11½	§7	§11	§14		
Daudzai or Nahakki ...	9½	8½	18	34	42½	54½	16	23½	26½	29	17	14	§9½	§13½	16½	2½	
Shabkadar Fort ...	18	17	26½	*36	*44½	*56½	24½	32	35	37¼	25½	22½	15	§19	8	11	8½
Miánkhel ...	19	19	29¼	*40	*48½	*60½	26	34	37	39½	26½	23½	11	15	4	15	12½
Matta ...	22	21	30½	*40	*48½	*60¾	28½	36	39	41½	29½	26½	19	23	12	15	12½
Abazai Fort ...	26	25	34½	*§38	*§46½	*§58¼	32½	40	43	45½	33½	30½	23	27	16	19	16½
Tangi ...	29	28	37½	*§35	*§43½	*§55½	35½	43	46	48½	36½	33½	26	30	19	22	19½
Chársadda ...	19	18	27½	§20	§28½	§40½	25¼	33½	36½	39	26½	23½	26	§25	24	11	9½
Nisatta ...	17	16	25¼	§15	§23½	§35½	§23½	§31½	§34½	§37	§24½	§21½	§24	§28	*29	*17	*14½
Mardán ...	*38	*37	‖30	16	‖24½	‖36½	*44½	*52½	*55½	*58	*45½	*42½	*45	*49	*43	*31	*28½
Katlang ...	*†50	*†49	‖†42	†28	‖36½	‖48½	*56½	*64½	*67½	*70	*57½	*54½	*57	*61	*55	*43	*40½
Rustam ...	*58	*†57	‖†50	36	‖44½	‖56½	*64½	*72½	*75½	*78	*65½	*62½	*65	*69	*63	*51	*48½
Kund Boat Bridge ...	43	42	31½	15½	7	5	49½	57½	60½	63	50½	47½	50	54	59	48	50½
Swábi ...	*66	*65	†58	†44	‡35	‡33	*†72½	*†80½	*†83½	*†86	*†73½	*†70½	*†73	*†77	*†71	*†59	*†56½
Pihur Ferry ...	‡73	‡72	‡61½	‡45½	‡37	‡35	‡79½	‡87½	‡90½	‡93	‡80½	‡77½	‡80	‡84	*†86	*†74	*†71½
Hund Ferry ...	‡58	‡57	‡46½	‡30½	‡22	‡20	‡64½	‡72½	‡75½	‡78	‡65½	‡62½	‡65	‡69	†§72	†§60	†§57½
Shamshattu ...	§18	§18½	§29	§21	§29½	§41½	§11	§15	§12	§15½	§24½	§22½	§26	§30	§33	§24	§27
Jallozai ...	23½	22½	12	§14	‖§22½	§34½	§18	§22	§19	§22½	§31½	28	30½	34½	37½	27½	30
Cherát ...	38½	37½	27	§29	‖§37½	†§49½	§33	§37	§34	§37½	§46½	43	45½	49½	52½	42½	45
Jalála ...	*†51	*†50	†43	†29	†37½	†49½	*†57½	*†65½	*68½	*71	*58½	*55½	*58	*62	56	44	41½
Dargai ...	*64½	*63½	†56½	†42½	†51	63	*71	*79	*82	*84½	*72	*69	*71½	*75½	69½	57½	55
Jamrúd ...	9¾	10¾	21½	37¼	45¾	57¾	16¾	24¾	27¾	30¼	17½	5¼	17¾	21¾	24¾	16¾	19¼
Ali Masjid ...	20	21	31½	47½	56	68	27	35	38	40½	27½	15½	28	32	35	27	29½
Landi Kotal ...	30	31	41½	57½	66	78	37	45	48	50½	37½	25½	38	42	45	37	39½

	Shabkadar Fort	Miánkhel	Matta	Abazai Fort	Tangi	Chársadda	Nisatta	Mardán	Katlang	Rustam	Kund Boat Bridge	Swábi	Pihur Ferry	Hund Ferry	Shamshattu	Jallozai	Cher[át]
Miánkhel ...	4																
Matta ...	4	8															
Abazai Fort ...	8	12	4														
Tangi ...	11	15	7	3													
Chársadda ...	16	20	20	§18	§15												
Nisatta ...	*21	*25	*25	§23	§20	5											
Mardán ...	*35	*39	§34½	§30½	§27½	§19	§16										
Katlang ...	*47	*51	§46½	§42½	§39½	†31	†§28	12									
Rustam ...	*55	*†59	§54½	§50½	§47½	†39	†§36	20	§19								
Kund Boat Bridge ...	59	61	‖*55½	‖*53½	‖*50½	§35½	†§30½	31½	43½	†51½							
Swábi ...	*†63	*†67	§†62½	§†58½	†§55½	†47	§†44	28	40	§29	§28						
Pihur Ferry ...	*†78	*†82	§†77½	§†73½	§†70½	†62	§†59	43	55	§44	§30	§15					
Hund Ferry ...	†§64	†§68	†§63½	†§59½	†§56½	†§48	†§45	§29	§41	§34½	§15	§12	§16				
Shamshattu ...	§35½	§37½	§39½	§43½	§46½	§36½	‖§34	‖§35	†‖§47	†‖§55	‖§36½	‡64½	‡66½	‡51½			
Jallozai ...	38½	41½	42½	46½	49½	‖§32	‖§27	‖§28	†‖§40	†‖§48	§29½	‡57½	‡59½	‡44½	§7		
Cherát ...	53½	56½	57½	61½	64½	§47	§42	§43	§55	†§63	§44½	‡72½	‡74½	‡59½	§22	15	
Jalála ...	*†48	*†52	§34	§30	§27	†§32	†§29	15	§14	§33	‖†44½	†41	†56	†42	§†48	†41	†56
Dargai ...	*†61½	*†65½	†§47½	†§43½	†§40½	†§45½	†§42½	26½	27½	§46½	†58	†54½	†69½	†55½	†61½	†54½	†69½
Jamrúd ...	27¾	28¾	31¾	35¾	38¾	28¾	§26¾	*47¾	†*59¾	†*67½	52½	†75½	‡82¾	‡67¾	27¾	33¼	48¼
Ali Masjid ...	38	39	42	46	49	39	§37	*58	†*70	†*78	63	†86	‡93	‡78	38	43½	58½
Landi Kotal ...	48	49	52	56	59	49	§47	63	80	†*88	73	†96	‡103	‡88	48	53½	68½

NOTE.—The present camping-ground for troops is at Pabbi and not at Táru, and the distances are as follows:—

Peshawar Church to Pabbi ... 15½ miles.
Pabbi to Jallozai ... ... 8 do.
Do. Nowshera ... ... 12 do.

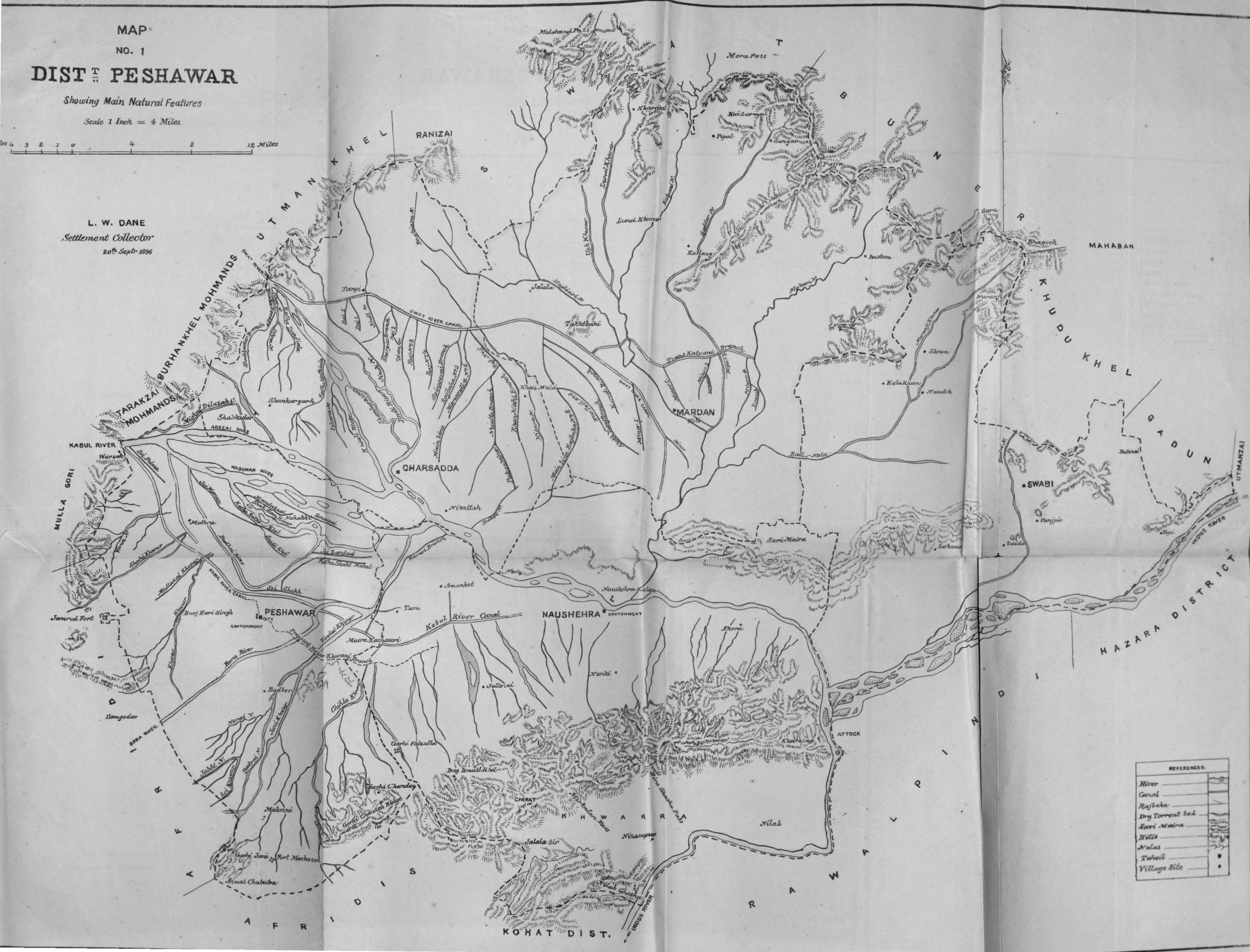
For summer crossings add as follows:—

Michni Ferry .. .. 2 miles.
Nagoman Bridge ... ... 1 mile.
Adozai on Abazai road ... 2 miles.

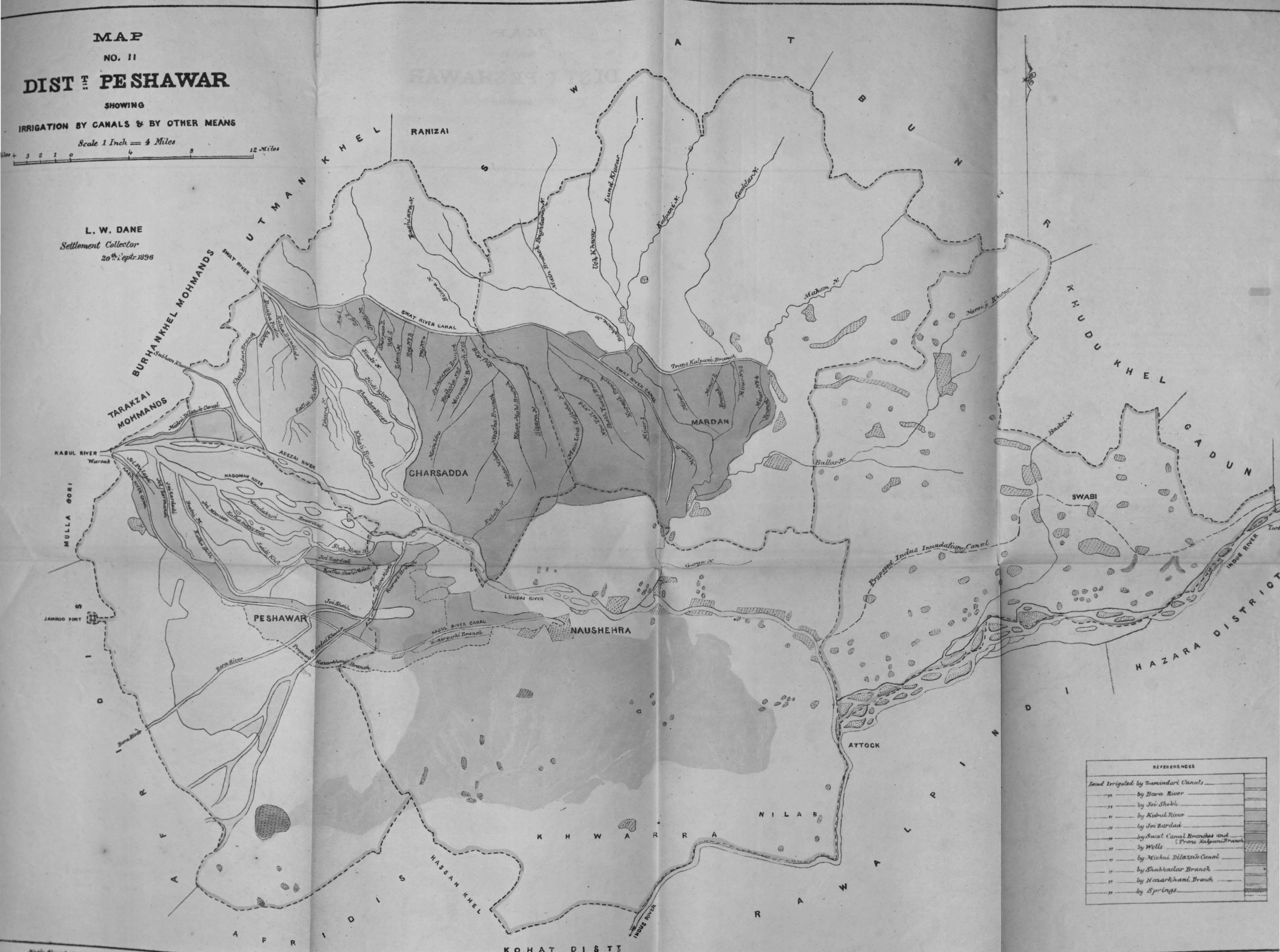
* *Viá* Chársadda.
† *Viá* Mardán.
‡ *Viá* Kund B. B.
§ *Viá* Cross road.
‖ *Viá* Nowshera.

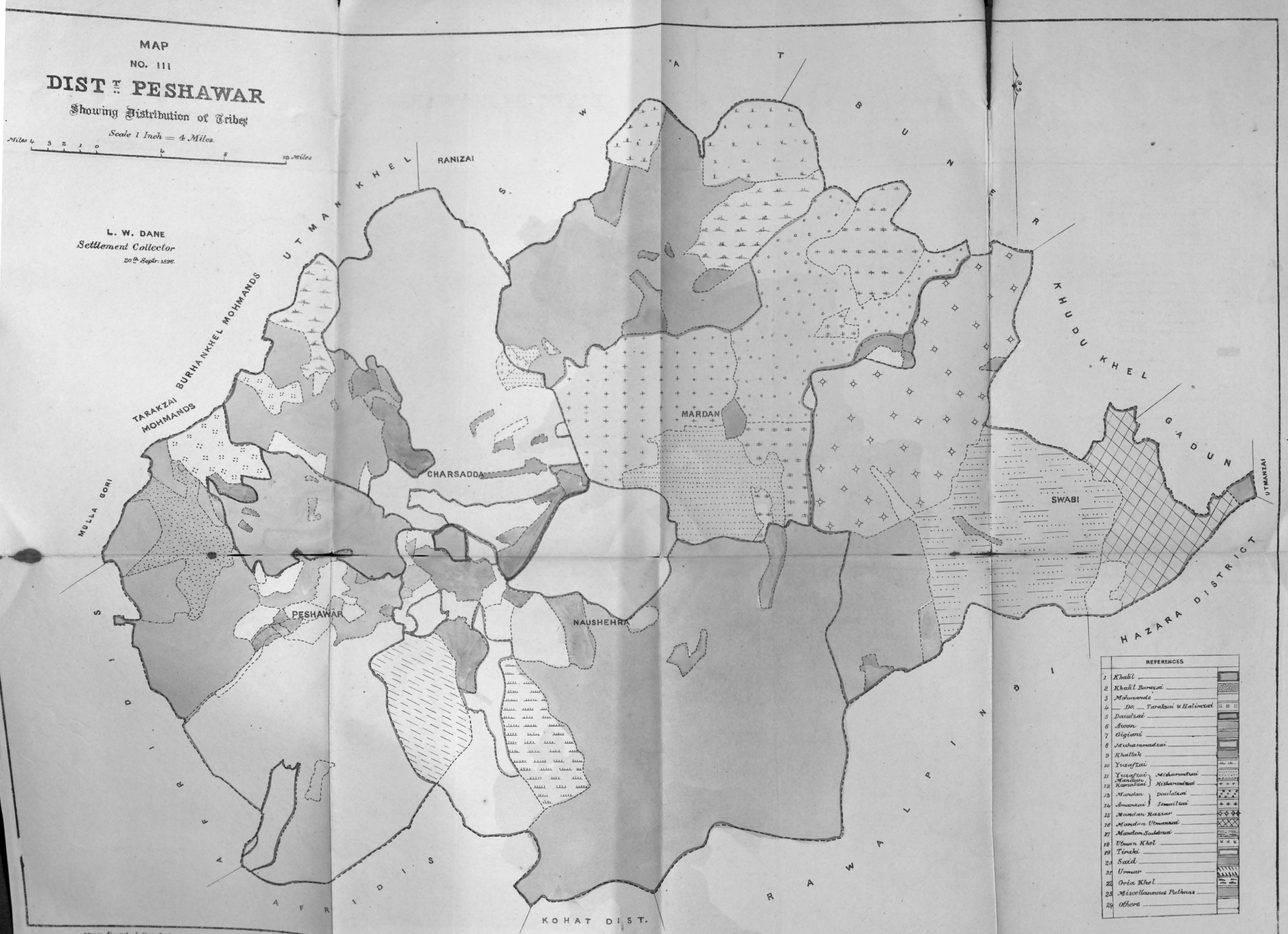
NOTE.—Khairabad is [illegible] the Attock and Kund Bri[dges,] 2½ miles from each.

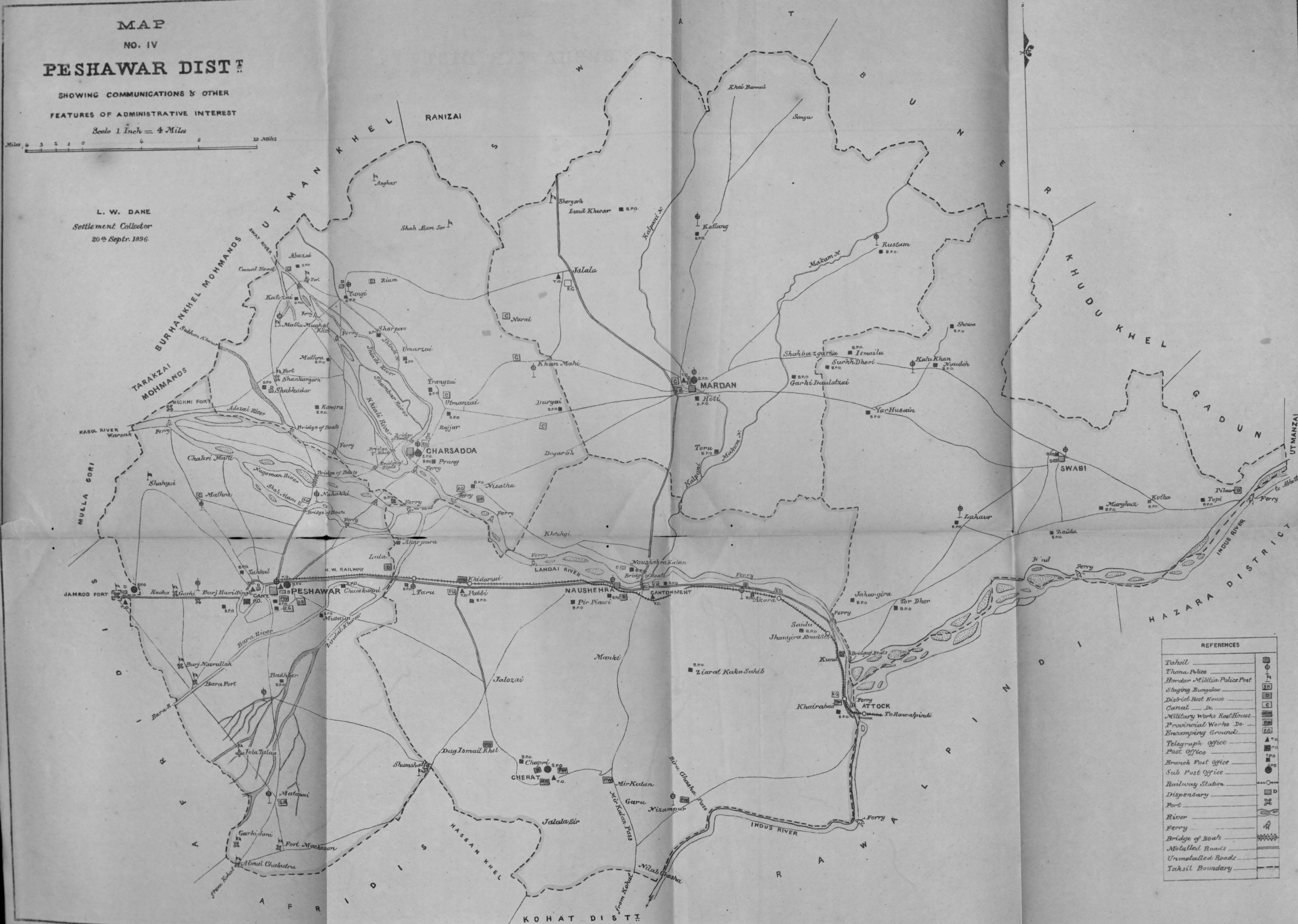
Pesháwar Civil Lines [illegible] the "Treasury" compound which includes the Deputy Commissioner's Court.

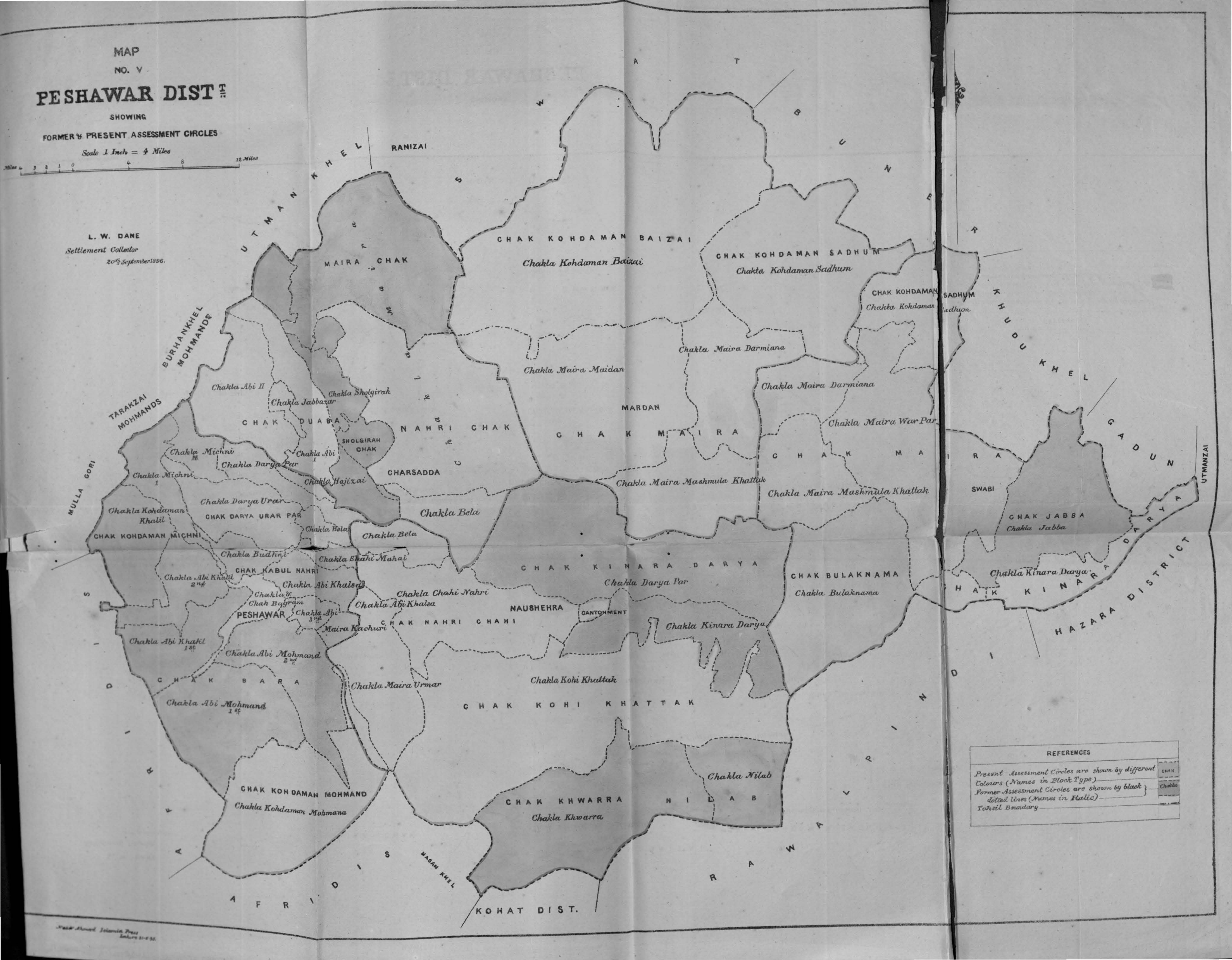


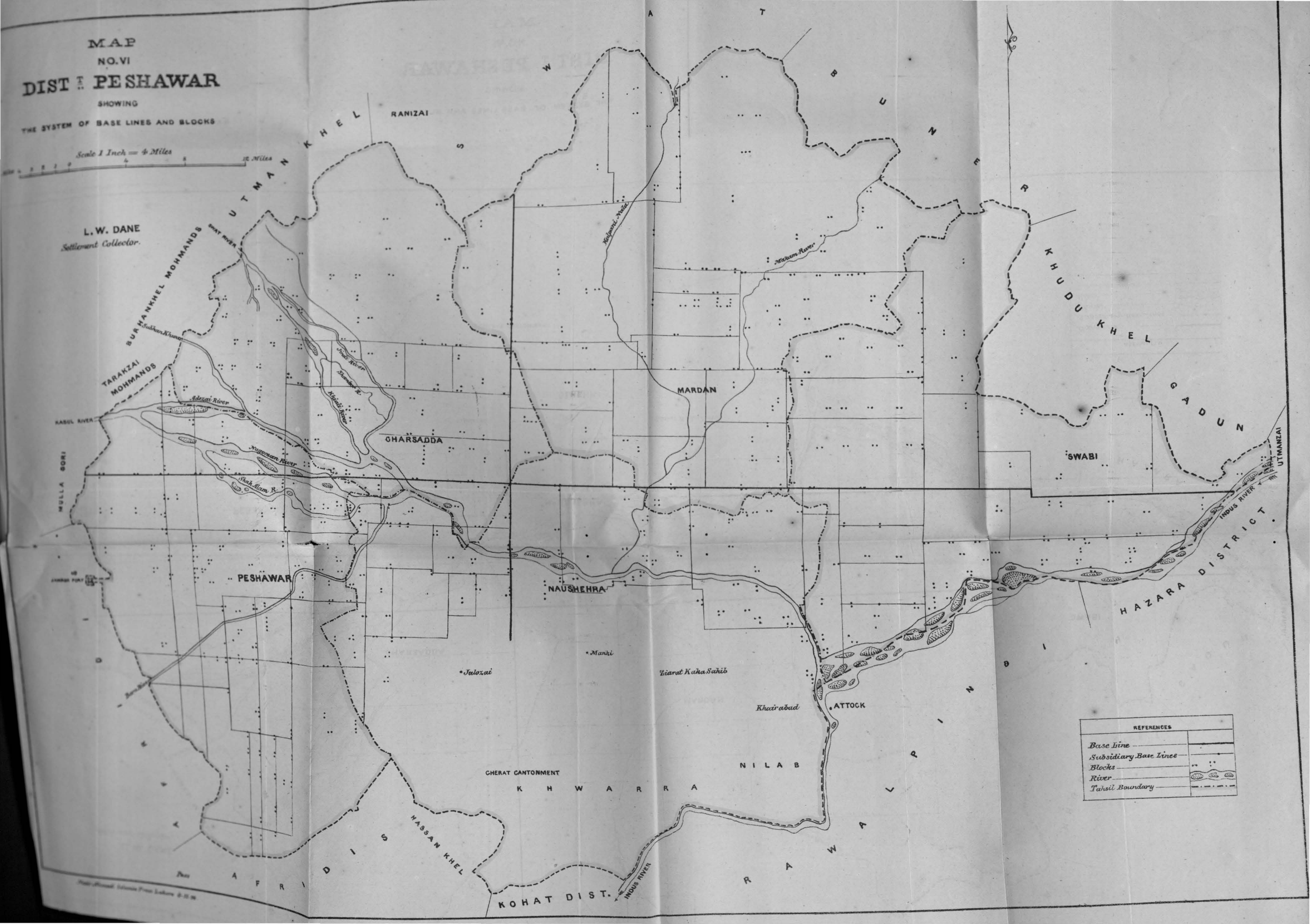
MAP
NO. 1
DIST.T. PESHAWAR
Showing Main Natural Features
Scale 1 Inch = 4 Miles.
12 Miles
L. W. DANE
Settlement Collector
20th Septr 1896
RANIZAI
UTMAN KHEL
SWAT
BUNER
MAHABAN
KHUDU KHEL
GADUN
UTMANZAI
HAZARA DISTRICT
TARAKZAI MOHMANDS
BURHANKHEL MOHMANDS
MULLA GORI
AFRIDIS
KOHAT DIST.
RAWALPINDI
KHWARRA
KABUL RIVER
SWAT RIVER CANAL
SWAT RIVER
ADEZAI RIVER
NAGOMAN RIVER
Kabul River Canal
KABUL RIVER CANAL
Bara River
INDUS RIVER
CHARSADDA
MARDAN
SWABI
PESHAWAR
CANTONMENT
NAUSHEHRA
CANTONMENT
Naushehra Kalan
ATTOCK
CHERAT
Malakand Pass
Mora Pass
Trans Kalpani Branch
Sari Maira
Jamrod Fort
Fort Mackeson
Garhi Chandey
Jalala Sir
Nilab
Akora
Shabkadar
Mathra
Amankot
Taru
Nisattah
Tangi
Jalala
Takhtbahi
Khan Mahi
Kalu Khan
Naudeh
Panjpir
Zaida
Lahaur
Shewa
Bagoch
Garu
Kattang
Pipal
Sangao
Paja
Budber
Malonni
Jallozai
Nanki
Khairabad
Warsak
Shankargarh
Burj Hari Singh
Maira Kachauri
Garhi Faizulla
Dag Ismail Khel
Nizampur
Jalala
Babinai
Topi
REFERENCES.
River
Canal
Rajbaha
Dry Torrent bed
Sari Maira
Hills
Nalas
Tahsil
Village Site


MAP
NO. 11
DIST.T PESHAWAR
SHOWING
IRRIGATION BY CANALS & BY OTHER MEANS
Scale 1 Inch = 4 Miles
L. W. DANE
Settlement Collector
20th Septr. 1896
SWAT
BUNER
KHUDU KHEL
GADUN
HAZARA DISTRICT
RAWALPINDI
KOHAT DISTT.
AFRIDIS
HASSAN KHEL
KHWARRA
NILAB
ATTOCK
MULLA GORI
TARAKZAI MOHMANDS
BURHANKHEL MOHMANDS
UTMAN KHEL
RANIZAI
SWAT RIVER
SWAT RIVER CANAL
KABUL RIVER
ADEZAI RIVER
NAGOMAN RIVER
LUNDAI RIVER
KABUL RIVER CANAL
INDUS RIVER
CHARSADDA
MARDAN
SWABI
PESHAWAR
NAUSHEHRA
JAMRUD FORT
Trans Kalpani Branch
Proposed Indus Inundation Canal
Makam N.
Kalpani N.
Bara River
REFERENCES
Land Irrigated by Zamindari Canals
" by Bara River
" by Joi Shekh
" by Kabul River
" by Joi Zardad
" by Swat Canal Branches and Trans Kalpani Branch
" by Wells
" by Michni Dilazak Canal
" by Shabkadar Branch
" by Hazarkhani Branch
" by Springs

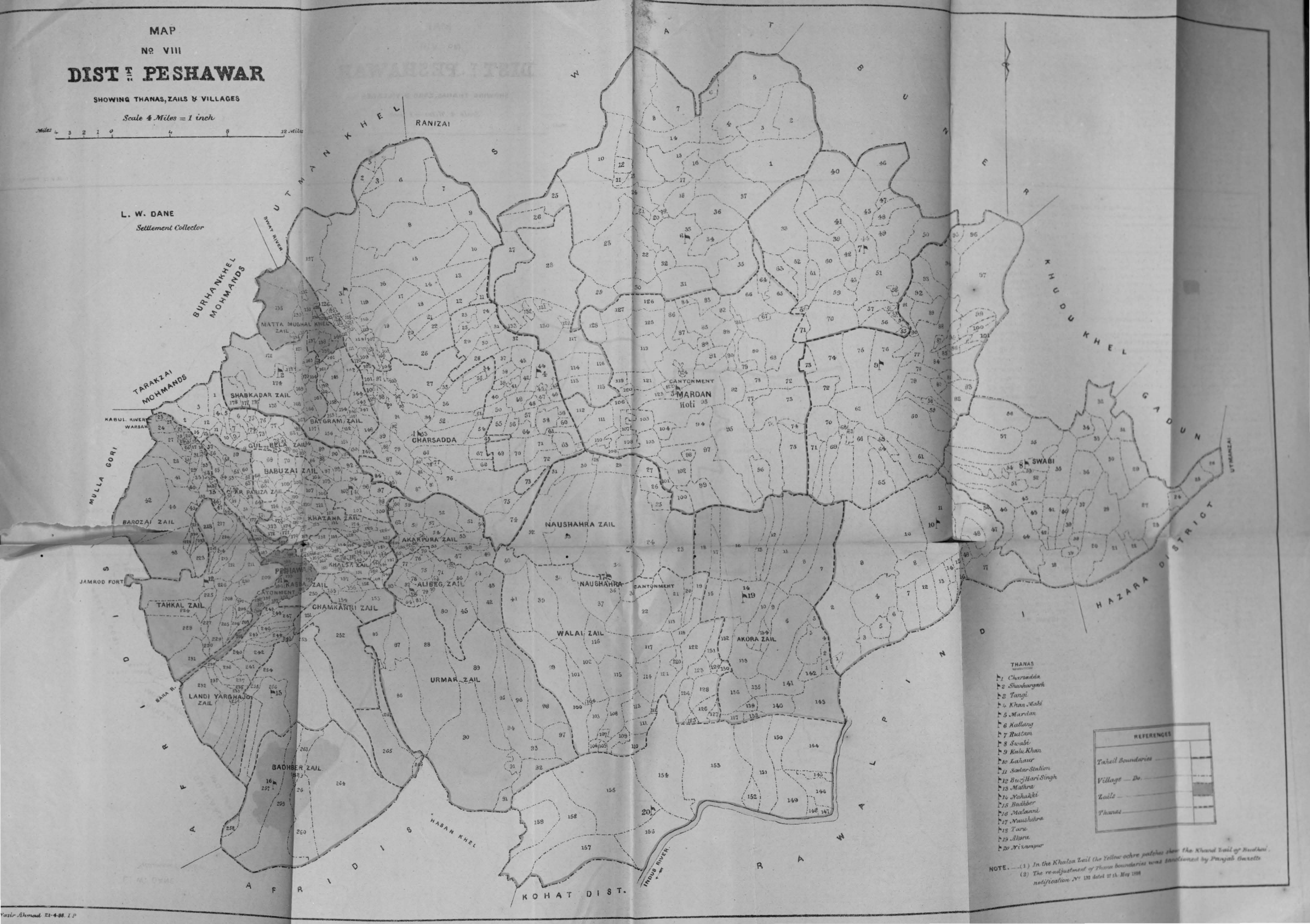

MAP
NO. III
DISTT: PESHAWAR
Showing Distribution of Tribes
Scale 1 Inch = 4 Miles.
Miles 4 3 2 1 0 4 8 12 Miles
L. W. DANE
Settlement Collector
20th Septr: 1896.
UTMAN KHEL
RANIZAI
SWAT
BUNER
KHUDU KHEL
GADUN
UTMANZAI
HAZARA DISTRICT
RAWALPINDI
KOHAT DIST.
AFRIDIS
MULLA GORI
TARAKZAI MOHMANDS
BURHANKHEL MOHMANDS
CHARSADDA
MARDAN
SWABI
PESHAWAR
NAUSHEHRA
REFERENCES
1 Khalil
2 Khalil Barazai
3 Mohmands
4 Do. Tarakzai & Halimzai
5 Daudzai
6 Awan
7 Gigiani
8 Muhammadzai
9 Khattak
10 Yusafzai
11 Yusafzai Mandan Kamalzai } Misharamzai
12 Kisharamzai
13 Mandan Amanzai } Daulatzai
14 Ismailzai
15 Mandan Razzar
16 Mandan Utmanzai
17 Mandan Saddozai
18 Utman Khel
19 Tirahi
20 Said
21 Umar
22 Oria Khel
23 Miscellaneous Pathans
24 Others


MAP
NO. IV
PESHAWAR DISTT.
SHOWING COMMUNICATIONS & OTHER
FEATURES OF ADMINISTRATIVE INTEREST
Scale 1 Inch = 4 Miles
L. W. DANE
Settlement Collector
20th Septr. 1896.
UTMAN KHEL
RANIZAI
SWAT
BUNER
KHUDU KHEL
GADUN
UTMANZAI
HAZARA DISTRICT
RAWALPINDI
KOHAT DISTT.
HASSAN KHEL
AFRIDIS
MULLA GORI
BURHANKHEL MOHMANDS
TARAKZAI MOHMANDS
PESHAWAR
CHARSADDA
MARDAN
NAUSHEHRA
SWABI
ATTOCK
CHERAT
JAMROD FORT
KABUL RIVER
LANDAI RIVER
INDUS RIVER
N. W. RAILWAY
CANTONMENT
To Rawalpindi
REFERENCES
Tahsil
Thana Police
Border Military Police Post
Staging Bungalow
District Rest House
Canal Do.
Military Works Rest House
Provincial Works Do.
Encamping Ground
Telegraph Office
Post Office
Branch Post Office
Sub Post Office
Railway Station
Dispensary
Fort
River
Ferry
Bridge of Boats
Metalled Roads
Unmetalled Roads
Tahsil Boundary


MAP
NO. V
PESHAWAR DISTT.
SHOWING
FORMER & PRESENT ASSESSMENT CIRCLES
Scale 1 Inch = 4 Miles
Miles 4 3 2 1 0 4 8 12 Miles
L. W. DANE
Settlement Collector
20th September 1896.
UTMAN KHEL
RANIZAI
SWAT
BUNER
KHUDU KHEL
GADUN
UTMANZAI
HAZARA DISTRICT
BURHANKHEL MOHMANDS
TARAKZAI MOHMANDS
MULLA GORI
AFRIDIS
HASAN KHEL
KOHAT DIST.
RAWALPINDI
MAIRA CHAK
CHAK KOHDAMAN BAIZAI
Chakla Kohdaman Baizai
CHAK KOHDAMAN SADHUM
Chakla Kohdaman Sadhum
CHAK KOHDAMAN SADHUM
Chakla Kohdaman Sadhum
Chakla Maira Darmiana
Chakla Maira Maidan
Chakla Maira Darmiana
Chakla Maira War Par
MARDAN
CHAK MAIRA
CHAK MAIRA
SWABI
Chakla Maira Mashmula Khattak
Chakla Maira Mashmula Khattak
CHAK JABBA
Chakla Jabba
Chakla Kinara Darya
CHAK KINARA DARYA
Chakla Abi II
Chakla Jabbazar
Chakla Sholgirah
CHAK DUABA
NAHRI CHAK
SHOLGIRAH CHAK
Chakla Abi I
Chakla Michni II
Chakla Darya Par
Chakla Michni I
Chakla Hajizai
CHARSADDA
Chakla Darya Urar
Chakla Kohdaman Khalil
CHAK DARYA URAR PAR
Chakla Bela
Chakla Bela
Chakla Bela
CHAK KOHDAMAN MICHNI
Chakla Budhni
Chakla Shahi Mahal
CHAK KABUL NAHRI
Chakla Abi Khalil 2nd
Chakla Abi Khalsa
Chakla & Chak Bagram
PESHAWAR
Chakla Abi 3rd
Maira Kachuri
Chakla Chahi Nahri
Chakla Abi Khalsa
CHAK NAHRI CHAHI
NAUSHEHRA
CANTONMENT
CHAK KINARA DARYA
Chakla Darya Par
Chakla Kinara Darya
CHAK BULAKNAMA
Chakla Bulaknama
Chakla Abi Khalil 1st
Chakla Abi Mohmand 2nd
CHAK BARA
Chakla Maira Urmar
Chakla Kohi Khattak
CHAK KOHI KHATTAK
Chakla Abi Mohmand 1st
CHAK KOHDAMAN MOHMAND
Chakla Kohdaman Mohmand
CHAK KHWARRA
Chakla Khwarra
NILAB
Chakla Nilab
REFERENCES
Present Assessment Circles are shown by different Colours (Names in Block Type)
Former Assessment Circles are shown by black dotted lines (Names in Italic)
Tehsil Boundary
CHAK
Chakla



MAP
NO. VI
DIST^T. PESHAWAR
SHOWING
THE SYSTEM OF BASE LINES AND BLOCKS
Scale 1 Inch = 4 Miles
12 Miles
L. W. DANE
Settlement Collector.
UTMAN KHEL
RANIZAI
SWAT
BUNER
KHUDU KHEL
GADUN
UTMANZAI
HAZARA DISTRICT
RAWALPINDI
KOHAT DIST.
HASSAN KHEL
AFRIDIS
KHWARRA
NILAB
BURHANKHEL MOHMANDS
TARAKZAI MOHMANDS
MULLA GORI
SWAT RIVER
KABUL RIVER
INDUS RIVER
Adezai River
Naguman River
Shah Alam R.
Kalpani Nala
Makam River
CHARSADDA
MARDAN
SWABI
PESHAWAR
NAUSHEHRA
ATTOCK
Manki
Jalozai
Ziarat Kaka Sahib
Khairabad
CHERAT CANTONMENT
REFERENCES
Base Line
Subsidiary Base Lines
Blocks
River
Tahsil Boundary



MAP
No. VIII
DIST.T PESHAWAR
SHOWING THANAS, ZAILS & VILLAGES
Scale 4 Miles = 1 inch
Miles 4 3 2 1 0 4 8 12 Miles
L. W. DANE
Settlement Collector
UTMAN KHEL
RANIZAI
SWAT
BUNER
KHUDU KHEL
GADUN
UTMANZAI
HAZARA DISTRICT
BURHANKHEL MOHMANDS
TARAKZAI MOHMANDS
SWAT RIVER
KABUL RIVER
WARSAK
MULLA GORI
JAMROD FORT
AFRIDIS
HASAN KHEL
KOHAT DIST.
INDUS RIVER
RAWALPINDI
MATTA MUGHAL KHEL ZAIL
SHABKADAR ZAIL
BATGRAM ZAIL
GUL BELA ZAIL
BABUZAI ZAIL
PARIZA ZAIL
BAROZAI ZAIL
KHAZANA ZAIL
AKARPURA ZAIL
KHALSA ZAIL
PESHAWAR
KASBA ZAIL
CANTONMENT
ALIBEG ZAIL
CHAMKANNI ZAIL
TAHKAL ZAIL
LANDI YARGHAJO ZAIL
BARA R.
BADHBER ZAIL
URMAR ZAIL
CHARSADDA
NAUSHAHRA ZAIL
NAUSHAHRA
CANTONMENT
WALAI ZAIL
AKORA ZAIL
CANTONMENT
MARDAN
Hoti
SWABI
THANAS
1 Charsadda
2 Shankargarh
3 Tangi
4 Khan Mahi
5 Mardan
6 Kallang
7 Rustam
8 Swabi
9 Kalu Khan
10 Lahaur
11 Sadar Station
12 Burj Hari Singh
13 Mathra
14 Nahakki
15 Badhber
16 Malanni
17 Naushehra
18 Taru
19 Akora
20 Nizampur
REFERENCES
Tahsil Boundaries
Village Do.
Zails
Thanas
NOTE.—(1) In the Khalsa Zail the Yellow ochre
(2) The re-adjustment of Thana boundaries was
notification No. 132 dated 27th May 1896

LIST OF VILLAGES WITH THEIR ASSESSMENT NUMBERS IN THE PESHAWAR DISTRICT.

CHARSADDA TAHSIL

1 Tangi Barazai
2 Palli Barazai
3 Palli Nasratzai
*4 Qila
*5 Arghar
6 Dobandi
7 Bahrám Dheri
8 Gandera
9 Hari Chand
10 Bári Bandán
*11 Sarki Kashrán
12 Amir Ábád
13 Dakai
*14 Karamat Sháh Karuna
15 Hissára Bárani
*16 Hissára Nahri
*17 Ziam
*18 Hawara
19 Sher Pao
*20 Mahmúd Ábád
*21 Chandra Dág
*22 Akhún Dheri
*23 Zarbáb Garhi
*24 Sarki Mashrán
*25 Spinwarai
26 Umarzai
27 Turangzai
*28 Taibúna
*29 Ghaz Gai
*30 Sarki Tatari
*31 Gardi
*32 Bahlola
*33 Deputy Killi
*34 Anwar Killi
*35 Sáadat Ábád
36 Utmanzai
37 Mír Ábád
*38 Badraga Dheri
*39 Shahafzal Ábád
*40 Mufti Ábád
*41 Chalibagrám
*42 Munáf Killi
43 Panirak Mahammad Nari
44 Khán Mahi
*45 Umri
*46 Muftipur
*47 Gul Ábád
*48 Rahima
49 Wardaga
*50 Shakar Dhaud
*51 Mahon Dheri
52 Rajjar
53 Charsadda
*54 Malka Dher
*55 Ghunda Karkna
*56 Shekhu
*57 Kudda Khel
*58 Qallát Nasir
59 Dargai
*60 Mani Khela
*61 Khule
*62 Mariana
63 Dosara
*64 Shah Dhand
*65 Sur Khatki
66 Maira Paráng
*67 Zarin Abád
*68 Najim Abád
*69 Palosa
*70 Ibráhimzai
*71 Shakra
*72 Aziz Abád
*73 Bubak.
74 Dheri Zardád
75 Talándi
76 Nisatta Nahri
77 Chitli Manak Rai
78 Chitli Tapu
79 Yasinzai
80 Sarikh Bela
81 Ganra Bela
82 Sabuki
*83 Dheri Shakra
84 Shekh Killi
85 Dogar
86 Ágra
87 Safar Khel
88 Maindori
89 Saddo Khel
*90 Faqir Abád
*91 Chak Charsadda
*92 Giddar
*93 Kudián
*94 Chak Rajjar
95 Chak Utmanzai
96 Kot
97 Tarnab
98 Nandeh
99 Sháhi Kuláli.
100 Chitta
101 Aba Bakri
102 Malmala
103 Gangu
104 Ispalmai
105 Chak Káká Khel
106 Chak Amir Khán
107 China.
108 Daulatpura
109 Dagi Faizulla Khán
110 Dági Ghulám Kadir
111 Garhi Dildár
112 Sangar
113 Shiggi
114 Mirza Dher
115 Totaki
116 Gummtai
117 Duba
118 Kulba Sherpao
119 Tangi Nasratzai
120 Dang Killa
121 Garhi Mian Sahib
122 Isogai
123 Sara Sang
124 Garhi Bihár
125 Chak Tulandi
126 Jurra
127 Abazai
128 Bela.
129 Mulla Khel
130 Hassanzai
131 Kattozai
132 Garhi Saddar
133 Matta Mughal Khel
134 Kiblai
135 Sutmara
136 Garhi Názar
137 Kotak Tarnáb
138 Mandezai
139 Sarikh
140 Mározai
141 Mathra
142 Kharki
143 Batgrám
144 Nahakki
145 Chikkar
146 Garhi Gaggar
147 Ambá Dher
148 Daulatpura
149 Jhummat
150 Gharumbak
151 Sarwáni
152 Dheri Samandar
153 Sandásar
154 Hariána
155 Bakiána
156 Tarkha
157 Hajezai
158 Yaghi Band Payán
159 Yaghi Band Miana
160 Yaghi Band Bálá
161 Garhi Abdul Rahmán
162 Dheri Banda Mathra
163 Sokhta
164 Gonda
165 Kangra
166 Mahazára
167 Garhi Jala Bánán
168 Uchawala
169 Atkai
170 Nasratzai
171 Mirzai
172 Panjpáo
173 Shankar Garh
174 Shab Kadar
175 Dalla Zak
*176 Rashkai
*177 Nuranai
*178 Mián Khel

TAHSIL PESHAWAR

1 Qila Shah Beg
2 Bela Mohmandán
3 Zor Mandi
4 Piari Bálá
5 Piari Paián
6 Nilawi
7 Sarkhana
8 Dang Lakhta
9 Jugni.
10 Shahghali Paian
11 Shahghali Bala
12 Wazir Kili
13 Sher Kili
14 Dheri Kili
15 Mián Khel
16 Alo.
17 Chihlghazi
18 Garhi Sherdád
19 Garhi Sarfráz
20 Khaddi Korúna
21 Zara Miána
22 Zara Paián
23 Zara Bala
24 Maira Mushtarka
25 Garhi Sherdil
26 Hamid Kila
27 Garhi Chandan
28 Pánám Dheri Bálá
29 Pánám Dheri Paián
30 Fatteh Qila
31 Kuchian
32 Garhi Saddo
33 Gara Tájak
34 Chárgulla
35 Ghilji Kandar Khel
36 Hájizai
37 Malo
38 Budha Kandar Khel
39 Mathra
40 Sará Sang
41 Kafúr Dheri
42 Safaid Sang
43 Regi Lallam
44 Sháhi Bala
45 Sháhi Paián
46 Pathwár Bálá
47 Pathwár Paián
48 Pir Bálá
49 Chárgulla
50 Kulma
51 Kaniza
52 Khoppa
53 Barbar
54 Yakh Dhand
55 Yarghajo
56 Garhi Ali Mohammad
57 Khit.
58 Hariangarh
59 Chughri Matli
60 Garanga Paian
61 Garanga Bala
62 Nisatta
63 Shahinda
64 Chárpariza
65 Alizai
66 Pushti Sag
67 Takht-ábad Paian
68 Hasan-abad
69 Takht-abad Bala
70 Jatti Bálá
71 Giddar
72 Khwaji
73 Niami
74 Kariána
75,76 Bánda Bálá & Payan
77 Bela Barámad Khel
78 Shiggi Bálá
79 Garhi Chandan
80 Melúgán
81 Shiggi Paián
82 Khatki
83 Mamun
84 Garhi Karim Dád
85 Bhattian.
86 Isa Khel Hamid
87 Badin
88 Garhi Gulla
89 Buniadi
90 Dab
91 Garhi Sharif
92 Kuckian
93 Kareri
94 Gulbela
95 Manduna
96 Mashai
97 Jála Bela
98 Landi
99 Kharaka
100 Gujran
101 Dáman Afgháni
102 Shakarpura
103 Nahaki
104 Garhi Hamza
105 Meora
106 Zor Mandi
107 Bábuzai.
108 Shahálam
109 Jatti Páián
110 Gohai
111 Saiban
112 Qadir Ábád
113 Garhi Sháh Mohammad
114 Hariana Bálá
115 Hariana Páián
116 Rám Kishan
117 Nacháipa Paian
118 Nacháipa Bála
119 Garhi Banjar
120 Khazána
121 Taudah
122 Kankola
123 Khattar
124 Bela Nikku Khán
125 Dalázák
126 Sahibi
127 Budhni
*128 Khazanchi Garhi
129 Muhammad Zai
130 Gullozai
131 Dáman Hindki
132 Budhu.
133 Fattu Abdur Rahima
134 Wadpagga
135 Chhoh
136 Najoi
137 Garhi Ráno
138 Harguni
139 Garhi Sardár
140 Budhai
141 Kandi Dilarar
142 Kalu Khel
143 Timmarpura
144 Masma
145 Nasirpura
146 Kala
147 Lála
148 Jhuggian
149 Malágo
150 Kandi Hayát
151 Rashida
152 Chagra
153 Maira Kachauri
154 Phandu
155 Fattu Khel
156 Chuhá Gujar
157 Chamkanni
158 Chughalpura
159 Sarbulandpur
160 Kamboh
161 Dauránpur
162 Chába
163 Pakha Ghulám
164 Paharipura
165 Maira Haidar Abád
166 Garhi Rahimdád
167 Jhallarián
168 Garhi Balochábád
169 Kukar
170 Laram
171 Isa Khel Topchian
172 Pajaggi
173 Mandra Khel
174 Ahdipura
175 Garhi Mir Taib
176 Choli
177 Garhi Fazal Haq
178 Dág
179 Shahabad or Tirahi Bala
180 Deh Fakir and Garhi Fazal
*181 Jabba Jangal
182 Shahabad or Tirahi Payan
183 Shiggi Hindkián
184 Darbangi
185 Garhi Babu
186 Gabri
187 Salu
188 Lala Ahmad
189 Tirahi
190 Tukra No. 1
191 Shah Dhand
192 Tukra No. 3
193 Peshawar City
194 Bhána Mari
195 Kák Shál
196 Kolla Mohsan Khan
197 Dheri Baghbánán
198 Nauthen
199 Chárkhána
200 Swathi
201 Tukra No. 5
202 Garhi Sikandar
203 Landi Akhun Ahmad
204 Pushti Khara Paian
205 Pushti Khara Bala
206 Nandeh Paián
207 Abdara
208 Paoka
*209 Peshawar Cant
210 Garhi Arbáb Abdul Majid
211 Takkal Paian
212 Takkal Bálá
213 Palosi Tallarzai
214 [illegible]
215 Palosi Pirán
216 Palosi Mughdarzai
217 Lahrai
218 Mullazai
219 Regi Yusafzai
220 Regi Bukezai
221 Regi Baulezai
222 Regi Afterai
223 Malkán Dher
224 Achini Paián
225 Nandeh Bálá
226 Sofaid Dheri
227 Haji Pándo
228 Achini Bálá
229 Sarband
230 Landi Bala
231 Sangu
232 Shaikhán
233 Mushtarzai
234 Masho Paiki
235 Anizai
236 Kara Khel
237 Masho Khel
238 Garhi Malli Khel
239 Barhas.
240 Shaháb Khel
241 Sulaimán Khel
242 Shaikh Muhammadi
243 Utmanzai
244 Alizai
245 Bazid Khel
246 Ahmad Khel
247 Deh Bahadur
248 Achar
249 Landi Yarghajo
250 Hazar Kháni
251 Musazai
252 Sorozai Paian
253 Sorozai Bala
254 Badhber
255 Bahlolzai
256 Masho Gaggar
257 Mattanni
258 Garhi Jáni
259 Adezai
260 Passanni
261 Yusaf Khel
262 Bagh Mian Khel
263 Maryámzai
264 Aza Khel
265 Garhi Chandán
266 Sham Shattu
267 Garhi Baghbánán

TAHSIL NAUSHERA

1 Kund
2 Nikalpura
3 Nandeh
4 Narai
5 Dheri Khattak
6 Saidu
7 Mian Isa
8 Nandrak
9 Dangarzai
10 Isorai
11 Mughalki
12 Ali Mohamad
13 Mashak
14 Akora
15 Suria Khel
16 Misri Banda
17 Turlandi
18 Zara Miana
19 Wattar
20 Ismáil Khel
21 Dheri Katti Khel
22 Budrashi
23 Pir Sabák
*24 Kandar
25 Bara Banda
26 Kotarpan
27 Rashkai
*28 Kalanjar
*29 Ispin Káni
*30 Banda Chail
*31 Mullán Kili
32 Kheshgi Bala
*33 Kheshgi Paian
34 Naushehra Kalán
35 Naushehra Cant
36 Naushehra Khurd
37 Amán Garh
38 Pir Piawi
39 Aza Khel Paian
40 Pashungri
41 Aza Khel Bála
42 Dági
43 Bánda Nabi
44 Pabbi
45 Dág Besud
46 Khaddarzai
47 Amán Kot
48 Dheri Isháq
49 Chauki drab
50 Landa
51 Khuni
52 Banda Shekh Ismáil
53 Bánda Muhib
54 Kurwi
55 Tarkha
56 Ali Shah
57 Banda Malláhán
58 Zakhi
*59 Chak Ágra
60 Garhi Momin
61 Jangal
62 Jabba Dáudzai
63 Dua.
64 Shahindi Bála
65 Misripura.
66 Shahindi Paián
67 Shamsa
68 Mufti
69 Dámán
70 Khush Makám
71 Chauki Mamrez
72 Chahán Bibi
73 Kandi Táza Din
74 Kandi Nasir
75 Babi
76 Tatara
77 Báhi
78 Taru
79 Ali Beg
80 Garhi Wazir
81 Qasim
82 Jabba Khalsa
83 Tarnáb.
84 Chak Mári Abád
85 Urmar Bálá
*86 Garhi Faizulla
87 Urmar Miána
88 Urmar Paian
89 Jallozai.
90 Dág Ismail Khel
91 Rakh Dág Ismail Khel & Chhapri
*92 Cherát Cantt
93 Silah Khána
94 Kotli.
95 Shahkot Paián
96 Shahkot Bálá
97 Bakhtai
98 Jabba Khattak
99 Ispinkáni Kalán
100 Shekhai
101 Lakrai
102 Khasrai
103 Palosai
104 Rakh Lakrai
105 Rakh Khasrai
106 Rakh Pálosai
107 Rakh Katti Khel
108 Katti Khel
109 Rakh Sado Khel
110 Sado Khel
111 Kana Khel
112 Garhi Miangán
113 Ashu Khel
114 Bahadar Khel
115 Maharáji
116 Manki
117 Tangi
118 Baitul Gharib
119 Walai
120 Ziárat Káká Sahib
121 Ispin Kani Khurd
122 Sahib Khel
123 Pitáo
124 Sarwar Khel
125 Sahrán
126 Rakh Manhai
127 Tar Khel
128 Manhai
129 Rakh Daurán
130 Daurán
131 Dokhula
132 Umri
133 Dangdang
134 Chashmai
135 Dargai
136 Malli Khel
137 Rakh Hangál
138 Banda Hangál
139 Masam Khel
140 Mandu Khel
141 Khaorai
142 Katti Miána
143 Khairabád
144 Darwazi Charpani
145 Mandari
146 Jabbi
147 Amánpura
148 Kawa
149 Thoa Gharibpura
150 Hissartang
151 Tuzri Gandáb
152 Mami Khel
153 Káhi
154 Shagai
155 Gara
156 Namal Saratai
157 Hardo Mazri Tang
158 Kamar Mela
159 Lashura Totki

TAHSIL MARDAN

1 Baburai
2 Sangar
3 Mian Khán
4 Pipal.
5 Khui Barmol
6 Gházi Bábá
7 Sarobi
8 Tazah Grám
9 Kharaki
10 Kalu
11 Dagi
12 Dundia
13 Mian Isa
14 Qásimi
15 Alo.
16 Charchur
17 Likpani
18 Dheri
19 Jangi Dher
20 Kotki
*21 Shamshi
22 Katti Garhi
*23 Lund Khwar Paian
24 Lund Khwar Bála
25 Shergarh
26 Qutabgarh
27 Pir Saddo
28 Jalala
29 Kot Jhangra
30 Said Abád
31 Jamát Garhi
*32 Kunj
33 Katlang
34 Bulandi
35 Sawal Dher
36 Matta Udegram
37 Shammozai
38 Pallo Dheri
39 Hamza Kot
40 Pir Sai
41 China
42 Nandeh
43 Chargul
44 Rustam
45 Ali
46 Bahroch
47 Baringan
48 Landi
49 Bázár
50 Surkhábi
51 Machai
52 Chak Sang Batti
53 Oria
54 Jalál Ismailzai
55 Jalál Daulatzai
56 Chak Shewah
57 Chak Taja
58 Tája
59 Sukh Dheri
60 Charguli
61 Kotarpán
62 Barikáb
63 Katta Khatt
64 Jhángra
65 Gujrát
66 Bakhsháli
67 Káki
68 Shahbaz Garh
69 Bhái Khan
70 Gariála
71 Husai
72 Garhi Daulatzai
73 Garhi Ismailzai
74 Giddar
75 Gummat
76 Kandar
77 Kot Ismailzai
78 Kot Daulatzai
79 Chak Sháhbaz Garha
80 Bála Garhi
81 Cham Dheri
82 Hamzah Khán
83 Gaddar
84 Qasiábád
85 Fatima
*86 Kodi Naka
*87 Chahár Banda
88 Jauri Banda
89 Babinai
90 Kuz Band
*91 Taus Banda
92 Muhib Bánda
93 Hoti
94 Maiár
95 Shahamutpur
96 Qásim
97 Toru
98 Khao
99 Bhágo Bánda
100 Chauki
101 Khitt
102 Ghalla Dher
103 Muhabbat Ábád
104 Ruria
105 Kuragh
106 Chamtár Dheri
*107 Bakrai
108 Máho Dheri
*109 Khawája Rashkai
*110 Khanjar
111 Khazana Dheri
112 Mangan
*113 Bakiána
*114 Ferozpur
*115 Shekh Yusaf
*116 Sháh Beg
*117 Sáro Shah
118 Gujjar Garhi
*119 Akbar Ábád
*120 Rakh Sarkar
121 Baghdadu
*122 Mardan Cantt
123 Mardán
124 Dagi
*125 Arbi Bandu
126 Pir Abád
127 Afzal Abád
128 Sari Bahlol
*129 Fateh Abád
*130 Narai
*131 Mian Kili
*132 Rahmat Abád
*133 Ahmad Abád

TAHSIL SWABI

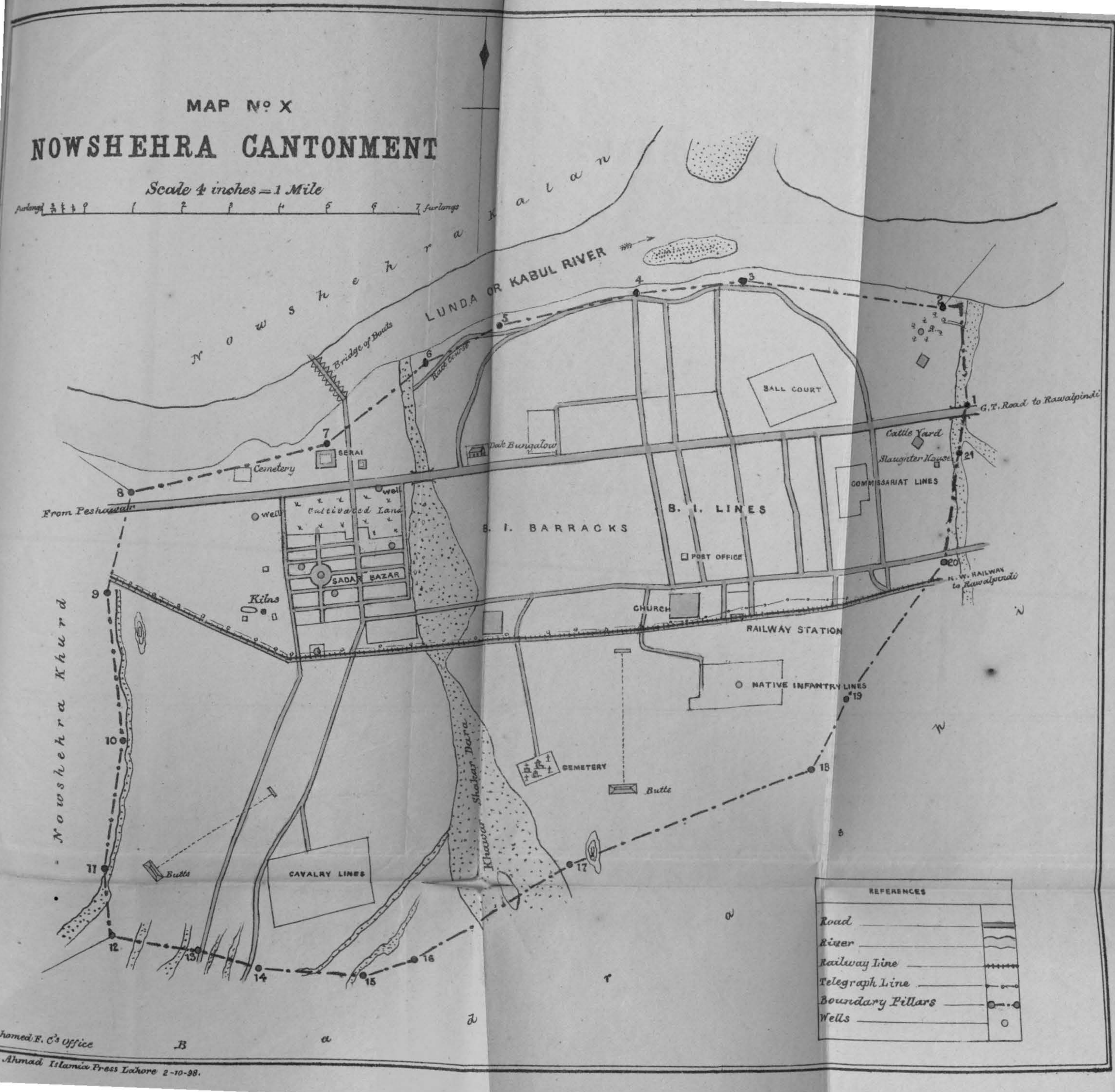
1 Chak Kund
2 Jahangira
3 Allah Dher
4 Tor Dher
5 Jabbar
6 Bazar
7 Tano
8 Manki
9 Jalbai
10 Jalsai
11 Lahaur
12 Beka
13 Nabi
14 Saloh
15 Dheri Zakriya
16 Harián
17 Hind
18 Gár Manára
19 Yusafi
20 Zarobi
21 Batágrah
22 Pontia
23 Galla
24 Pihur
25 Bara
26 Kiára
27 Topi
28 Kotha
29 Háji Khel
30 Maini
31 Babini
32 Panjman
33 Jhanda
34 Boka
35 Bam Khel
36 Bájah
37 Kalábat
38 Khazána
39 Marghuz Yára Khel
40 Marghuz Aká Khel
41 Thand Khui
42 Dodher
43 Kaddai
44 Zaida
45 Panj Pir
46 Shah Mansúr
47 Khundah
48 Anbár
49 Shekh Dheri
50 Jangi Dher
51 Darah
52 Kálá
53 Mian Dheri
54 Swábi
55 Maneri Paián
56 Salim Khán
57 Maneri Bála
58 Managi
59 Tarkai
60 Dagai
61 Sadri
62 Yár Hussain
63 Ghári Kot.
64 Sudher
65 Chak Yar Hussain
66 Yaqúbai
67 Bhedián
68 Saro China
69 Bázargai
70 Dobian
71 Daulat
72 Nazar
73 Surkh Dheri
74 Ismáila
75 Adinah
76 Kálú Khán
77 Asotah
78 Naudeh
79 Tulandai
80 Mansabdár
81 Hamzah Dher
82 Chak Nandeh
83 Ahad Khán
84 Shekh Janah
85 Ispin Kána
86 Chak Khalil
87 Khalil
88 Shiwah
89 Parmulai
90 Sang Batti
91 Ghulámán
92 Kheshah
93 Mihr Ali
94 Sher Darah
*95 Nátian
*96 Khanpura
97 Naranji
98 Gango Dher
99 Bihi
100 Aman Kot Mahmudzai
101 Amán Kot Khiddarzai

NOTE

The estates marked with an asterisk are new estates formed during the settlement of 1893-96



Nasir Ahmad Islamia Press Lahore 30 Septr: 1898.



MAP No X
NOWSHEHRA CANTONMENT
Scale 4 inches = 1 Mile
Furlongs
7 furlongs
N o w s h e h r a K a l a n
LUNDA OR KABUL RIVER
Bridge of Boats
SERAI
Cemetery
Dak Bungalow
BALL COURT
G.T. Road to Rawalpindi
Cattle Yard
Slaughter House
COMMISSARIAT LINES
From Peshawar
Well
Cultivated Land
B. I. BARRACKS
B. I. LINES
POST OFFICE
SADAR BAZAR
Kilns
CHURCH
RAILWAY STATION
N. W. RAILWAY to Rawalpindi
NATIVE INFANTRY LINES
N o w s h e h r a K h u r d
Khawar Shakar Dara
CEMETERY
Butts
CAVALRY LINES
REFERENCES
Road
River
Railway Line
Telegraph Line
Boundary Pillars
Wells
Mahomed F. C.'s Office
Sir Ahmad Islamia Press Lahore 2-10-98.

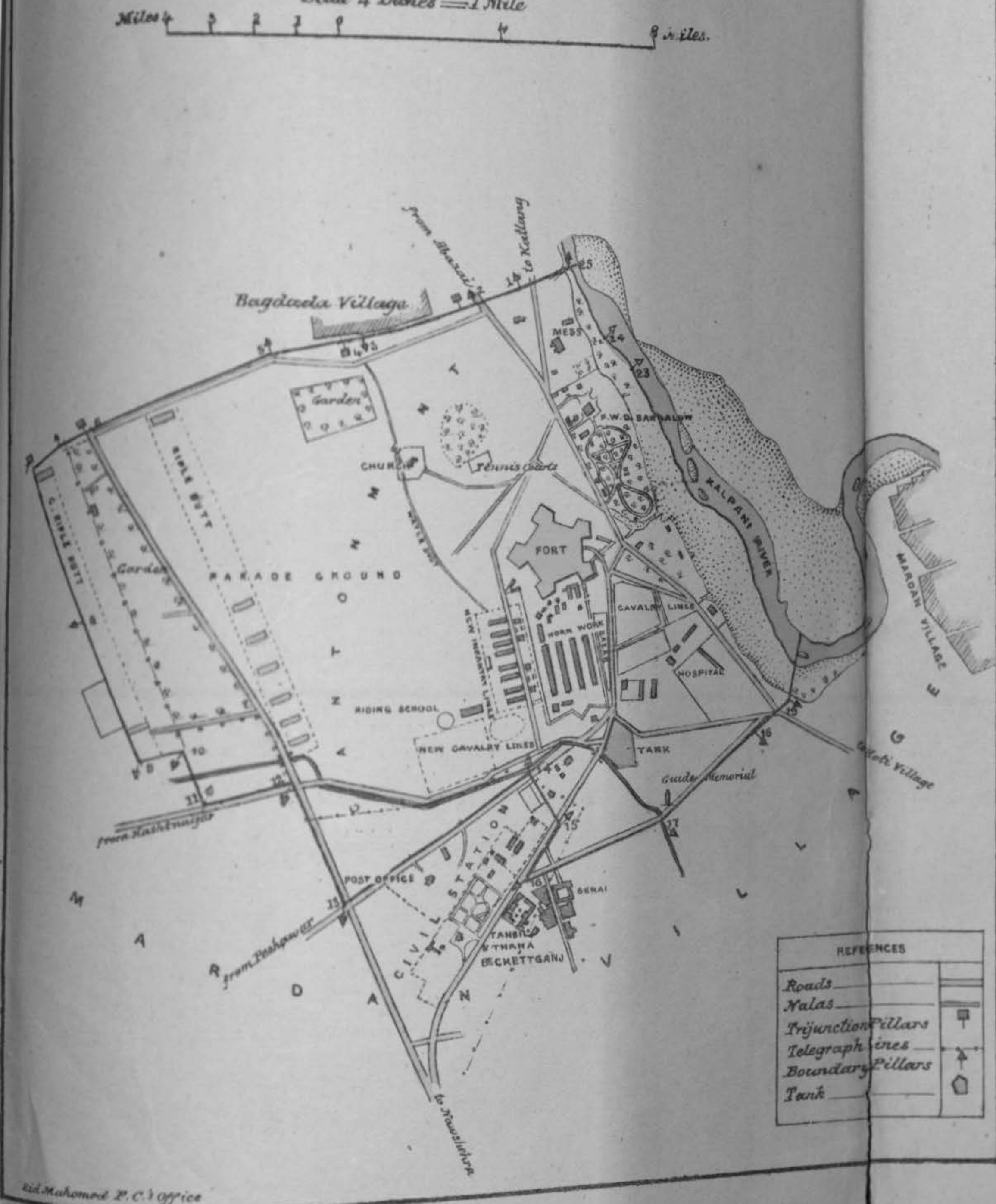
MAP No. XI

MARDAN CANTONMENT

AND

CIVIL STATION

Scale 4 Inches = 1 Mile



Eid Mahomed P. C.'s Office

Nasir Ahmad, I. Press Lahore 21.9.98.